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AMERICAN AND FOREIGN

Christian Union.

"THE LOVE OF CHRIST CONSTRAINETH US."

VOLUME VIII.

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. VIII. JANUARY, 1857. No. 1.

BENEVOLENT GIVING AS A MEANS OF GRACE.

Grace is a thing of growth; and, from the smallest germ, may be developed to the amplest proportions and the most luxuriant fruitfulness. As the process of vegetation is subject to the conditions of soil, moisture, heat, and air, and will be helped or hindered, according as these conditions may be in its favor or against it; so grace has its conditions, on the employment of which its successful culture ordinarily depends.

Among those means by which advancement in grace, or the divine life in the soul is promoted, are habitual prayer in secret, the public worship of God, the use of sacraments, the study of the Holy Scriptures, and the conscientious discharge of the relative duties of life. It is not expected that the professed believer, who lives in the willful neglect or careless use of these means, or any of them, will be a thriving child in the household of faith. If such a thing could be looked for, it would be only as a sort of miracle, and would be an event quite undesirable, as sure to be pernicious in its influence and example.

But while the persuasion of the whole Christian world, in regard to the necessity of the right and constant use of such means of grace, is a sound and just conviction, it is certain, from the Bible, that there may be other means not less necessary and effective, and the disuse of which must be hurtful in the extreme. Among these, we may confidently enumerate *benevolent giving*. We are justified in saying that this duty, made a privilege by its blessed reaction upon him who performs it, is as necessary to healthy and ripening piety as the indispensable practice of prayer. Who can imagine that a prayerless man can be an ardent and increasing Christian? And yet, in truth, we might as reasonably look to find such a character in one who is destitute of practical benevolence. A Christian who never gives, is as much an absurdity in evangelical morality as one who never prays. As well talk of saints who cast off prayer, as of saints who have nothing to give for Jesus and his cause. This language may seem strong to such as have never weighed the subject; but if it be strong, its strength is the strength of truth.

Some, it is conceded, may have little or nothing, either of money or goods, which they can bestow upon benevolent

objects and endeavors. But of all such, it is required only according to their several ability, and not according to what they have not. If a poor disciple can spare but a shilling in a year, he is bound to appropriate it, and make the most of it, for the attainment of some beneficial result. And the spiritual benefit reverting to the donor is not at all proportioned to the amount bestowed, but to the mind and spirit with which it is conferred. The widow who, out of her penury, cast the two mites in the treasury of God's house, doubtless received as large a reversion of blessing, and as rich an enhancement of her religious comfort and affections, as if her offering had been a thousand times larger, from a thousand-fold ampler resources. Let the "Lord's poor" rejoice that this is so.

Nor is it to be supposed that dry cash, or goods having some material value, are the only benefactions which the liberal soul may devise and execute. Even in the most penniless impoverishment, the generous soul, fired by a Savior's spirit and example, may abound in gifts more precious than money can procure. Our Lord was born poor, and so lived and died; and he appears to have chiefly subsisted, during his active ministry, upon the contributions of his pious friends, who lovingly ministered to his wants. Yet he often directed that thievish traitor who "bare the bag," to disburse from it for the relief of the needy. But what were these charities, in comparison with his lavish acts of kindness to the sick and sorrowing, and his precious word of counsel and comfort to the ignorant and disconsolate! He gives nobly who, having naught else to grant, is ready with personal service, with words of cheer, with fervent and availing prayer, to succor the wretched and feeble-minded. Nor shall the pining and consumptive poet,

"Who gave to misery all he had—a tear,"

in any wise lose his reward. That tear, a precious and pearly gift, while it soothed the misery of another, ran through his own heart with a thrill of angelic joy.

Thus saith the Lord, "Give, and it shall be given unto you." And again, "It is more blessed to give than to receive." And yet again, "Freely ye have received, freely give." Whole pages might be filled with holy texts like these, enjoining upon the believer the duty and pleasure of benevolence; and forcing us to the conclusion, that he "who nothing gives," can be no growing child of God—and, in truth, no child of his at all.

It is manifest that there are many Christian duties, such as self-denial, sympathy with the destitute and the afflicted, the voluntary support of religious institutions, and the like obligations, which no good man can deny—duties whose performance involves a vast amount of benevolent effort. Nor is it conceivable that such manifest duties can ever be performed so as to afford credible evidence of piety, by one who makes no voluntary contributions to the cause of the Savior, no free-will offerings to the Lord.

The Holy Ghost speaketh expressly, through an apostle inspired for the purpose, saying, "Covetousness is idolatry." And again; passing from the abstract idea to the person, he teaches that no covetous man, who is an idolater, can inherit the kingdom of heaven. On the strength of these true sayings of God, we do not hesitate, at the risk of being taxed with uncharitableness by some selfish worldling, to aver, that one may as consistently and rationally talk of godly idolaters, as of thoroughly

covetous Christians. Covetous Christian! Logic can furnish no more glaring example of a "contradiction in terms."

If anything could be made clear by the light of Scripture, it would seem to be this simple position, that there can be very little grace, if any, and certainly no growth in grace, where practical benevolence is not found. The reactionary effect of this virtue is the grand stimulant of grace in the breast of him who brings it into action. Every gift, either to the cause of Zion or to the welfare of man, if it be a gift of thankfulness and love, is a powerful promoter of the divine life in the soul. It is an identification of interest, a union of affection, and a working copartnery, between that soul and God. To be merciful as our Father in heaven is merciful, is at once the first and the ripest fruit of affiliation to God. This is the most striking feature in the family likeness between him and the children of his grace. Herein is seen the first trace of his restored image in the renovated soul.

This is not only one of the first evidences of regeneration, but it is the most constant token of a sound conversion to God. Christianity as a life, and as a saving reality in the soul, consists in the imitation of Christ, whose whole course was a succession of precious gifts to the poor and perishing—yea, whose whole being in this world was one "unspeakable gift" to our dying race. *We must give*, if we are to be in the least like him. *We cannot help but give*, if any measure of his spirit be in us. *We should delight to give*, if we are at all of the same mind with him. Gratified benevolence, that infinite pleasure of the great God himself, will become not only our highest luxury and spiritual enjoyment, but *a necessary of life*. We shall not be able to live without it. The privation would be worse than famine, and more painful to endure. The growth of grace will crave and demand it as a food from whose elements it is nourished. "Herein is my Father glorified, that ye bring forth *much* fruit; *so* shall ye be my disciples."

WILL IT SUCCEED?

Will WHAT succeed? Why, the efforts which the Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION are making, dear reader, to rouse yourself, and every Protestant in the land, to help them in their sacred work.

Romish priests speak, and, without delay, men and money are forthcoming to sustain their operations, and to extend them all over our country, and indeed all around the globe. Lift up your eyes, and take a view of our beloved country—once, almost without exception, the land of a Protestant faith, and the home of the descendants of the Puritans. See now in our cities, and in all our manufacturing districts, Romish cathedrals, churches, colleges, monasteries, nunneries, mass-houses, and swarms of officials, of various, and some of them of strange tongues, busy and in earnest at their work—a sight such as would have shocked and greatly alarmed our fathers, could they have seen it!

Count up their numbers. In a few short years they have grown from a few thousands, to form about an eighth

part of our population. See a *quarter of a million* of dollars flowing *yearly* from Europe to help them to embarrass the policy, to ensnare and enslave the souls of the people. And more than this. See vast multitudes of nominal Protestants helping, yes, *helping* them to the accomplishment of their peculiar work, by countenance, flattery, commendations, and even with *cash*, in very many instances, more than they ever give to aid any patriotic, humane, or evangelical enterprise, however earnestly it may be solicited at their hands.

These things meet the vision of the observer almost every day, in different parts of the country. See in this great metropolis more than ($30,000) *thirty thousand* dollars, recently raised at one "fair," to promote a Romish enterprise, and considerable portions of it flowing from PROTESTANT pockets! Listen, then, to the "*claims*" of these people, as set forth by their editors and hierarchy. Listen, too, to their *reproaches* of Protestants, and to their *boast* of ability to dictate even now, to our National and State Legislatures, the favorable consideration of themselves, of their policy, and of their plans.

But besides all this, and more especially, we beg the consideration of the deep ignorance of the mass of these people, and also of their spiritual state. Romish doctrines and usages are not of the Gospel. They are fatal as the doctrines of Confucius, or of any other Pagan teacher. We would view them especially as they stand related to the *missionary work*, and scarcely at all besides.

The Board, therefore, would rouse YOU to do something for the sacred cause in which they labor—a cause which seeks to propagate religious liberty and a pure Christianity, which Romanism, throughout *three-fourths* of Christendom, has nearly, if not entirely, blotted from existence, and which it will totally extirpate and take away from this land, and of course from our children, if it is allowed to gain, as it aims to do, dominion here. Reader, DO YOU DOUBT IT? Look, then, to every land where it is dominant, and see what it has done in regard to these things, and remember that Rome claims to be unchangeable. She only wants the power, to make you and your children *feel* her hatred to your liberty, and the Gospel which you love.

Do not be deceived by a mere outside show of good works attempted, or even performed, by her in this country. Are you so weak? Know you not that Rome is a stranger here? that she is among Protestants, and is indeed upon her good behavior? She does here many laudable things, which, in Papal lands, she scorns and utterly refuses to do. Go to those lands, if you would read her true character and her real spirit. Go to Spain—go to bleeding and ruined Italy. In her prisons, and Inquisitions, and in her stifled life, and also in her extravagant vices and want of evangelical religion, see Romanism, and learn to estimate it rightly. Do not ignore the history of more than a thousand years, and the sad experience of your fathers.

Shall our Republic be reduced to such a state? Shall it be made like the Mexican and South American Republics? You answer devoutly, "God forbid!" But what shall prevent it, if Romanism prevails? And what shall prevent its prevailing, if you, and others, not only *do nothing* to prevent it, but continue to encourage it, as has been done, by Americans during the last twenty-five years?

WHAT INDEED SHALL PREVENT IT?

Do you say that Bible Societies, and Tract Societies, and missions to Protestants, will do it? What a delusion is your theory! Look at the history of these things. A noble work has indeed been done by those charities named; but if your theory were true, Romanism in this land should by this time have been reduced to a very small affair; whereas, on the contrary, it is many fold stronger, more arrogant, assuming, exclusive, and pugnacious, than when Bible Societies and Tract Societies began their noble career.

This idea, therefore, of arresting the progress of Romanism in this land, *by those agencies alone*, will not do. It is deceptive. The sooner it is given up the better, and the wisest men in the nation are rapidly abandoning it. No, no, it will not do. And the Board now seek to rouse every Protestant to direct and vigorous missionary measures, which, under the Divine guidance and blessing, may be greatly salutary and effective. Similar measures, as they have employed them within the last seven years, have been most signally successful in this and in other lands, as the article immediately following this will abundantly show. To invite their countrymen to patronize the measures, and to encourage them to whole-souled efforts, in this line, such as the cause demands, they addressed a respectful and earnest letter "post-paid," to all ministers of the Gospel, accompanied by a tract, entitled "Summons to American Protestants."

And lest that letter should fail to reach some minister to whom this number of our Magazine may come, we insert it on a subsequent page. We there also insert the "Summons," that the substance of the articles under that name, contained in the last three numbers of the preceding volume, may be seen *at one view*, and that we may again, in a respectful, yet serious and solemn manner, press upon every man's conscience the DUTY of doing *something effective* in this great, and, to Americans at least, increasingly important missionary enterprise. We fear that hitherto we have not urged it as we should, and as its vast importance demands.

It is pertinent, then, to ask—and to us the answer is a matter of no little anxiety—What will be the *result* of this effort? WILL "NO PASTOR HEED THE REQUEST?" Will all the ministers of our Lord Jesus Christ in this nation—Methodist, Baptist, Congregationalist, Reformed Dutch, Presbyterian, Lutheran, Episcopal, and all others to whom this Magazine and the "circular letter" may come, treat it with indifference, and not lift a finger to help in this sacred cause? We can't believe it. We will not believe it, till forced to it by actual experience and observation.

But let us be understood. We ask no abandonment of other objects. We ask no desertion of denominational Boards or denominational interests. But we do ask—earnestly ask—a cordial remembrance in the "Monthly Concert," in the "Sunday-school," and *in the distribution of the charity of the Church of God*, a testimony of the liberality and vital Protestantism of the American churches and ministry; and in this we feel that our request is not unreasonable, nor unkind, nor out of place.

For we know that the American churches have zeal enough, if once aroused, and *money* enough, if disposed to use it, for all the purposes that evangelical religion demands. Much less than HALF the sum, (*twenty-five* millions,) lately drawn by politicians from the people and expended on the election of a President, demonstrates the abundance of money in the land.

Let ministers, then, take lessons from "the children of this world," in this particular. Let them fear no lack of money, but be as zealous for the furtherance of Christ's kingdom as they are for merely political objects, and the desired end will be readily gained, and the ($50,000) *fifty thousand* dollars which the Board needs between this and the first day of April next will be all promptly sent in to the treasury. Shall it not be? Brethren in Christ, you must mainly decide this matter.

And here, perhaps, we ought to say, that the claim of the Board is more urgent on ministers and other friends, because they now have few collecting agents in employ. State after State, and territory after territory in the nation, has no collecting agent of the Society in it. The Board must therefore rely very much upon ministers of the Gospel and private friends, to preach and represent to others the labors and wants of the Society, and collect and send them funds. And for labors thus rendered they will return their warmest thanks.

We beg then, dear reader, to know, in this view of the case, what YOU will do. And we venture to suggest that, if you are a Pastor, before you lay down this Magazine, you determine on *the day* when you will bring the subject of the AMERICAN AND FOREIGN CHRISTIAN UNION before your people, and take up a contribution for it. If you have never done it before, let not that be a hinderance, BUT DO IT NOW. As the Society is doing an almost indispensable and a successful work, help it on, and in good time send in your funds. Act just as you would if you thought the Society would be broken up, if you failed to help it.

If an agent of the Society is near you, send for him, if you choose; and if not, "do up" the work yourself.

If you are not a minister, but a private individual, you can send in your own contribution without delay. Do that. *But you can do more.* You can go personally to your pastor, and encourage him to bring the subject before the church, and to have the contribution gathered at once. You hardly know how much these visits encourage Pastors. Do not fail, therefore, to use your influence with your Pastor to bring about the desired end. You can also speak or write to some benevolent friend or friends about or beyond you, and engage them to send something to the treasury. You can start, it may be, some subscriptions among young people, or in the Sabbath-school in your congregation, and raise funds in that way—and thus do good to all who give.

But we will wait to see what you and others of our friends will be able to do for the Board. And till the result shall have proved the contrary, which we trust will *never* be, we will hope to be able to answer the question at the head of this article in the affirmative.

And of this we will be confident, if you will read with prayer, and weigh with candor, as in the light of eternity, the important matter set forth in the next article, and to which this is but an introduction. Here it is—read it.

COPY OF POST-PAID CIRCULAR TO ALL MINISTERS OF THE GOSPEL.

"BRETHREN IN CHRIST:—

"May it please you, at the special request of the officers of the AMERICAN AND FOREIGN CHRISTIAN UNION, to read the 'Summons to American Protestants' with attention and prayer. It relates to matters of vast and solemn importance to the souls of men and the Church of God, in regard to

which you may feel it your duty to make a personal effort.

"It is obviously impossible, by any system of agencies, to reach every church which might willingly contribute to the objects of this Society; and the *expense* of any such system would be a sufficient objection to it, if there were no other. We respectfully solicit of each pastor whose soul is alive to the claims and interests of evangelical Protestantism, to present the subject as soon as may be in his own congregation, and to remit to us whatever may be collected in aid of our operations. The opportunities are growing upon our hands with a rapidity which fills us with deep concern. It matters not that very many of such collections will be small in amount: they will re-act beneficially upon the givers; and the confluence of numbers swells the streams of beneficence which make glad the City of God.

"Yours with Christian esteem."

Signed, THOMAS DE WITT
E. R. FAIRCHILD,
A. W. MCCLURE,
JOHN W. CORSON,
ANSON G. PHELPS,
EDWARD VERNON,
Officers of the Society.

SUMMONS TO AMERICAN PROTESTANTS.

Before the world can be converted to Jesus Christ, the Romanists, who form about one-fifth part of its population, must be converted. Before they can be converted to God, the Gospel in its highest purity and power must be preached to them. And before the Gospel can be thus preached to them, Protestant Christians must send the preachers, and furnish the means to sustain them in their preaching; and all the rest must be left to Him who hath ordained the use of these means, and promised his effectual blessing to the right means when rightly used.

This series of truths we hold to be self-evident, both separately and in their logical order. They are confirmed by common sense and piety, as well as by the providence and word of Almighty God. To obtain the great ultimate result, in the incorporation of all people into the glorious kingdom of grace and salvation, Protestants must give all diligence to the work of spreading the gospel of redemption throughout the Papal world. Is it not strange that Protestants should need to be convinced of a duty so plain; or, if convinced already, should need any persuasions to urge them to its performance? Can they neglect this great and solemn duty to their Lord, and to the souls for which he bled, unless it be by stifling their convictions, or proving recreant to their principles? Why is it, that each one is not asking of himself, What have I ever done to save the blinded Papist? What can I do now to save him from the "Babylonish woe?" If the eye of one such Protestant may chance to fall upon this page, let him read it as a message from the Lord, speaking to him directly, as an individual responsible to Christ, and bound to him by the most sacred obligations of gratitude and love.

Reader! do you feel any promptings of religious affection in regard to this matter? Are you ready to ask for ways and means whereby you may practically attain an object of such importance?

Then, first of all, *pray* fervently and perseveringly for them that are ignorant and out of the way, misled by the soul-destroying delusions of Rome.

Secondly, that your prayers may not stand alone, but be seconded by your *works*, do what you can by personal effort to win to Christ the soul of some Romanist, man, woman, or child.

And thirdly, that your influence may be felt more broadly than your personal efforts can go, come to the help of the AMERICAN AND FOREIGN CHRISTIAN UNION.

This is the only Association organized in America, and the largest Association formed in the whole world, for this truly Christian purpose, by Christians of all evangelical denominations, to operate in any and every place where providential opportunity amounts to providential invitation.

It represents, therefore, the MORAL UNITY of Protestants, standing together upon those grand fundamental truths of revealed religion which are essential to the salvation of the soul. This *moral unity* it maintains in opposition to the forced and formal unity of Rome, and in confutation of its groundless reproaches against the Protestants as split up into hostile and irreconcilable sects. It is, indeed, no sect for merging into a new sect all the differences of such as already exist. But while it leaves to each of its members its distinctive denominational preferences and peculiarities untouched, it receives from him a practical declaration, that the life and very essence of the Protestant religion lies in those famous doctrines of the Reformation in which all true Protestants agree as with one heart and soul. Its basis is those doctrines which abase the pride of man, exalt the glory of God, magnify the grace of the Spirit, and hold to Christ as the Head over all things to the Church, and as the life and salvation of every one that believeth.

On the ground of this moral union in all saving truth, the Society is a combination for a purely MISSIONARY purpose. Its aims and measures are spiritual. It seeks the salvation of lost souls by presenting the needful truths to the mind of the Romanist. It is true that the Papal system has social and political relations of vast importance; but with these the AMERICAN AND FOREIGN CHRISTIAN UNION has nothing to do. It leaves these aspects of the system to be dealt with by others as they may choose. But its own action is scrupulously confined to the infinitely more important *religious* elements of the question.

ROMANISM IS THE GOSPEL'S CHIEF HINDERANCE.

The idolatries, and senseless, absurd, and manifestly unchristian religious ceremonial of the Papists, together with the practical bearing of the whole system of the Papacy, constitutes a formidable barrier (and, indeed, it may be said, and not unjustly, to constitute THE barrier) to the progress of the Gospel among the heathen populations of the globe. Evangelical missionaries in all parts of the unevangelized world have come up against this barrier. They have met it on the continents and on the islands of the ocean, in the crowded city and in the rural districts, and wherever they have sought to do their work, and to secure the adoption of the Christian religion. Little hope of ultimate and complete success in the work in which they are engaged can reasonably be entertained, till the Papal world is thoroughly reformed, and the Gospel reinstated in it, in its simplicity and power. Had this barrier been out of the way, or, in other words, had the Papal world been evangelical in doctrine, and conformed in its practices to the requirements of the laws of Christ, doubtless Mohammedanism and Paganism would long before this date have been swept from the face of the earth, and would have given place to a pure Christianity.

THE OBJECTS SOUGHT.—We wish to secure the thought, the serious, prayerful, and searching thought of the friends of Zion, and not only their thought, but their sympathies, prayers, and effective co-operation in increased efforts for the re-conversion of the Papal nations, and those other portions of Christendom which have apostatized from Christianity. If, to such *increased* attention and effort for this form of charity, motives additional to those already

advanced are desired, the following facts may be considered:

THE HISTORY OF THE PAST.—The most glorious results to evangelical religion, and to the temporal and eternal interests of men, were associated with, and flowed from, the labors which were put forth in behalf of Roman Catholics, in the times of the "Reformation." Romanists, in the sixteenth century, were fully as ignorant, bigoted, and hostile to a pure Christianity in general, as the masses in Papal countries are now; and there was quite as little ground to hope for success, in connection with any measures of reform, as can exist at present, in connection with almost any people who are under the dominion of the "Man of Sin." But Martin Luther, a pious and courageous man, arose in Germany and gave himself to the work. In Scotland, France, and other countries, other men arose and followed his example, and the work of reformation was instituted and carried triumphantly forward. Various events seem clearly to indicate it to be the will of God that such efforts should in our day be energetically renewed.

CHRISTIANS AWAKING.—It is a fact of marked significance, that Protestant Christians of various denominations, in different parts of the world, are, of late, beginning to feel an unusual interest and sense of responsibility concerning the spiritual condition of Romanists. A greater number of individuals in England, Scotland, and in the evangelical churches on the continent of Europe, are thinking and praying, and to some extent acting, in relation to this matter, than have been heretofore for many long years. And this state of things is increasing. The numbers thus affected are growing, both in the New and in the Old World. And why is this? Why does God lay upon the mind and heart of his people a given subject, and hold it there, if he is not in this way calling them to the work in which he thus gives them an interest?

NEW DOORS OPENED.—Another of these events is, the remarkable opening now of doors of usefulness, in Papal countries, for evangelical missionaries. Until quite recently the whole Papal world was closed against Protestant missions. Till then, missionaries and funds for their support would have been useless, as there was no field to enter and no work to be performed; but how changed is the state of things! In the Papal parts of Ireland, in Belgium, in Sardinia, in the vast empire of France, and in several of the countries of South America, and in some of the West India Islands, missionaries may enter, and, if prudent, prosecute their work to almost any extent. In Mexico, also, the way seems now rapidly preparing for similar evangelical efforts. And what is this wonderful removal of bolts and bars, this opening of doors and prostration of walls which formerly hindered the approach of missionaries to these Romish people, if it be not the Divine voice *practically* directing us to go to them with the Gospel, which alone contains the word of life?

PUBLIC OPINION GREATLY CHANGED.—Another of these events is, the wonderful change in public opinion which has taken place in this country, within a few years past, in regard to the duty and the desirableness of the work in behalf of Romanists both at home and abroad. Though the numbers who now feel and acknowledge the obligation that rests upon Protestants to labor for the salvation of Romanists are less than they should be, they are vastly increased beyond the amount of former years. Twenty years ago, a few names would have comprised the whole company in America who cherished any interest in the matter, or who, if it were named in their hearing, would have stopped to give it a second thought. Public attention has not been turned in that direction, and the course of Divine Providence had not been such as to thrust the Papal world, with its wants and woes, or its rich and delightful promise as a missionary field, upon the minds of our citizens. The few who saw it prayed, and wept, and labored alone; and if perchance they spoke, or preached, or published on the subject, few, if any, sympathized with them. Pastors and people generally, had no interest in it. Few preachers preached about it, or would allow the use of their pulpits for that pur-

pose to others. But now, most of the leading denominations in the country regard it in a different light. In every section of the nation, east and west, north and south, there are multitudes who look upon the Papal world as a missionary field of the highest interest and importance. "This is the Lord's doing, it is marvelous in our eyes."

2. REMARKABLE SUCCESS.—Another of these notable events, is the remarkable success that has attended the labors of the Society. It cannot be reasonably expected that the fruits of the AMERICAN AND FOREIGN CHRISTIAN UNION, in the brief period of its history, (seven years,) can be so numerous and imposing as those of Societies which have been *thirty*, *forty*, or *more years*, in the field. But, through the Divine blessing, its fruits are numerous and precious. And, as if to beckon its friends onward to greater zeal and exertion, God has caused it to produce more than they had ventured to hope.

Let us survey some of these precious and invaluable fruits. While it has not been the wish of the Board to form churches, and it is not in accordance with the design of the Society to form them, except in extraordinary cases where the converts cannot (through ignorance of the English language, or some other sufficient cause) be connected with a church already in existence, there have been gathered in different parts of this country about *twenty* congregations of French, German, and Irish, which have grown into churches, and added their numbers and strength to the evangelical denominations in the land. This is a result whose value no amount of money can fairly represent.

More than ONE THOUSAND Romanists have been reported to the office, from various ranks in society, though chiefly in the humbler walks of life, as having given credible evidence of a change of heart in connection with the services of the missionaries employed. Besides these, there are doubtless many others not reported. Follow these converts through life, and see their happy influence and peaceful deaths, and the worth of these fruits cannot be estimated. About *ten thousand* Romish children and youth have been collected in Sabbath-schools, taught by the missionaries themselves, or conducted to schools in their neighborhoods connected with some evangelical church. Many *hundreds* of adults of both sexes, fathers and mothers, have been collected in little groups, and taught to read the Holy Scriptures, who previously had never learned, and in many cases had never before had a copy of the Bible. More than *a quarter of a million* of Romanists, of *seven different languages*, scattered in almost every part of our national domain, have been personally visited, and many of them many times, for religious purposes, by missionaries of the Society. Over this vast amount of mind, with its un-American and un-evangelical training, a flood of light and a vast amount of hallowed influence have been shed. And can this be of no worth in the moral training of our nation? Truly, its value in this relation is beyond all price.

The leaven of this process is seen working in every direction. The Romanist people are gradually becoming distrustful of their ancient faith, and weary of the government of the priesthood. They are becoming more enlightened in regard to their personal and social rights, and more ready to demand and maintain them, even against the expressed will of the hierarchy. Although gigantic efforts are made to guide, and even *to coerce* the people to an observance of Romish usages and forms, there is, notwithstanding, a spirit of inquiry among them, and by the measures that are employed it is kept in motion, and vast multitudes sit very loosely by the Papacy, who for prudential reasons do not break with the priests or the members of that communion. In heart they are scarcely Papists; yet had it not been for the labors of the AMERICAN AND FOREIGN CHRISTIAN UNION, they would have been as bigoted as any others.

We might speak of the MILLIONS of pages of printed matter sent out by the Society, and of the THOUSANDS of intelligent and stirring sermons that its missionaries

and preachers have preached, greatly to the benefit of the country.

We have passed over in silence the agency of the Society in calling the attention of the national government to an effort to secure to American citizens the rights of conscience and the enjoyment of religious liberty when traveling or sojourning in foreign lands, as also its agency in many other things dear to every American heart, and of great value to the nation, and honorable to evangelical religion, but of which, for prudential reasons, we must omit publicly to speak.

THE WORK ABROAD.—Our widest field of effort, by far, is in Papal Europe and Southern America. In France, that great empire of thirty-six millions, who, if once converted to God, would do as much for the evangelization of the world as they claim to have done for its civilization, there is a remnant which the Lord hath reserved for himself. Now that persecution, in its more violent forms, has ceased, and renewed efforts are made in behalf of evangelical truth and godliness, spiritual life is rapidly returning to this torpid body, and is diffusing itself into the inert heaps of mingled infidelity and superstition, (between which there are certain close and subtle affinities,) which cumber all the soil of France. In this active infusion of the life-giving power of the Gospel, the AMERICAN AND FOREIGN CHRISTIAN UNION is taking a prominent part. This it is doing through the medium of local committees or societies of French Christians, whom it aids by annual appropriations of money, and in other ways. Of these the number is four: two are located at Paris, having branches in various districts of France; one at Lyons, working energetically in that city and vicinity; and another at Geneva, in Switzerland, which expends its resources almost wholly on French ground. These are all conducted on thoroughly evangelical principles, and are all working with great efficiency in spreading those principles. One of them, but a few years ago, was rescued from extinction by the blessing of God upon our endeavors, and its revived activity has stimulated all the others. God is with them. Amid much opposition from frigid indifferentism and scorching Papism, they are doing great service to the cause of truth. Already there are many thousands whom we have helped to reach with the glad tidings of redemption.

Our Society is now engaged in the erection of a church edifice for the Americans in Paris, who there number several thousands. Here we hope that God will gather a faithful band of American Christians, who, with their minister, may be organized so as to carry on our work in France, (in harmonious connection with our esteemed French auxilliaries,) with the characteristic order and practical wisdom which belong to our countrymen. We are persuaded that not many years will pass, ere France will be most manifestly benefited by the presence and working of American piety.

In Belgium, a small but populous country, near to France, and closely allied to it in political and material relations, but much more thoroughly Popish, a process of gradual enlightenment is going on, in which this Society also bears its part. There, also, the thick and palpable darkness of Romish superstition and immorality is startled and troubled by the harbingers of Gospel day. The work in these Low Countries possesses a peculiar interest, from the missionary spirit manifested by the numerous converts to the truth.

Our operations also extend into Italy, that land of classic and historic fame and pride, but long and heavily laden by ecclesiastical extortion and oppression, and the seat and source of that spiritual despotism which has filled the world with terror and despair. Even there we are at our heavenly Master's work. Using that venerable relic of primitive and cruelly persecuted Christianity, the Waldensian Church, as the basis of our operations, we are doing something to scatter the precious seeds of salvation over the fertile mind of Italy, where it is rapidly taking root, and promises to become abundantly fruitful. In Rome itself, within its carefully guarded gates and its crumbling and tottering walls, we have for six years maintained a pure Protestant

worship, most wonderfully protected by the flag of our country and the mighty providence of God. Our celebrated hired chapel there is the most prominent outpost in the great struggle now pending in behalf of religious liberty.

In Ireland we have for several years employed a highly effective agency in the championship of the truth. And though our work there in this form is brought to a close, we are about to re-open it on another plan, which promises to yield the happiest practical results, having already been attended in other hands with signal success. This branch of our missions will henceforth have a special interest for the numerous Irish Protestants among us, and their still more numerous progeny.

There are other Papal countries of Europe on which our eye is watchfully fixed, and in whose regard we are taking initiatory measures, whereof it is not yet time to speak, as matters are not ripe for prudent publication.

On our own side of the Atlantic we have our incipient missions in Southern America and the West-Indian islands. Here there is much to be done—the beginning is scarcely made: but we are doubtless called to make great exertions to give the Gospel to these regions, for which nature has done so much and man so little. In Hayti, demoralized at once by African barbarism and Romish corruption, we are introducing that religion which hath the promise of the life that now is, as well as of the life to come. Our mission stations in Chili and Brazil will be reinforced as soon as we can find the men of God who will gird themselves for this great work, and offer themselves to the Lord for his service in these and other States which are open to their labors.

The great question of religious freedom is one in which this AMERICAN AND FOREIGN CHRISTIAN UNION, agreeably to its constitution, as well as its necessities, takes an influential part. In Sweden, in Germany, in Turkey, and elsewhere, we have exerted ourselves in behalf of the sacred rights of the human conscience in the matter of "soul liberty." With this question is closely allied the downfall of the Romish domination, and the removal of the chief external hinderance to the free course of the Gospel of the Son of God.

It will be obvious to our thoughtful readers, that very many of our operations are, and must be, of a nature which forbids us to divulge them. They could not be given to the public, in congressional phrase, "without detriment to the public interest." If they were made known prematurely to that jealous and unscrupulous power which opposes itself to our efforts, it would not only greatly impede their success, but compromise the safety of individuals who have confided in our discretion. But there is enough that we can freely speak of, and from month to month make known in the pages of our MAGAZINE, to show that we are not idle or inefficient in this great missionary work of sending the Gospel to the benighted and perishing Romanist.

On the strength of these multiplied and undeniable facts, we appeal again, with all the force of the deepest conviction, to the Protestants of our country. Brethren, help us! Lend your help to redeem the American name in Europe from the double charge of irreligion and political anarchy, a charge which causes priests and princes, and all who cleave to them, to stand in dread of us and of our noble institutions. Help us to hasten to the rescue of millions who are ready to perish.

We intreat the pastors of the churches to make the helping of this Society one of the methods of extending their own influence for good. Will they not, with the help of our Annual Report and other publications, present the subject themselves to their congregations, and remit to us what their people may contribute as their free-will offering in this behalf?

Will not professors of the Gospel, without waiting to be solicited by pastors or agents, send to us by mail their spontaneous gift to help us in this great struggle against Papal anti-Christianism?

Rome is evidently approaching another solemn crisis in her eventful history. Her very foundations are shaken as by the internal fires of her volcanic soil. Now is

the time for Protestants to unite in putting forth a strong and extended effort to turn the whole force of Gospel truth against that ancient citadel of error, now tottering, as it may be, to its final overthrow. Remember that the falling of Rome is the uprising of the City of God!

RELIGIOUS COMEDY.

The *Semeur Canadien*, an excellent French paper, published at Montreal, gives a full account of one of the queer doings of Popery in that city. It seems that on Sunday, the 9th of September, the image of St. Justine was conveyed with all the pomps of music, flags, and decorations, from Montreal to the village of Longueuil. The latter place was thrown into spasms of excitement by this grand event, and nothing was wanting to make the whole affair as splendid as it was absurd. But who was this St. Justine, about whom all this noise was made? It is hard to say. Her history is a mystery. Some say she was a child seven years old, martyred for the faith in France, by the Protestants, no one knows when. Others place her farther back in antiquity, and charge her martyrdom to the barbarous pagans of old Gaul. The dear little martyr was at last buried at Rome, from whence she, or at least the bones of her, were expedited to Canada. These bones, it is reported, are inclosed in flesh-colored wax, fashioned into the form of a child. The devotions paid to this waxen doll, with its enclosed skeleton, have the twofold effect of exciting the fanaticism of the vulgar, and of disgusting all minds of sceptical tendencies, which are acquainted with religion only as it is caricatured by Papistry. God grant that the eyes of many may be opened, not only to see the sin and folly of such superstitions, but to discern the *true* religion of Jesus Christ.

This carrying of a puppet of wax, richly decorated and attended with waving banners and beat of drum, might serve to amuse children; but that it should be done by grown men, many of them educated, seems almost incredible. Yet the editor of the *Semeur* solemnly testifies that he saw with his own eyes, in this latter half of the nineteenth century, in broad daylight, three bishops devoutly going on foot, through the mud, after a little idol in wax, "toted" by four stout men! When they got to the church, these clerical dignitaries, to whose hands thousands of rational human beings confide their eternal future, prostrated themselves, with their faces to the ground, before a little image fabricated in some convent. What a reproach to the intelligence of a large part of the Canadian people! What they need is living saints, and not the carcasses of dead ones; saints who can speak and act for God, and pray to him, rather than such as are prayed to, without its being known to their worshiper whether they hear him; saints "who bear the noble responsibilities of the human race," as Bossuet says, rather than such as are borne themselves from one place to another. "God is not the God of the dead, but of the living."

FATHER CHINIQUY.

This celebrated priest is now excommunicated. A few years ago he was the popular champion of Rome against the inroads Protestantism was then making in Lower Canada. Feeling that that province did not afford a sufficient sphere for his genius, he removed to the State of Illinois, where he founded a large and prosperous French colony, which he swayed as priest and king. His position stimulated him to feel quite independent of his diocesan, the Irish Bishop of Chicago. The question of church property, aggravated by the jealous dislikes growing out of difference of nationality, has led to an open rupture between the fiery priest and his Hibernian superior, Bishop O'Regan. The priest, who used to teach his simple Canadians to see God in the Pope, and the Pope in the Bishop, is now in open rebellion—against the latter, at least; and, notwithstanding his excommunication, still continues to officiate, and gathers a large congregation to his ministry. As he seems to be such a practical Protestant, it is to be hoped that he "will go on to perfection," by openly embracing the truth in Christ, obeying the Scriptures, and laying hold on eternal life.

TURKISH INTOLERANCE.

We have received from sources at Constantinople, in the highest degree reliable, a written communication, with the request that we would give it publicity. It has a very painful interest; and we would at once have printed it as we received it, if our space would have admitted it. Though it is considerably condensed, the language has not been changed, and all the material facts have been retained. Full dependence may be placed upon its sad statements. Let us pray that these discouragements may be overruled for good.

CONSTANTINOPLE, Sept. 29, 1856.

Already a great deal of disappointment has been felt and expressed in the countries allied with Turkey and elsewhere, in view of the unsatisfactory results of the late war for the preservation of Turkey; a war which has cost so much of blood and treasure. The friends of religion and those of Turkish civilization, whose hopes during the war were generally of almost millenial brightness, still hold on to the expectation of some installments of good results, fixing their eyes upon the Hatti-Scheriff as the day-star preceding the rising of the sun upon the Eastern world, and ushering in the day of glory throughout Turkey. In these hopes and expectations many like ourselves have shared in the East, even; but honesty and truth oblige us to confess that our hopes are at present at a low ebb, and we do not hesitate to admit, though with much regret, that to human view the present position of Turkey is almost hopeless.

Let no man think that Turkish rulers, high or low, ever will change their system of oppression for all the codes that can be made, unless they are obliged to adopt a different course from that pursued thus far. The terms of the Hatti-Scheriff are known, but who of the rulers of the land cares for it? The administration by the provincial pashas, and even the central government, seems to be more reckless and regardless of justice than even before the war.

The real property of Magnesia and the surrounding country is owned to a great extent (probably more than half) by a Turk called Saduk Bey. He owns from forty to fifty villages and farms (accurate statistics are not attainable in such cases,) in which he uses the Greek subjects of the Porte like slaves—*i. e.* they are entirely under his control. This state of things, it should be observed, is not peculiar to Magnesia. Most of the smaller towns and villages of Turkey are thus governed, whether the moneyed tyrant be a Turk, a Greek, or an Armenian; and the priests naturally side with those who can pay. The case before us, however, is an extraordinarily strong one.

Now, the Protestant Greek of whom we speak, and whose name is Yani Sava, had been a resident of Magnesia from his forefathers, and was one of the wealthiest men in the town, in real estate, flocks, herds, etc. He became a Protestant about two years and a half ago. Since then he has been hated by the Greeks, who, on the one hand, flattered and offered him great advantages if he would return to their church; and, on the other, persecuted him, so that the story of these two years and a half would fill a little volume.

Last spring a panic arose among the Greeks of Magnesia, upon a rumor that the Turks were about to rise upon them and to kill them. They appealed to the Governor, at Smyrna, for protection. An officer (the Murhurdar, or seal-bearer) was sent from Smyrna to Magnesia to investigate the matter, which proved to be entirely groundless. No mobs, no assemblies had been seen, no threats uttered by any one. The Greeks then appeared to feel ashamed at the affair; but Saduk Bey—who had lately taken a dislike to Yani Sava—arose and took up the matter.

Now, there were at Magnesia three Turks, Izzet Effendi, Mehmed Effendi, and Hassani Aga. The first was known to have read the New Testament, though he never had professed belief in Christ. The second was an officer before whom the sale and purchase of mosque property is effected. The third was the owner of a quarry. All there were known to hold occasional intercourse with Yani Sava, and this was their only fault. These three men, together with Yani Sava, were now taken up, the Turks being represented by Saduk Bey, to the Murhurder from Smyrna, as men who had uttered threats against the Greeks. Izzet Effendi, who had been scribe to the Medjlis, or magistracy of Magnesia, was put out of office. The two other innocent Turks were dragged to Smyrna with him, and are now sharing his exile in Gallipoli.

The Murhurdar, probably made more zealous by a bribe, reported to Smyrna that there were some men at Magnesia who were troublers of the people, and should be looked after. Upon this, the Pasha of Smyrna went in person to Magnesia, to attend to the matter. Instead of going to the Governor, he lodged with Saduk Bey. What passed between them they know best. There are proofs in good and trustworthy hands, that the Greeks, through Saduk Bey or otherwise, gave the Pasha 1000 Turkish lyras, or sovereigns, to procure the permanent banishment of Yani Sava. Both parties have seized the opportunity with eagerness, each to accomplish an object of private interest. The scheme was, that Yani Sava, although a Greek by birth, should be joined with those two Turks as a disturber of the peace, and exiled with them. The Turks were seized and chained in Magnesia. Horses were provided for three; and a messenger was dispatched for Yani Sava, who was then away with his flocks. He found himself all at once surrounded by some thirty men, seized and dragged away. He was brought before the Medjlis or magistracy, and the Pasha demanded, "Why do you meddle with politics?" He then turned to the Greek bishop, and asked, "What is your charge against this man?" The bishop made no reply. The Pasha then turned to the Turkish members of the Medjlis, saying, "Do you know this man?" They said, "We do not know anything in particular about him, but we hear that he is a bad man." An Armenian then said, "We beg your Excellency to exile this man, and if there be any harm to encounter, let it be on me and on my children." Yani Sava was

then chained, and the three prisoners were sent to Smyrna.

They were subsequently kept in prison without chains between two and three months, during which time efforts were made by the English and Dutch Consuls at Smyrna, and by Lord Stratford de Redcliffe at Constantinople, to procure a trial for the prisoners, or their release. All was in vain. A paper was once sent down to Smyrna from the Porte, professing to order Yani Sava's release, and the British Ambassador supposed nothing less than that the whole matter was satisfactorily settled. He was quite astonished some time afterwards, when he was informed that absolutely nothing had been done. The order for the exile of the prisoners at last arrived, drawn up in much clearer language than that for the release had been. The Dutch Consul and the Chancellor of the English Consul (who was then on his last sick-bed) went to the Pasha to urge the postponement of the order, but they met with an ungracious reception, and the order was executed. Lord Stratford de Redcliffe's efforts were vain; the kind and courteous requests of the Dutch Minister were equally so, though made to Ali Pasha, who professes to be actuated by a great love of justice; and equally vain were the representations and humble petitions of the head of the native Protestants. The fact is, that Protestantism is intended to receive in Yani Sava its first significant blow; and the foreign ambassadors were meant to understand that their interference was not desired and would not be heeded.

After his arrival at Gallipoli, and his inscription into the list of the inhabitants there, Yani Sava obtained permission from the town authorities to visit Constantinople. By the very kind personal services of the Dutch Minister he obtained an interview with Ali Pasha. He stated his case, and urged his innocence, sufferings, and losses, and begged for a trial in Constantinople, expressing his readiness to die, if he were worthy of death. The Pasha seemed touched with the story, and at last said he would write to Smyrna and inquire, and Yani Sava might come again in ten days. But he reproved him for looking to ambassadors, and said, "Have you no head of your nation by whom to come to me?" Upon this the head of the native Protestants, wishing to fulfill his duty, went to Ali Pasha—to whom he had spoken often enough on the case already—and begged permission for Yani Sava to go to Smyrna, at least for a few days, in order to attend to the interests of his property, lest all should go to waste. The Pasha told him Yani Sava must wait till the answer came from Smyrna.

When Yani Sava called for the last time upon Ali Pasha to hear the decision, the Pasha said in substance, "The Pasha (of Smyrna) says you are a bad man, and you say, no. Shall I disbelieve a Pasha, and believe you? Your matter is finished, and you may go. You have left your former church, and they are justly irritated against you. If you want to change your religion, you ought to be willing to suffer in consequence of it."

It need not be said that this is a plain acknowledgment—

1. That Yani Sava is an innocent man.

2. That he is persecuted for the Gospel's sake.

3. That the Government are inclined to pursue further the course of oppression and persecution thus boldly commenced; and,

4. That the most enlightened member of the Government is prepared not only to act upon this plan, but to confess it openly in spite of Hatti-Scheriff, of England, and of all Protestant Christendom.

The following is another illustration of the Hatti-Scheriff and its influence upon religious freedom. The whole of it is from the pen of a trustworthy Protestant in the interior well acquainted with the facts. It is dated July 12th of this year:—

CASE OF AN ARMENIAN GIRL OF SIXTEEN.

"The following is a brief outline of the case, as stated by the girl's friends: Some five months ago, at Kemak, near night, she having had difficulties with her step-mother, left her house, and was met at the door by a Moslem woman, a near neighbor, who persuaded her to enter her house, promising to help her to settle her difficulties. The

same evening, however, the girl's friends went to this Moslem house to take her home. The owner of the house, Ismail Ogloo Hassam, appeared at the door, and declared that the girl was not there. They went the second time, received the same reply, and were roughly sent away. The same night the girl was forcibly taken by Moslems, attended by zabtïes (or police-officers) to the house of Moofti Sherif Effendi; and the next day, when the friends went there for her. they were told by the Moofti that she had become a Moslem, and they could not see her face again.

"The girl's friends entreated and demanded that she should be brought before the Medjlis (or town session,) and interrogated according to Turkish law. But this was refused them. The girl was afterwards taken to another Moslem house, from which she fled by night, and secreted herself in a cave of the mountains. The Armenians were then accused of having taken and concealed her, and for this a priest and nine others were seized and thrust into the stocks by order of Ibrahim Bey, the then acting kaimakam or governor. After the girl was found and retaken by the Turkish authorities, they took her to the banks of the Euphrates, and threatened to cast both her and her father into the river if she did not declare herself a Moslem. Overcome by the fear of immediate death, the poor girl said, 'If you are determined to compel me to be a Moslem, I will be;' but as soon as the pressure of fear was removed, she again declared that she was a Christian, and would never be a Moslem; and she has ever since adhered to her faith.

"The Turks next resorted to the following artifice: The daughter of the Moofti was brought before them with her face covered, and interrogated instead of the Armenian girl. She, of course, responded heartily, 'Thank God, I am a Moslem.' The work was done, and a paper was prepared by the Medjlis, or town session, and sent to Kharpoot, declaring that the girl had become a Moslem. By order of the Pasha, the girl was finally brought to Kharpoot, accompanied by policemen, her father, and a priest, and there confined in a Moslem house. The Pasha being absent at Malatia, she was taken there. The girl declared herself a Christian; and the Moslem testimony was so unsatisfactory, that the Pasha sent her back to Kharpoot, with orders to the Medjlis there that she be interrogated according to Turkish usage; and if she declared herself a Christian, that she be released.

"The Medjlis then sent the paper already mentioned, and which had been received from Kemak, to the Pasha, who wrote to them to detain the girl in a secure place till his return, she being at the time in the Pasha's harem. The poor girl, it will be seen, besides being thus confined, had been taken from place to place—first from Kemak to Kharpoot, *seven days' journey*, then to Malatia and back, *five days' journey more*, in the oppressive summer heat, until she is weary of her life, and entreats her friends to put her out of the world.

"As the Defterdar, (receiver of the government taxes and income,) who is the Pasha's vicegerent in his absence, had thrown the whole responsibility on the Medjlis, I went and presented the case before them in session, and requested that the girl be brought and interrogated, in accordance with the order of the Sultan; but they refused to do it, assigning as a reason that the demands of the law had been already complied with at Kemak! I then requested that the girl be allowed to have a comfortable place in a Christian house, meanwhile, and, if necessary, guarded by policemen. To this the Medjlis assented, but the Kadi Sherif Rooshda, of Broosa, declared that the girl must remain where she was, and neither her father nor any one else should see her, except the person who took food to her; and, furthermore, he affirmed that, *according to Turkish law, she must be put to death.* I referred him and the Medjlis to the late Hatti-Scheriff, and assured them that it was designed to secure protection to all the subjects of the Sultan in the religion of their choice. The Kadi replied, that *there was no allusion in the Hatti-Scheriff to such cases as the one before us.*

"This is not an isolated case. There have been *many* similar cases in this region during the last eighteen months, in most of which the Turks have succeeded in accom-

plishing their iniquitous purposes, while a few have escaped by stratagem and bribes."

To this narrative we beg to add, that, notwithstanding all the efforts made with the Government at Constantinople, with their own Hatti-Scheriff staring them in the face, and the foreign ambassadors around them, nothing has been accomplished: the girl remains in confinement, and none of her friends, priests, or teachers are permitted to see her.

Before the war, Turkey was weak, exposed, trembling for its existence, and the Government was ready to listen to the representations of foreign Powers, especially to England. While the war was raging, everybody was convinced that great reforms must follow in Turkey, and that a better day was at hand for the Rayahs. The friends of Christianity hoped to see a great door open before them for labors among the benighted inhabitants. The rapid sale of the New Testament among the Turks raised a rational expectation of great good even among the Mohammedans. When the Hatti-Scheriff was published, it seemed to put the imperial seal upon the new order of things.

But, then, every child in Turkey knew that if the promised changes were to be made, and if the fruit of the seed of blood sown broadcast in the Crimea was to be reaped, foreign influence must do it; and, therefore, some troops must be left at least at the capital of Turkey, partly to oblige the Government to respect the Sultan's promises, partly to support it in the difficult task of performing them. Every Frank, every Rayah, yes, and every Turk, expected that foreign strength would remain behind to establish the new order of things. This rational expectation reigned throughout the interior, and the Turks appeared to prepare for submitting gradually to the decrees of heaven. Instead of all this, to the astonishment of this whole country, the Paris treaty seems to preclude the right of interfering with the administration of Turkey, the troops are withdrawn, and the Turks, Government and people, are permitted to do as they please.

The fact is, that unless God and man interpose, *Protestantism* has now a very gloomy prospect in the Turkish empire. The Hatti-Scheriff has aroused the fanaticism of the Mohammedans against Rayahs and foreigners in general, and the re-action is already being felt most painfully by many. But their ire threatens to fall most signally upon the few and defenseless Protestants. The dissemination of so many hundreds of Turkish New Testaments, and the spirit of inquiry awakened by them, has, it seems, roused the jealousy of the old-school Moslems and the fears of the Government. An unfortunate publicity given in England, in public speeches and in print, to this movement among the Turks, a movement several times greatly exaggerated, has added fuel. The Greeks and Armenians do not fail to hint to the Turks, "You have nothing to fear from *us*; we have lived long side by side with you, and have not presumed to interfere with your religion. But these Protestants will not be so quiet. They carry their book everywhere, and preach their doctrines to all nations. You see the beginning already. If you do not break them down, and sweep Protestantism from the empire, you will repent of it when it is too late." Hitherto the Mohammedans have rather sympathized with the Protestants, as being Christians free from idolatry. But now the Protestants are both feared and hated. The dissemination of the New Testament during the war has inspired the Turks with apprehension; the Hatti Scheriff has deeply stirred up their fanaticism; the Paris treaty has rendered them independent of foreign counsel or interposition; the removal of the troops has clothed them with strength and filled them with pride; the Christian denominations hostile to the Gospel will join them in persecuting Protestants; for months past English influence has not been able to redress the most flagrant wrong, and the noble Power formerly defending successfully the rights of conscience, does not appear available at present; and therefore the little flock of Protestants in Turkey may be crushed, and, if Providence do not interfere, *will be crushed* throughout the country. The injury which the late war, or rather the settlement which concluded it, has done to Christianity in Turkey is absolutely incalculable.

The Gospel is still being preached, and light is being afresh scattered in the very regions where apostolic Christianity took its rise. This is encouraging, whatever may be coming next. And the Lord is king, and he will hear the prayers from all portions of Christendom, whatever trials may yet be in reserve. But those who have brought the Rayahs, and especially the native Protestants, into their present sad position, have assumed a heavy responsibility before God and man.

FOREIGN FIELD.

CHILI.

We take great pleasure in laying before our readers the following communication from the Rev. David Trumbull, of Valparaiso. He was sent to that place, many years ago, by one of the Societies which was merged in the formation of the AMERICAN AND FOREIGN CHRISTIAN UNION. He soon succeeded in establishing for himself a useful position as a preacher and teacher, in which he has ably sustained himself without expense to this Society. His attachment to the Society, though no longer formally connected with it as a missionary supported by its funds, induces him to send us this letter; by which it will be seen that he has not labored in vain, and especially that the great question of *liberty of worship* is making progress in the right direction, so far as public sentiment in the city of his abode is concerned.

VALPARAISO, Oct. 10, 1856.

REV. A. W. MCCLURE, D. D.

MY DEAR SIR:—In answer to your inquiry about the spiritual condition of this part of the world, I may best begin by offering a contrast between the state of things when I landed here in 1845, and the present time. Since that time a congregation has been gathered, composed of English, Scotch, Americans, and a few Germans, numbering about two hundred and fifty persons. A church has been formed, having about fifteen male and thirty female members. A Sunday-school is also collected, numbering sixty children, with about ten teachers. In 1845 we had no place of worship on shore, save a room occasionally used in a private house. At that time I often preached to five persons, and ten was considered a good audience. We have this year completed a commodious and attractive meeting-house. It is retired, and yet in a very central part of the city, three minutes' walk only from the pier at which all boats land from ships in the bay. This has cost about $17,000, for land, building, and necessary improvement of the street in front. The Seamens' Friend Society of New-York aided us with $1,000, and $13,000 we have collected here among ourselves and the merchants of the place. The debt we hope to take off in the course of a year or two. Seats in it are reserved for seamen and strangers. Two hundred and fifty persons can be seated with comfort. Three hundred can find places, and whenever we need it, the room can be enlarged so as to hold fifty or seventy-five more.

Great fears were entertained, as this structure went up, lest we should not be allowed to use it. Some, who did not belong to our congregation, but had generously given funds to aid us, said we were going too fast, and should fail—that the Government of Chili would interfere to prevent our using the building when completed—that we ought to erect a building which should not seem to be a church, but which should resemble a dwelling-house, or warehouse, or something else. To these counsels, however well meant, I always answered, that we could not put on false appearances—that while in Liverpool or Bos-

ton we might put up a building of any form we pleased, yet here to erect an apparent house, which should in reality be designed for a church, would be nothing short of attempted deception.

The fears expressed were not without foundation. Neither did we fail to perceive there were grounds for apprehension. However, we meant to go just as far as we might be permitted to go, until stopped by force. And when the building was nearly ready, we were ordered by the authorities to desist. For two weeks we did so. After repeated efforts that proved vain, at length I obtained an interview with the Governor of the province, and happily obtained leave to go on; not, however, without a formal notification, that if the building was for Protestant worship, it was illegal, unconstitutional, and all concerned must be prepared for the penalties of the law.

The history of this interruption was, that Archbishop Valdivieso had called on the Governor to notice what we were doing. The Governor called on the authorities of the province for information about it. These authorities stopped us, because of some informality in the municipal license for building. The Governor sent the notification in question. The license was amended, and we went on till the building was ready. Our mind then was to go forward and occupy the place. If forbidden, we would go on until compelled by violence to desist. This, it was seen, the Government would not for a moment resort to, for its credit with the world, if for no nobler motive; though we believe it is actuated by nobler motives, and, according to its light, really appreciates and desires religious liberty.

The end justified our expectations. We opened our place of worship on the 27th of April, and have met there without any interruption from that day to this. There is a British chapel here, and I should not be surprised if these dear friends should also build an edifice worthy of their numbers. I hope they may.

Our congregation is already devising a plan for obtaining a teacher, and erecting a school-house on a lot of ground adjoining the meeting-house. I am in great hopes we shall succeed in it. One thousand dollars have already been offered by a gentleman towards the cost of the building. The lot of ground, we were in a measure compelled to buy, in order to prevent the nuisances of a stable-yard which was to be placed beside us.

As a point of encouragement, I may mention, that just before your letter came, a Swede, who came here ten years ago, and whom I had feared had turned back again from his Christian profession to the world, and in fact, who had married with a native, and become, I suppose, for that end a Romanist, called, and wished to procure copies of the Bible in Spanish. I agreed to meet him later in the day. He came, bringing his wife with him. He said, a Bible he had procured from me some time ago had been carried from house to house, where he had lived, and that his friends wanted five more. These I supplied him with; then he wanted all the Spanish books, "good books," that I could let him have. I made him up packets of tracts, bound volumes, and books in paper covers. I told him, if he said the word, he should have them for nothing, though some Christian would then have to pay for them. He replied, he wanted to give them away, but had rather pay for them. So, making up two or three packages, I received $10 from him for the Tract and Bible Societies. Having obtained these, he then asked if I would not pray with him and read the good book; I said, "Of course I will, and in Spanish too, that your wife may join us." He was delighted. So I read Paul's words to the elders of Ephesus, in the 20th of Acts, and then knelt down to prayer with them. They both seemed sincere worshipers. He responded fervently to the prayer for grace to obey God and overcome temptation. When we rose from our knees, his eyes and hers were filled with tears. "O," said he to me, "that is what a man needs to hear;" and then in Spanish to his wife, "Our Protestant religion is all love: the prayer of the minister is not by rote, it comes from his heart." And with his packages of good reading, and God's Word, away he went, thanking me a hundred times.

October 14, 1856.

That you may see what estimate is put on the state of religious liberty in this country by the clergy themselves, I translate the following from the Catholic Review (La Revista Catolica,) which is a church journal, issued weekly at Santiago. The object of the article is to show that religious liberty tends to greater immorality; and to prove it, maintains that this city, in which there is most of the former, there exists more of the latter than elsewhere. What brought out this announcement regarding Valparaiso, was a remark in the *Mercurio*, an intelligent journal, to the effect, that in the city of Concepcion the proportion of illegitimate births was one in every three, and then followed this remark: "We submit this, therefore, to the attention of our own clergy, and ask them to present many like examples of those abominable countries in which religious freedom is allowed, or call it the rivalry of the different forms of the Christian religion in the work of education and spreading morality among the people, by means of the doctrine of the Redeemer of mankind."

Then comes the following about Valparaiso:—

"In Valparaiso we have, unfortunately, religious liberty, not by law, but in fact, and with shameful violation of the laws; and a corruption far greater than that in Concepcion prevails. There dissenting ministers do what they might do in countries tolerating Protestant sects. They have their chapels in which those persons assemble publicly who desire to hear preaching or the reading of the Bible. This is circulated freely, with a multitude of catechisms, stories, novels, and other books, aimed at perverting the faith of the Catholics. Ministers have come professedly to make proselytes, and are sustained by their respective denominations. Protestant propagandism labors assiduously in day and boarding-schools for both sexes, which Protestants have opened and maintain, under the view and sufferance of the authorities of the country. And, in fact, what would be considered a criminal dereliction even in countries where the law tolerates many forms of worship, in Valparaiso is of daily occurrence, namely, that Catholic parents, with a blindness or a negligence that can in no way be excused, confide their children's education to the very enemies of their faith. The larger part of the foreign population of Valparaiso is composed of those not Catholics. Protestant interests count on the support of capitalists who are powerful, imperious, and even threatening; and commonly find an impassioned echo in the very press which is called national and independent. But what is it that morality has gained from the liberty thus enjoyed by dissenters in the second city of the republic? The immorality there is great, without shame and without bound."

If you should ask me, Is all this true? Are Protestants thus unhindered? Have such notable advances been made on the exclusiveness of the past? I am sorry to say that the picture is very much overdrawn. Nothing can be done here without great prudence. There is a continual desire to have the Government move and stop certain exertions for good. That the Government, however, is too intelligent and liberal to partake of this blind exclusiveness, and hence refuses to lend itself to the execution of the narrow will of the hierarchy, is happily true. But you may judge for yourself, when I tell you that we had to erect a fence 12 or 14 feet high in front of our chapel, "to take off the publicity of it." My policy has always been to refrain from attacks on the papal religion, and only to circulate God's word and works, containing the Gospel; but were that line passed, I have no thought it would be tolerated. However, there is reason for admiring this Government, and still more for thanking God that so much freedom does prevail. May it not diminish, but increase, till all enjoy the freedom with which Christ makes his people free. Some good articles have been published lately in the *Mercurio* in regard to these questions of toleration. They have been brought out by this same Romanist reviewer, who has asserted that the morality prevailing in Protestant countries is inferior to that in Catholic lands—that Norway is worse than France, and England

than Ireland! This has brought out the pen of a gentleman signing himself *Veritas*, who has victoriously refuted these rash assertions, and I believe silenced his adversary. The same journal, the *Mercurio*, has also had a few excellent editorials, of late, on the subject of toleration, in which the ground is taken that the Church of Rome itself is more pure in countries where there is religious liberty than in those where it prevails alone. These articles have been called out by the statements of that same Catholic organ mentioned already. They have been able and very temperate in their tone. They would have been highly creditable to any journal in Great Britain or the United States.

A question which now engrosses great attention here, is between the Government and the Archbishop of Santiago. An under-sexton was removed by the Bishop's vicar, in his absence from the cathedral. The canons of the chapter said it was well to remove him, but that it was an invasion of their prerogatives, against which they protested. For this they were suspended *a divinis*. They appealed to another bishop, and during the appeal claimed the censure and suspension should be removed from them. Their bishop allowed the appeal, but insisted they were suspended from their offices as ministers. They leave the questions to the Supreme Court. This tribunal decided in favor of the canons. The bishop refused compliance with the order of the court, denying its power to interfere in affairs of the church. He addressed the President on the subject, denying the competency of the tribunal. The President, then the Secretary of the department of justice and worship, affirms the entire competency of the tribunal, and that its mandates must be obeyed. What action the prelate will take is uncertain now. He is a man of firm will, and also a man who acts on conviction. I believe him to be a sincere man, and pure in his life. To people of the United States it will be difficult to appreciate the bearings of such a question, since church and state are so entirely separated with you; but under the plan of uniting the two, as in this land, it would seem that the Supreme Court, if supreme, must be allowed to have jurisdiction according to the provisions of the canon law.

Regarding work to be done here just now, I think the best step the CHRISTIAN UNION could take, would be to send a person to promote the Gospel here among Germans. There are more Germans than Americans, or than even English, and they are sheep without a shepherd. A truly evangelical man, therefore, who would come and labor among them, might exert an excellent influence on them, and, through them, on the country. Some aid might be counted on here, although an attempt to practise the true discipline of the church would be unpalatable to many. But all wish you might be able to do something in this direction for the Germans.

Yours truly,

DAVID TRUMBULL.

HAYTI.

In a letter from our active and faithful missionary, dated at Cape Haitien, Nov. 1, 1856, he says:—"On Sunday, the 12th of October, I baptized and added to the church seven persons. All who wished to join could not be present at that time; for which reason as many more, probably, will unite with the church this month, if God will. This will make fourteen, in less than a year since I removed from Don-don to this place. The prospects are better and better, and I anticipate good things. The people of this city are getting very weary of their priest, and I think he will be obliged to go away.

At Don-don the work goes steadily on, under the hand of God, with L—— in it as the instrument.

The baptism of which I have spoken, was near this city, in a beautiful natural basin on the adjacent mountain. I had it enlarged and cleaned out for the purpose. After the baptism, we cam[illegible]

down, and I administered the Lord's Supper. At night, L—— preached from Rom. 5 : 1, and his discourse had life in it. The whole proceeding went on delightfully. But the devil was angry, and sent an officer and some soldiers to arrest one of the new members, while we were communing. The Lord made them wait at the door till we were done, or nearly so. They then took their man to prison, by order of the Duke, who commands in this *arrondissement*, under some pretense of the government. They kept him in prison some ten days or more; but he is now free, after greatly shaming his accusers for their falsehood and injustice. They disclaimed any intention to interrupt our worship, but we know too well the deep malice of the devil and the pope.

Among the persons baptized were C. V—— and his wife, whom I married a few days before. He was in high employ as a priest of the Catholic religion, as they call it; which, of all human things, turns negroes into fools, and spoils them. In going to and coming from the baptism, where he made a most happy and impressive address, we passed directly before the door of his chapel, now almost deserted. To this same chapel the priest of the city led the people, to bless some dead bones, the very first afternoon I preached here. I would be sorry to have you think me superstitious, for I am far from being so; but the man I had baptized was one of the chief actors in that memorable scene. He is poor, and has renounced a good income, and the prospect of high promotion in the Catholic thing. He is skilled, however, in the trade of a tinner, by which he can subsist. His conversion has made a great noise, and will do a great deal of good. The negroes heard of it, and came in multitudes, with an order from "La Place," arrested him, and took him, with much and furious grinding of the teeth, to the Commandant. All means were tried to subdue him to Popery, and into burying some of the dead whom they fetched. But he would not yield, and so they let him go. He says he was all the days of his life in a dungeon until he found me, and that now his whole soul and body are full of light. His wife is an excellent and truly converted person.

Another of the baptized was C——, from whose neck, at the end of my sermon in the hall, before the whole assembly, I cut with my pen-knife, a silver cross and a popish book called *L' Ange Conducteur*, of which the Papists think infinitely more than of the Book of God. This man was obliged to abandon his concubine and child in order to join Christ. Hereupon her heart gave up the devil that was in it, and she came, thoroughly humbled, to me, in two weeks, a truly converted woman. This was after much instruction from C—— and other members of the church, as well as myself. They were married by me last Friday, and she will also be added to the church, as will also the wife of the man I have mentioned as having been put into prison.

Besides these were two fine young men, brothers; the youngest only sixteen years old. They are educated and intelligent, and will make themselves useful. I also baptized a young black woman from Don-don, who is indeed a brand plucked from the burning.

One man, who was to have been baptized, is a sea-captain. He had just built a vessel here, and wished very much to consecrate himself to God before beginning to sail it. But the Lord saw fit to lay him on a bed of sickness, so that he could not come. He is now recovered, and is gone with his vessel

on a trip to some of the British islands. He, too, forsook his concubine that he might obey Christ. I have married several from Don-don who are saved, and expect to perform the same service for others.

The young musician, whose letter I sent you some time ago, has again been on an extensive missionary tour through the country and towns. He has done much good, and I think some of his foot-prints will long be seen, especially at Borgne. It would seem that he nearly converted the priest at Simbé. But he could do nothing with the one at Lacue. He called on him, and introduced religious truth. But the priest said that he would give a ball at his house, and invite many to be present; and that the young man should make the music, as he used to do in former days, and make a deal of money. When this was refused, the priest got angry, and said that the only Christ is in the Catholic Church. The young man asked to see something of him. Hereupon the priest pointed to a crucifix on the table before him. The young man said that such a Christ was only *dead.* The priest sprang up, and seizing a bludgeon, came nigh to crush his head entirely. The youth only protected his head by the use of a nimble pair of heels, and made a hasty retreat. There has recently been converted here a young woman from the south part of the island, who is very interesting, and whom it would be impossible to see without thinking of the sister of Martha. I can truly say to you, that her case is extremely interesting. She is a *quadroon*, highly intelligent, but without education. Such persons—I mean of this mixed race—seem, at least in Hayti, to learn everything, almost without any teaching. I think, however, that this girl is partly of Carib Indian descent.

I wrote for Bibles, and hope they will be sent; for I have none on hand, and, of all things, I need them. I lately received some publications from the American Tract Society; but far, far, far, too, too, too few. Yet I am exceedingly glad to get them; for I can assure you they are read with avidity and increasing appetite.

HOME FIELD.

ROME ALWAYS THE SAME.

Although at variance somewhat with the sentiments of some of our readers, we have uniformly insisted upon the identity in spirit and aims of Roman Catholicism, as a system of government, or of so called religion, in all ages of the world. If, like the chameleon, its aspects in different places and times have been different for brief periods, they have been so merely from considerations of expediency, and with a view to secure its ends more easily or more effectually.

In its fundamental principles, its essential opposition to the spirit of the Gospel, its selfishness, worldliness, towering ambition, and consequent want of coincidence with the kingdom of Christ, "which is not of this world,"

it is unchangeably the same. Notwithstanding the trappings with which it may have decked itself, and the blandishments with which it may have spoken to our citizens and deceived the incautious and unwary, it is still the same thing that it was in Europe in the 16th century, when the court of the Inquisition, and the Auto-da-Fe, and other death-dealing agencies, inflicted at its bidding horrid severities on men and women, for no other crime than exercising the rights of conscience and worshiping God according to the Scriptures. In all its attributes and purposes it is the same as that which now in countries where it has intrenched itself —where it is unrestrained by Protestant influences, controls the civil government, or embarrasses its operations, and pursues with fines, imprisonment, and unrelenting hate and violence, all who dare for any cause to deviate from its requirements.

And shall it obtain dominion in our beloved land? This is a grave and pertinent inquiry. It is an inquiry deserving vastly more consideration than many of our citizens seem to apprehend. It is already here. It has planted itself in all of our great commercial centres, along our principal watercourses and thoroughfares, and it is now rapidly spreading itself in our villages and over our rural districts. By the policy pursued, it has largely allayed suspicion and gained much time, and thus collected a vast amount of materials for the accomplishment of its purposes. And what it will *strive* to do, none who understand its spirit can entertain a doubt. In its view, the civil is subordinate to the ecclesiastical government, as a matter of propriety and of right; and where the reverse of this obtains in practical life, in any land, there is no consideration of sufficient weight to prevent the employment of means, open or covert, whereby it may be changed and the supremacy given to the hierarchy. Its opposition to our government and its efforts to *subvert it* must therefore be looked for.

From the beginning, Rome has looked to this achievement as the *main object* of her mission in this land. She has not come to bring us Bibles and Testaments, to make known to us the will of God and the way of salvation, and thus to do our nation good; for she hates the Bible, and rejects it, and indeed she has openly burned it in our presence. She looks only at her supremacy. She desires nothing but that, and for nothing else has she sustained her large expenditure here, in money and in men, during the last quarter of a century.

And we must say that she has not labored in vain. On the contrary, she has such encouragement as stimulates her zeal, and makes her buoyant with hope.

By dint of perseverance in her peculiar tactics, petition and remonstrance, yielding and resistance, cringing and threatening, alternately, as the game required, she has carried her purpose in a variety of very important things. And she has now assumed a position which is anything but flattering to the sincerity and depth of the Protestantism of the nation, and which augurs anything but good for the future in our history.

To please her, Protestants in some places have allowed the Bible as a reading-book to be expelled from the common schools. In one State of the Union she has been allowed by the Legislature to get the education of the children to a large extent into her hands, while in other States the children and

youth of Protestant families are sent in large numbers to her seminaries and receive her mark upon them there. In violation of our statutes, she acts upon the rules of "canon law" touching ecclesiastical property or estates, and she is raising up in the midst of us a monied hierarchy, like that in Spain, and Mexico, and Italy, whose wealth can now compete in a troublesome way even with any of our State authorities. She throws herself into our political circles, and boasts that she can dictate terms to *any organization* or *platform* that may be proposed. These and various similar things, together with the apathy of many Americans in regard to the whole subject of Romanism, and the earnest pleadings for it by not a few nominal Protestants who utterly ignore all past history and present operations, excite in us painful apprehensions.

We do not, however, yet believe that God will give this land into the hands and subject it to the will of Papists, *if the pious portion of its population will do their duty*, although he has suffered them to make great advances upon it —much greater, perhaps, than most Protestants have allowed themselves to suppose. But if they will NOT turn their attention to it—if they will NOT do their duty in regard to this people, whom in great numbers God has brought to this land, as we trust for enlightenment and salvation, we see not why he will not give it to them.

But we have not room to pursue this topic, and we close this article by subjoining an extract from the editorial of the Freeman's Journal of this city, of the 29th of last November. We beg our readers to peruse it, and weigh its statements with care. They are worthy of consideration, especially on the part of those who "have no fears in relation to Romish influence in this country," and who do nothing to promote the spiritual welfare of Papists, nor to guard the safety of our institutions and our youth. The extract shows the views which the Archbishop located in New-York entertains of the present position and future prospects of the Romish organization in this country.

He holds that it has now attained that significance and power that "it is not to be put aside or disregarded," and that "all organizations and platforms" that will not be thwarted by its action *must consult its will.* This he claims as a matter of exultation, and says: "It is what cannot be said of any other religion."

If the Archbishop is not mistaken, then we ask, is it not time for American Protestants to wake up? But read the extract. Here it is:

"The most careless observer of events must perceive that the Catholic religion in this country is becoming more and more a thing not to be put aside or disregarded. It challenges the attention of the statesman and the scholar, it has always arrested the gaze of the thinking man, but now it fixes the wandering glance of the busy crowd, the thoughtless multitude. Events which no sagacity could have foreseen, have conduced to these effects. Inasmuch as the Catholic Church is, on earth, a church *militant*, the causes which help on its expansion one would naturally expect to find connected with effort, and struggle, in some form or other. And so it has been here, of late. Catholic doctrines, practices, history, and connections with government, have become living and present facts, entering largely into the political movements of the day, and controling in part, if not governing, the organizations of parties and platforms. This is what cannot be said of any other religion."

RES TO ROMANISTS IN HARTFORD.

Board still continues to give ectures to Romanists. The Rev.), who has been engaged in this for some time, recently deliv- eries of lectures in the city of d to the Irish Romanists, with esults. The following Report e a brief view of the course.) says:

period of my public labors among an Catholics of Hartford has just I commenced my course of contro- ctures in Touro Hall of that city, rst, by means of large placards and hrough the press, invited Irish and manists to attend, and hear and r themselves. On Wednesday and he first two evenings that I lec- om *four hundred* to *five hundred Catholics* attended, and more than d the lecture-room. Protestants the remaining space, so that the densely crowded.

irst lecture was on that glorious old nt dogma, viz. "*The Bible the only Faith*," which occupied an hour lf in the delivery. My second lec- l for its subject, '*Auricular Con-* and both were listened to by the ts with the closest attention. I re- t *four hundred Roman Catholics* in heard the right scriptural and nt views touching the above-named

came the Sabbath, and the Romish ssued a call of unusual solemnity people. My humble labors and were denounced and slandered by bliced creatures of the Pope, and d Catholics' were warned 'that th was in danger' by 'heretics.' rse, the cunning fellows meant t *their* 'craft' was in danger.

r such an outcry from the altar the lectures, one would suppose one Romanist would dare after- me and hear me.

n that Sabbath-day, in that Romish tood *two hundred* of my country- men and women, who had already heard my first two lectures, and had been favorably influenced by them, and who replied to the priest's *tirade* by a skeptical shrug of the shoulders, as if to say, 'In troth, an' yer riverence, but it's not the thruth ye'r afther tellin' us, bekase why, we've heard him ourselves.'

"One brave Irish girl was heard to say, after mass, that 'if Mr. Leo gave five hundred lectures in town, she would go and hear every one of them.'

"The next week there was a great falling off in the attendance of Romanists at the lectures; but it was only a falling off on the part of the slavish and superstitious portion; for from *one hundred and fifty* to *two hundred* of those Roman Catholics who had heard my first two lectures, steadily attended to the close of the whole course.

"I have now to inform you that had not the priest interfered, every Romanist in Hartford would have attended my lectures. The good people of Hartford know this, and lay it to heart. Oh, when will *all* the good people of our country feel proper concern at this monstrous evil, that millions of men and women live among us to-day, desirous of hearing the Word of Life, and yet who dare not hear it, lest by doing so they should incur the displeasure of the Pope's priestly police!

"From a good deal of personal conversation with the one hundred and fifty Romanists above alluded to, I take pleasure in reporting that *not one of them* is now such as the priest would wish to see."

A VIEW OF LABORS AMONG IRISH ROMANISTS.

A missionary in one of our Western cities, who has had much experience, thus writes in a late report, viz:

"Another month has expired, during which I have pursued my labors steadily, though often has my patience been severely tried. The priests have been around visiting among the parents of my Sabbath-school children, and the

result is just what I expected. The Sunday following there was a falling away of half the scholars, and a crowd of juvenile rowdies had gathered round the door, hooting, and yelling, and throwing stones. They would most probably have done some one harm, were it not that I told them, in language not to be misunderstood, that I would bring the police and have them 'taken up,' if they did not behave themselves. I made a short speech to them on the impropriety of their conduct, after which they gradually disappeared. Some of them had attended the school previously, and the books and papers I gave them they tore up. The children are all under the instruction of the Jesuits, and entertain, as they are taught, a deadly hatred of Protestants, or, as they call them, 'heretics.'

"I have still about *thirty-five* scholars, all Romanists with the exception of a few Mormons. These I hope will hold out, in spite of the priest. I am well received by their parents, and I trust good impressions have been made on the minds of some, through my humble labors. One man, I have reason to think, is deeply concerned about his salvation. I have had frequent opportunities of conversing with him. He is a man in comfortable circumstances, a fact which, viewed from a worldly point of view, would make his case more hopeful; for the poor are too often governed by hankerings after the meat that perisheth, and in their eagerness to grasp at it, miss the real or substantial good.

"I have been so often deceived by beggars and treacherously dealt with, that I have but little confidence in the sincerity of their religious professions. However, we must deal with them gently and charitably, in the hope of doing them good; for the soul of the beggar is as precious in the eyes of God as the soul of the prince; both are the work of his hands.

"But to return to this individual, let me say, that in the last conversation I had with him, in the presence of his wife and another Romanist, he declared, that 'although he was a *Catholic*, he found it very difficult to believe in some of their doctrines, particularly transubstantiation.' The other man who was present attempted to turn the Protestant religion into ridicule, but he did not succeed so well as he expected. He said he 'knew a religious sect in England, when he was there, who fancied they saw God at their meetings coming down through the roof of the meeting-house; and if there happened to be any person or persons present at these meetings who could not distinguish the presence of their Creator appearing in that manner, it was because sin had darkened their spiritual vision.'

"I replied that perhaps he was only caricaturing or misrepresenting the religious impressions of these people; for the things of God, I said, are hidden to the carnal mind, and cannot be seen by it, for they are spiritually discerned; and that in this sense they were perfectly right in saying that the spiritual vision of some was darkened by sin. But, I added, even though they were so fatally deluded as you have described them to be, yet you and your co-religionists are *more deluded still*, in believing that you *eat* your God. He made no reply, for it was true, and the feeling exhibited by the man of the house and his wife, was that of satisfaction in regard to my answer.

"The family that live in the next house to this family receive me also very kindly. The man and his wife are strict Romanists. They send their daughter, however, to my Sunday-school, and speaking, as they do, their native

tongue (the Celt) with fluency, they take the greatest delight in listening to the reading of the Irish Bible. After my Sunday-school was over yesterday, I was invited to the house by this couple, and requested to bring the Irish Bible, and read for them out of it the history of Joseph. I complied, and during the reading of this deeply affecting narrative the man was frequently in tears. So deep was the impression made upon his heart, that although he is, as I said before, a strict Roman Catholic, he said it was a sin and a shame for those who would prohibit or contemptuously treat the reading of such a blessed book.

"Four more individuals met me at the door as I was leaving, and they wanted me to return and read more for *them;* but it was getting late, and I had other engagements on hand which prevented me from complying with their pressing and oft-repeated solicitations. On the whole, I feel encouraged."

AGENT IN HARTFORD, CONN.

CHARLES HOSMER, Esq., is our Agent in Hartford, Conn., for the sale of the Society's publications. He will also receive pay for the Magazine, and will take new names, and report them to our office.

REV. WM. D. ROSSETER.

The Rev. WM. D. ROSSETER, District Secretary of the Society, has removed from his former residence, the city of Madison, to North Madison. His Post-Office address is "North Madison, Jefferson County, Indiana," where he desires his friends and correspondents to address him.

BOOK NOTICES.

A BOOK OF PUBLIC PRAYER, compiled from the Authorized Formularies of Worship of the Presbyterian Church, as prepared by the reformers Calvin, Knox, Bucer, and others; with supplementary Forms. New-York: Published by Charles Scribner, 337 and 339 Broadway. 1857. 12mo. pp. 360.

This compilation is drawn from the liturgies which were once almost universally employed by the Presbyterial Churches of Europe, and which in this country have been overlooked and almost forgotten. It is intended as a study for candidates for the ministry, for the occasional use of the laity, and for such ministers as incline to the *free* use of outlined forms of prayer. It also imparts much valuable and curious information on the subject.

HARPER'S SCHOOL HISTORY; Narrative of the General Course of History, from the earliest periods to the establishment of the American Constitution; prepared with Questions for the use of Schools, and illustrated with 150 maps and engravings. New-York: Harper & Brothers, Pearl-street, Franklin-square. 1856. Medium-4to. pp. 450.

Whoever reads this title clear, especially if he be a teacher, and learns in addition that the book is prepared by JACOB ABBOTT, will say, "It must be just the thing!"

THE DOCTRINE OF BAPTISMS. Scriptural examination of the questions respecting, I. The Translation of Baptizo; II. The Mode of Baptism; III. The Subjects of Baptism. By Geo. D. Armstrong, D. D. Pastor of the Presbyterian Church in Norfolk, Va. New-York: Charles Scribner, 877 and 879 Broadway. 1857. 12mo. pp. 322.

We simply announce the publication of this work, which relates to one of the most important points still in controversy among evangelical Christians.

THE LITTLE LEARNER—LEARNING ABOUT COMMON THINGS; or, Familiar Instructions for Children in respect to the objects around them, that attract their attention, and awaken their curiosity, in the earliest years of life. By JACOB ABBOTT. Illustrated with 120 engravings. New-York: Harper & Brothers, Franklin-square. 1857. Small 4to. pp. 192.

We know of but one *Jacob Abbott;* but when we see the multitude of books which go under that name, we can hardly help suspecting that there is a small multitude of men who call themselves by it. If these books are made by a company of Jacob Abbotts, it makes little odds, as they are all as good as may be of their kind. If they are all produced by a man with a single head, and only one pair of hands, he is a miracle for industry.

BEAUMARCHAIS AND HIS TIMES; Sketches of French Society in the Eighteenth Century, from Unpublished Documents. By LOUIS DE LOMENIE. Translated by HENRY S. EDWARDS. New-York: Harper & Brothers. 1857. 12mo. pp. 460.

A curious book about a curious man, who made himself very active in behalf of our revolutionary sires.

THE BIBLE IN THE WORKSHOP; or, Christianity the Friend of Labor. By REV. JOHN W. MEARS. New-York: C. Scribner, 377 and 379 Broadway. 1857. 12mo. pp. 344.

A most excellent production, and well worthy of a place on the book-shelf of every man who has the honor to maintain himself, and those dependent on him, by honest toil.

A CHILD'S HISTORY OF ROME. By JOHN BONNER, author of "A Child's History of the United States." In two volumes. New-York: Harper & Brothers, Franklin-square. 1856. 18mo. pp. 307 and 311.

Very useful and entertaining. Let the children have these volumes by all means.

LAKE NGAMI; or, Explorations and Discoveries during Four Years' Wanderings in the Wilds of Western Africa. By CHARLES JOHN ANDERSON. With numerous illustrations representing sporting adventures, subjects of natural history, devices for destroying wild animals, etc. New-York: Harper & Brothers, Publishers, Franklin-square. 1856. 12mo. pp. 521.

The little we can learn about poor old Africa, so much of which is "land unknown," is eagerly sought for, on account of its strange and intrinsic interest. This volume is a very considerable contribution to our knowledge of that mysterious continent.

THE AMERICAN POULTERER'S COMPANION. A Practical Treatise on the Breeding, Rearing, and General Management of various species of Domestic Poultry, etc. etc. etc. A new edition enlarged and improved. By C. N. BEMENT. With 120 illustrations on wood and stone. New-York: Harper & Brothers. 1856. Medium 4to. pp. 304.

The literature and fine-arts of chickendom are getting to be wonderful!

ROME, CHRISTIAN AND PAPAL: Sketches of its Religious Monuments and Ecclesiastical Hierarchy, with Notices of the Jesuits and the Inquisition. By L. DE SANCTIS, D. D. formerly Curate of the Magdalene, Professor of Theology in the Roman University, and Qualificator at the Inquisition. New-York: Harper & Brothers, Publishers. 1856. 12mo. pp. 261.

Dr. De Sanctis is a native Roman, and was once a parish-priest in his native city. He was a full-bred Papist, and filled many important and responsible offices and trusts. He is one of the few who have forsaken the Popedom without being spotted and blackened, as to his moral character, by those he has left behind him. He is a godly and most self-denying man, of great learning and experience in Popery and its workings. A more competent and reliable witness on such points cannot easily be found. We do earnestly hope that this book will have a very wide circulation. It is a most masterly picture of the concentrated and jesuitized Popery of Rome. By all means procure it, read it, and lend it. It is a prime thing.

HISTORY OF HENRY THE FOURTH, KING OF FRANCE AND NAVARRE. By JOHN S. C. ABBOTT. With illustrations. New-York: Harper & Brothers. 1856. 18mo. pp. 335.

A record of times when men seemed to have nothing to do but to kill one another. This pretty book contains a thrilling ac-

of the massacre on St. Bartholomew's

) WHITEY'S CHRISTMAS TROT; A for the Holidays. By A. OAKEY HALL. sixteen illustrations by Thwaites. New-York : Harper & Brothers. 1857. Child's 4to. pp. 237.

The young ones who get this book may consider themselves in luck.

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. VIII. FEBRUARY, 1857. No. 2.

HOME-HEATHEN.

The word *heathen*, seems to suggest ily some remote being, who, in the most inaccessible heart of a benight- l continent, or on any far-distant islet the sea, lives without God or any ne religion. It means, literally, *one ho lives on a heath*, or desolate region 'ergrown with heather; and it came be applied to persons ignorant of the ospel, because such were the last to reached by the teachers of the Gos- l. In the same way, the word *pa- ns*, literally signifying *villagers*, came be used in a like sense; because in e economy of missions adopted by e Apostles and their earlier succes- rs, the cities and large towns, the ntres of population and influence, were angelized, and in some sort convert- l, long before the truth was diffused nong the dwellers in villages and ham- ts, where there lingered for ages much the ancient idolatry and its superstions.*

But truly, if the word may be applied ithout offense to all, regardless of the place of their abode, who *live* like heathens, we need not go on any extensive journey to find them, and in large numbers too. In all our populous cities and manufacturing towns, there are within the sound of our church-bells, and organs, and psalms of praise, thousands who know not God, and obey not the Gospel of his Son—thousands who are living without any religion at all—thousands who have no knowledge, thought, or feeling on the subject, or none which beneficially rules their lives or alleviates their sorrows. No mortals are in deeper spiritual darkness. They know not at what they stumble. They are too much in the dark to be aware that darkness rests upon them—too blind to be sensible of their privation of sight. In their dismal unconsciousness, they are far more to be pitied than the brutes that perish. Vast efforts, it is true, are made in many places, through city missions, and tract-distribution, and Sabbath-school visitation, and similar measures, to reach these dead and opaque masses with the leaven and life of the Gospel; and, blessed be God! these efforts are not in vain. But notwithstanding the abundant success

* Some, with less probability, derive *hea- ns* from the Greek word *ethnos*, a *nation*; Gentiles, as distinguished, first from the ws, and afterwards from the Christians.

which attends these evangelical labors to preach the Gospel to the poor, the multitudes not as yet affected by them are deplorably great. Nor let it be thought that they are only of the poor and destitute classes. Alas, no! There are very many of them in ceiled houses and stately mansions — fashionable men and women who, with their children, know nothing of the Sabbath but to break it, nothing of the church but its outer walls and steeple, nothing of the Bible but to mock at the claims of the Holy Book; nothing of the Gospel but to hate and dread it as some gloomy thing that threatens to war against and destroy their sinful pleasures. The godless rich seem to be even more inaccessible than the ungodly poor. To all intents and purposes, they are heathens of the worst and most hopeless sort. Perhaps the reader knows of some such families which live in the same brick block with him in the crowded city, or which occupy the adjacent farm in the country. Is there nothing to be done for these? Shall no man care for their souls? Will no one seek to win them to Christ? A heathen of this description is at least our half-brother; for God is his father, though the Church be not his mother. And can we ourselves be children of God and of his Zion, if we feel for them no fraternal anxiety and sorrow, and put forth no loving effort to bring about their full adoption into the household of faith, the family of heaven?

But there is another and a very numerous class of home-heathen now to be found in all parts of our country. They have been imported by ship-loads, and they have increased and multiplied upon our soil. These are more like those heathen who are found in pagan lands, seeing that they are not merely negative in religion, but have a most irreligious religion of their own, to which many of them are intensely and passionately attached. So far from having no religion, they have a great deal too much; for it is altogether of the wrong kind, and is greatly in the way of their embracing the truth as it is in Jesus. They have numerous, and spacious, and costly temples, not inferior to the most famous temples of old Jupiter and Venus; and, like them, displaying the pomp of the idols and their altars, served by "stoled priests," in gorgeous array, with lustrations and fuming incense, and numerous rites and ceremonies borrowed from the older Pagans, and attended by deluded throngs, who worship the dumb idols even as they are led.

It but aggravates the misery of their plight, that, as compared with the other class of heathens of whom we have spoken as void of religion, these have an excess of religion, such as it is. Their condition is like that region of sterile country overrun with stones and weeds, of which a traveler pithily remarked, that "such land was like self-righteousness; the more a man owns of it, the poorer he must be." Than this kind of idolatry, which consists in loving and serving the creature more than the Creator, there is no grosser example to be found in the glaring pagodas of India, or in the drowsy fanes of China.

And because this system miscalls itself as the only pure, and catholic, and apostolical Christianity, let no one be deceived thereby as to its really and intrinsically heathenish character. Let us not take a view so superficial, as to suppose that zeal in their peculiar faith places them beyond either the reach or the need of the Gospel. With not many exceptions, if indeed there be any, this whole part of our population needs to have the first principles of the Gospel of Christ made plain to them,

and to be born of the Spirit into the kingdom of grace, and all this as much as any idolaters to be found on the globe. And so far as experiment has been fairly made, all experience shows that these misguided Romanists have at least as much reason and conscience as any other heathens, and are not more invincibly wedded to their idols and their errors, and are quite as easily, with the blessing of a gracious God, brought to the knowledge and belief of the unadulterated Gospel of Christ. No missionary work of our day has yielded more ample and precious fruit than that which has been bestowed upon the field of Papal paganism.

When the heathen are far away, there would seem to be a sort of romance and enchantment about them, and about the generous and glorious enterprise of sending or carrying to them the Word of Life. But behold! God has brought the heathen to us by millions, in all the harsh and sad reality of their lot; and individuals are found in many of our families in the very act and fact of the daily practice of an impure, corrupt, and soul-destroying superstition. What do we owe them? what is our duty to their perishing souls? Will not their blood be on our skirts, if our missionary spirit, our zeal for Christ and his cause, does not expend itself in the steadfast effort to gain them for God?

Its mission to this large and hapless class of our population is an important part of the operations of the AMERICAN AND FOREIGN CHRISTIAN UNION. This mission, as the reports of the faithful brethren who are employed therein plainly show,—and these reports are largely published in the successive issues of this Magazine,—is graciously owned of God. The very term "home missionary," so sacred in the affections of our Christian public, implies that we have home-heathen amongst us; or, at least, those who are exposed to the danger of becoming such. And we earnestly invite the fraternal co-operation of all who love the appearing and kingdom of our Lord, in meeting the wants of these perishing souls for whom Christ died.

LAST YEAR'S CARNIVAL AT ROME.

January 26, 1855, *Saturday*—To-day began that famous festivity, the Carnival, or "farewell to flesh-meat," which precedes the forty days of the Lenten Fast. At two o'clock in the afternoon the booming of the signal-guns was heard, giving notice that the fun might begin. This, by rigid police regulation and enforcement, is mostly confined to the *Corso*. The Corso is a rather straight and narrow street, laid out through the ancient Campus Martius, by one of the old Popes, to serve as a race-course, whence it takes its name. It is now the principal business street of the city, and the only one on that side of the Tiber which has side-walks, though these are hardly two feet wide. For the present occasion, the pavement is covered with a thin coating of gravel. All the houses on either hand have their windows and balconies adorned with beautiful hangings, white, crimson, and gold, with abundance of tapestry, giving to the long street a most gay and jaunty air. The way is thronged

with people, many of them women sitting on rows of chairs, hired for the time; while the men stroll along in quest of adventure and amusement. The balconies are let out for the season to parties which pay an enormous rent for them. The street is incessantly thronged by numerous *gens d'armes* on foot, and by squadrons of the pontifical horse-guards, and one or more of the latter is stationed at every cross-street. Heavy bodies of infantry are under arms in the neighboring squares; so that the slightest breach of the peace would be sure to be suppressed and punished at the shortest notice. Several of the fine regimental bands of the French garrison, as well as the pontifical mounted band, are placed at convenient intervals, making the air resound with their lively blasts. A ceaseless train of open carriages of every kind is moving down one side of the street and up the other. These are filled with persons of either sex, dressed, some gaily, some fashionably, some uncouthly, some fantastically, some richly, some any-how; but all with wire masks upon their faces, to protect their eyes from the showers of confetti and other missives. Mixed with the carriages, and hurrying about on foot, are fellows in all sorts of fancy rig, — harlequins and scaramouches, making perfect zanies of themselves, as well as those in the vehicles. Many are in antiquated court-dresses, many in female garb, but most in any nondescript style, such as the empty noddles of the wearers could devise.

The parties in the balconies are mostly in genteel array; but all armed alike with bushels of *bouquets* and *confetti*. The former are of all grades, from the elegant camellia clusters, to little bunches of violets and humbler flowers, which in this country bloom everywhere under the mild Italian sky. These flowers are flying in all directions, hurled up by those who ride below at the ladies standing in the balconies, which compliments the latter repay with ample interest. Happy is the one who hits *hard*. Much coquetry is practised. Some of the riders have long cane poles gaily wound with ribbon, and at the pole's end are fastened splendid bouquets, or costly packets of French *bon-bons*. These they offer as they pass along, and snatch away as the ladies grasp at them, till they come to some favored fair, to whom the tribute is gracefully presented. The ladies aloft have also their contrivances for hooking these tempting and tantalizing prizes; and many diverting contests ensue, in which the object of contention is often knocked into the street, and becomes the prey of eagerly scrambling boys.

But the *confetti* are the chief missives in this warfare. These "comfits" are supposed to be sugar-plums, but are made of plaster-of-paris, and very powdery. Each carriage is furnished with a bushel or two, and the garrisons in the balconies are equally well supplied. The foot folk, who do not fight in chariots, are armed with a bag of the same. These white shot are thrown by the handful, or from large scoops of wood or tin, upon the heads or into the faces of all within reach. The warfare is so briskly kept up, that in a short time not only are all the people as white as millers from top to toe, but the street itself looks as if there had been a fall of snow. Lest the ammunition should fail, venders are found at every street-corner stocked with a profusion of *confetti* and bouquets, of which the sale is immense.

At particular balconies the conflict will rage with astonishing spirit, especially where there chances to come

along some luckless passenger with a nicer hat or coat than common, on whom a general assault is made, till he ensconces himself in some place of shelter;—and more especially during the passage of some car or chariot, in which a party more absurdly dressed than usual fires away right and left, alow and aloft, and takes it, too, till it would seem that they could scarcely breathe. Nor let it be supposed that these carriages are *manned* by masculines alone. The greater part convey ladies arrayed in the picturesque Italian costumes, or in some quaint devices of their own, and thus offer themselves as inviting marks to be shot at. The more they are peppered, and powdered, and pelted with posies, the better are they pleased, for all these things are regarded as compliments.

Neither let it be thought that these are all vulgar people. Far otherwise. There is a mixture of all sorts. There are barouches crammed with nursemaids, and the like, and many are exceedingly handsome and elegantly apparelled; other vehicles contain the Italian nobility and English aristocracy, and the fairest of American girls, as well as grave, corpulent, and wealthy old gentlemen and demure elderly ladies, all coming in for a share of the sport, which, for a while, makes them feel and act young again. Distinctions of rank are no longer regarded. Persons of every grade of society exchange the volleyed salutes, with shouts of mirthful defiance and triumph. The most absolute good nature prevails under this reign of the "Lord Abbot of misrule."

At half-past four, signal-guns are fired, to give notice that in thirty minutes more the street must be cleared for the race. Then the merriment grows fast and furious; till, at the next gun-fire, the horse patrols turn off all the carriages, which have been going their rounds up and down, into the cross-streets to which they happen to be nearest. Thus in a few seconds the Corso is cleared of the whole of them. Next you hear the roll of the French drums, scores at once, beaten in such time as to sound like but one, "only a nation louder." Strong battalions of infantry march along, two and two, the men at the rear dropping off so as to leave two lines of sentries about three yards apart for the whole distance. This done, a squadron of pontifical horse-guards dashes along at full gallop between the lines of sentries; splitting the throng as a ship under full steam splits the waves, which instantly close up after her. Having scoured down the Corso, they canter back again; and this time the sentries, as the dragoons sweep past, keep the track clear of people.

The officer of the dragoons having reported that the track is ready, the race-horses are brought in at the Piazza del Popolo, at the head of the Corso. They have no riders; but they have fastened to them, by one corner, sheets of brass or tin, and also bullets suspended by strings, and with little goads in them; which, as they flap against the flanks of the poor beasts, serve instead of whip and spur. There are usually eight or nine horses, each with his number chalked upon him in big figures. When brought to the starting-point, they are prodigiously excited. The grooms hold them in by the nose and tail as well as they can, till the bugle sounds, and a big cable stretched across the street is dropped. The horses are then let go in a twinkling, tearing along at a furious rate; the equally excited mob of spectators screaming at them, and showering them with confetti. The

winning horse, or rather his owner, takes a prize of fifty *scudi;* the next best wins a purse of twenty-five *scudi*, a coin equivalent to a Spanish dollar.

The whole thing is a burlesque on horse-racing. In every instance, on each successive day, so far as the writer could see, the horses followed the leading courser in the same order in which they started, nor did any one give another the go-by. At the start they are so unruly, that severe injuries often befall the grooms. One was killed on the first day of this Carnival; and on another day, when the writer was at that place, he saw a poor groom carried off apparently much hurt. One day he went to the goal to see the horses come in. After they had sped past, a score or two of grooms in livery shouted to stop them; and as they slowed their pace, the men seized them by the head. This looked like very dangerous business, as the nags have no bridles or halters, and are still under pretty smart headway when caught up. Sometimes one of them flounders on the pavement in mid career; in this case, so violent is the concussion, that the horse usually gives but one quiver and is dead in a moment. The running is none of it very astonishing, but is very unequal. The lead-horses go in pretty good style; but those that are badly distanced go along at an easy hand-gallop, the crowd yelling and hooting at them, and sometimes stopping them altogether. When the writer witnessed the start, one of the best steeds stumbled over the cable as it was dropped; but he scrambled up in a hurry, and darted off as if he were in earnest to get the fifty dollars and invest it in oats. Another had no mind to the trial of speed; and his grooms ran after him, bean-poling him, to the immense delight of the jeering throng.

These races are at the public expense, and are a relic of the *circenses* with which the ancient emperors were wont to regale and keep in good humor the turbulent populace of old Rome. The race for the day being ended, the people quietly disperse, and "order reigns" once more.

These scenes the writer studied daily while the Carnival lasted, partly from curiosity to witness a spectacle so novel and strange, partly to qualify himself to describe them as a looker-on, and partly to observe the peculiar character of the people. This full description of the first day's doings may serve for those that followed, though several stray particulars will be added, and perhaps some "practical observations."

January 28, *Monday.*—After the interval, such as it was, of a Sunday, the Carnival festivities were renewed at the appointed hour. The proceedings were very much like those of Saturday, "only more so," except that the winding-up race was rather poorer. Some of the merry masquers were hardly decent in their devices; but we must let these rougher specimens of Italian wit pass undescribed. Some of the attempts at drollery were but sorry doings: such as "fools' caps" five feet high, shirt-collars a yard long, quizzing-glasses of gingerbread big enough to put your head through, and other such-like extravagances. A very common and amusing contrivance was a large blown-up bladder, dry, and made fast by a short string to a stubby stick. These implements were carried by fellows like the clowns in a circus, who went skipping along to the music of tamborines and cow-horns played by their comrades. If they overtook an unwary wight, whether riding or on foot, they would give him a thwack upon the back or on the crown of the hat, causing no pain

or damage, but whose tremendous sound was very bewildering to the unlucky receiver of the blow. If he was startled, and looked around to see where the salute come from, he would be very apt to catch a second crack from the other side. The effect was extremely comical, and produced roars of laughter from the jovial spectators of the roguery. To make people laugh was the order of the day, and a joyful man was he who succeeded, whether the laugh was *at* him or *with* him—at his own expense, or that of some one else.

January 29, *Tuesday*.—With each succeeding day the nonsense at the Corso gets thicker and faster. The air was full of flowers, and *confetti* rained upon the moving and smiling groups below. All is life and laughter. It was noticeable, that a sudden and heavy dash of the dusty *confetti* made only a slight impression; but a small, steady stream, dropped upon the head, would drive the most stubborn into retreat. If one came along in a shining hat or a clean coat, he was sure to be persecuted, till he looked as if he had gone through the hands of a "white-washing committee." It is taken for granted, that all who enter the Corso are willing to take whatever they get; but if any sign of irritation is betrayed, it is the signal for the descent of a special deluge upon the testy pate.

There is one dark Italian beauty who occupies the same balcony from day to day. Her dress is very garish—all crimson and gold. An immense number of bouquets is hurled at her, as she is very conspicuous. She catches them as they come, and sticks them into the slats of a large Venetian blind behind her, till it is filled as high as she can reach. The bare-headed women in the carriages, with their highly dressed hair, trussed up with silver bodkins fifteen inches long, get powdered as white as "a cat in a meal-chest." It is a wonder how their long and bushy tresses ever get clean again: perhaps they do not; but that is their business. To-morrow they will be as black and glossy as ever; and that is enough.

January 30, *Wednesday*.—The Carnival boils and bubbles in the Corso with increasing vigor. There is nothing very different from what has already been described; though there were many novel rigs, tricks, dodges, and mirth-provoking contrivances, all winding up with the invariable horse-race, which caricature is the climax of the daily jollification.

January 31, *Thursday*.—The rumpus to-day is on an ascending scale, especially as after this evening it is to be suspended till Monday. The reasons of this are, that Friday is a fast-day, and Saturday is the great feast of Candlemas, and Sunday is the feast of the Purification of the Virgin. The effort to play the fool is, therefore, just now very determined and successful. Such wigs! green, blue, or any color never known in hair; and sometimes all these hues blended in one huge peruke. Some were arrayed like circus-riders, and some in night-caps and bed-gowns, and some in stylish old-world court-dresses, and some in rags most elaborately tattered. Great was the stir! This people seems to be more in earnest at their sports than at their serious business. Most of the joking appears to be of the practical kind; and the foreign residents and visitors are responsible for a very large share of it; the Romans even betray a little jealous sensibility upon this point of the intrusion of the *forestieri*.

February 4, *Monday.*—After a three days' interval, the Carnival carnalities were resumed this afternoon, and went on at a powerful rate, brisk as brisk might be. As the Corso could not hold all the continuous line of carriages that now sought entrance there, the police turned off the "down-train" about midway, at the Via di Condotti: up this street they went to the open square called the Piazza di Spagna, and then down the Condotti into the Corso again, thus considerably piecing out the latter, and extending the region of the revels.

February 5, *Tuesday.*—This afternoon, the last of this series of holidays, and the most frantic of them, the writer, well protected with traveling gear, essayed to go up the Corso; but he came to a place where the fun raged so rampantly, that he shrank from that perilous "pass of arms." On one side was a large balcony filled by a party of enthusiastic Americans; on the other side was a Neapolitan duke and his friends; and next to these, the Princess Pamphili and Doria and her train. The princess, a most beautiful woman, has a grand and stately palace on another part of this street; but she had posted herself here to be more in the thick and throng of things. These parties kept up such a furious cross-fire, and dealt out such vollies of the fashionable missiles, that the writer concluded not to run the gauntlet. Watching his chance, he darted into the doorway and took refuge among his excited compatriots. Here was a fine chance to observe the amusing "carryings on."

The Neapolitan duke, a right jolly fellow, entered into the proceedings with abundance of spirit. He was lowering with a string a bouquet of elegant japonicas (which are as common at Rome in February as roses are at New-York in July) to a pretty girl sitting in a chair on the sidewalk below. As he was trying to sling the flowers within her reach, the bait was snatched by another girl who sat right beneath him. Her triumphant laugh was blended with a shout of applause from the beholders; but the Duke, thrusting his daintily-gloved hands into a large box of *confetti* suspended from the front of his balcony, dashed them down in double handfuls with laughable celerity, till he had given the roguish damsel at least a peck of the dusty nuisance. Meanwhile the girl, with head bent down, flourished the captured bouquet in one hand, while she kept beckoning with the other, as much as to say, "Fire away—who cares!" An American lady had dismounted from one of the carriages, in order to return to her place in our balcony. Being caught in the crowd so that she could not at once get through, the Princess Doria seized the chance, and shoveled out the *confetti* upon her in such profusion, that the lady (and a very lively body she is too) almost disappeared in the cloud. When at last she escaped "the pitiless peltin[g] of the storm," and reached her refug[e] in the balcony, the Princess playfull[y] shook her scoop at her, as if she wer[e] saying, "Did not I give it to you?" Such little incidents were constantl[y] occurring, and kept everybody in a uproar of delight.

At last the signal-guns were fire[d], the Corso was cleared, the sentrie[s] were posted, the troopers were gallope[d] back and forth, and the absurd race o[f] horses let loose came off as usual.

Then came the *Moscoletti*, the closing pageant—a spectacle both novel and beautiful. It was just getting dark. Myriads of slender wax candles, made for this purpose, were lighted. Of these, everybody held half a dozen or

so in the left hand; and the joke consisted in each one's trying to put out the lights of those around him without allowing his own to be quenched. It was a universal war, and a very Ishmaelitish one, every man's hand against his neighbor. The foot-folk contended against the returning charioteers, and these fought with one another; while they who were in the balconies, besides taking anxious care of their own tapers, flapped out those in the street by means of kerchiefs at the end of cane-reeds. The candles, as soon as extinguished, were lighted again; and so the game went on in an indescribably animated manner. As you looked up and down the street, the spectacle far exceeded, in brilliancy and beauty of effect, any ordinary illumination. There was no respect of persons. Mob, snob, and nob mingled in the sport without distinction. There was a low balcony within easy reach from the sidewalk. There stood in it a fine and "right-smart" girl. Holding out her lights in challenge to every passer-by, she was at once assailed by a crowd of them, jumping up, puffing, blowing, and flapping their kerchiefs, while she dodged them with marvelous agility. Her supporters, too, on either side, were frantically tossing their arms to ward off the assailants. And whenever a French soldier or British peer succeeded in quenching her lights, (immediately, however, replaced by others in reserve,) loud and cheery was the laugh that followed. The noisy and bustling scene lasted for nearly an hour, when the candles burnt out, and the Pope's holy Carnival was ended!

It was good when the hubbub was over. Think of a "Fourth of July" drawn out for a week or more! It would kill even "Young America." Besides what has been described, there were very many other public amusements. The theatres were in full blast, and the masked balls were kept up till morning. We can comprehend why the Mahometans hold their Bairam feast when their long fast of Ramadan is *over;* but why should this people break out into such extravagant revelry on occasion of *beginning* the gloomy abstinence of Lent?

One thing very noticeable at such a time, is the national temperament. Surely the Italians are the most *amiable* of men. Not a squabble or fracas anywhere. Amid a similar scene of excitement in London or New-York, there would have been at least five thousand angry knock-downs, with oaths and bloody noses. Moreover, not a single drunken person was seen or heard of. This is a *temperate* people. These traits are highly to be commended.

Yet there is something excessively boyish in all this overflow of animal spirits. An intelligent, thoughtful, cultivated people would never descend to such child's sport, and keep it up day after day, and cherish it as an established institution of their country. It must be remembered, however, that the religion of the Italians abounds in the most puerile shows and ceremonies; and it cannot be thought strange if their amusements are puerile too. Their whole social system, as well as their puppet-show worship, tends to keep their minds at a dwarfish stature. They live habitually under such political repression and police restraint, that when, for a privileged season, this restraint is somewhat taken off, it is but natural that they should feel like boys let out of school, and kick up their heels in the rampancy of such temporary license. It is not improbable, that the tyrannical government encourages these *saturnalia*, as a safety-valve for

the pent-up discontent generated in the popular mind. O! when will the Bible come into the midst of this people, to exalt their sentiments and to elevate their pleasures! When will the Spirit of the Lord awaken them to true freedom! "For where the Spirit of the Lord is, there is LIBERTY."

And what shall be said of the Pontifical rule and religion, which sanctifies such folly, and graces all this dissipation as a pious indulgence to the faithful children of "Holy Mother," and as belonging to her systematic training of them? What sheer hypocrisy is this! What a glaring contrast with the teachings of the Gospel! Some part of these amusements might be justified as a secular festivity; but to carry them on in the name of the Savior, is a blasphemy against him, and an abomination in the sight of the Lord.

FOREIGN FIELD.

GENEVA.

By a recent letter from the excellent and efficient Evangelical Society of Geneva, we hear that its missionaries in France are active and useful as ever.

At Marseilles, there is a minister, Mr. R——, who has been carrying on a work of evangelization at St. Michel, in the Department of the Lower Alps. At this place there has been a severe persecution, carried on with almost Italian violence by the priests, with the unaccountable connivance of the Sub-Prefect. Mr. R—— has just revisited the spot, and ascertained that the opposition, instead of destroying the work of the Lord, has, on the contrary, prospered it by increasing its *spiritual* character. The little flock there knows the value of the Gospel which has been imparted to them, and rests on Jesus, who will sustain them even to the end, and wrestles against the world with all its strength. The meetings held by Mr. R—— have not been disturbed, neither at St. Michel, nor in the valley of Vaucluse, nor at Aix, where he held them as he was returning to Marseilles. In this last town, twice during the year, the dignitaries of the Romish Church, most noted for their opposition to the Gospel, have been caught in public places, abandoning themselves to shocking offenses against good morals. This has produced quite a sensation among the Romish laity, more scrupulous than their guides.

A place near Marseilles, where Mr. R—— preaches the Gospel, is called La Ciotat. A widow, converted soon after the death of her pious husband, has continued, in spite of the frequent attacks of the Romanists, to open her house to the little meetings of Brother R——. This new Lydia, attentive to the words of salvation, has no greater joy than to see more converted souls at the meetings under her roof. Her son died soon after the decease of her husband. In her deep affliction she has been succored and blessed by the Holy Spirit. It requires great courage for a lone woman, in the midst of a bigoted population, to oppose herself to public sentiment and to the intrigues of the clergy, and to preserve a center for the annunciation of the glad tidings. There is every reason to think that if

her house were closed, the preaching of Brother R—— would suffer a temporary and perhaps final interruption, which would deprive a laboring population of three thousand of all opportunity of hearing a single voice fitted to call them into the kingdom of heaven. It must be difficult for those who have always lived in Protestant countries, to understand that there are nations where, for ages, the laws, manners, prejudices, state—offices, power, wealth, everything, are organized against the Holy Evangel.

At Marseilles itself, the work of instruction consists in the Sabbath services in a very modest place, and in a biblical class held on Thursday, in another place, near to the Joliette. Here only converted Romanists are taught; and as the ignorance in which the priests have left their minds is complete, the missionary finds that the most elementary explanations of the Bible are an indispensable preliminary. He takes the Gospel of John, and seeks to raise their carnal notions to spiritual discernment, and to settle their doubts and difficulties.

In his domiciliary visits Brother R—— is very useful, being well adapted thereto by his suavity and unction. In one of his letters he writes, "I contest the ground with the adversary foot to foot. The effort succeeds with those who are sincere; but carnal minds which want nothing from the Gospel only what may help their temporal well-being, end by repelling me. But, thanks to God! when one door closes up, another is opened; for in the midst of this great population, God always gives us access to some new family."

The work here is hard, and the opposition is strong. The Romish clergy are ever on the look-out to cut off the livelihood of the new converts, or to hold out temporal advantages to such as are inclining to the Gospel, or to frighten by their threats those whose weak side is a constitutional timidity. Nevertheless, these measures are by no means always successful; and at the close of the meetings, some poor father of a family will say a word to strengthen the faith of his brethren, and also show them how much he has suffered for Christ's name at the hands of the priests.

At *Frontenaud* we have an evangelist at work among a rough class of people. He does not labor in vain. He has effected a great change in favor of the observance of the Sabbath. This was brought about "by reading to the peasants numerous passages of scripture." Another thing in his pastoral experience may be worth making known to some of our American churches. He says that "when they had but one service on the Sunday, the worship was but poorly attended; but since they have had two, they have been better frequented and more lively; *because, in our relations to the Lord, it is the same as it is with our relations to those we love here below; the more we meet and converse with them, the more we find of joy and pleasure.*" This evangelist has another preaching-place at *Brouailles*, where there are conversions, and the interest is solidly advancing.

The Evangelical Society is carrying on its work with its well known energy in France and Sardinia. It is looking forward to an extension of its operations into the centre of France, "that land of faith and infidelity, that Rama of the children of God, where there are more people than in all North America, and where the Protestants are less in number than half the population of the State of New-York."

Their treasury is deficient to the amount of 20,000 francs. Would that we could send them instant aid! From many places they are entreated to commence new missions there. But how can it be done? "The work grows upon our Society," they say, "whether we would have it or not." Oh, what an appeal is this to the piety and liberality of American Christians!

FRANCE.

We have received communications from the Evangelical Society of France, showing that that very important Society is in the utmost distress for means to carry on their work. They are but a little band of brethren, but they are animated by a noble zeal in the cause of God and of the rights of conscience. It is on them chiefly that the late persecutions under color of law have fallen; and they are still under the fasces of the imperial lictors. It is hoped, however, that the new Minister of Worship and Instruction, Fortoul, a known liberal in his sentiments, will grant them ultimate relief. Their treasury is overdrawn to the amount of 57,000 francs: an enormous burden for a body of such limited numbers and resources. We entreat our readers, who may have the means and the heart, to enable us to make haste to their help, as we are exceedingly anxious to do. We ought to be able to send them $2,500 at once.

These brethren state that their work of evangelization goes steadily on at all points, that their stations tend toward a transformation into churches, that no defections have taken place, that the work is become more solid and deep, and that in Paris especially it develops itself from day to day. In order to give examples of the nature of this work, we give a few extracts from the journals of some of the Evangelists.

"I am about to give an account of the various blessings," says one, "which it has pleased God to bestow on us in the deeply interesting work in which we are engaged. During the past month, scarcely a day has passed without religious soirees in my barrack. I say religious soirees, because we occupy ourselves entirely in reading the word of God, and in making the applications. In spite of the military exercises and constant fatigue-parties, the soldiers fail not to form daily circles around the word of God. Thus far the number of attendants has been from thirty to forty; but within a few days the number has greatly diminished, as many of these young people have just taken a furlough of six months. So I must form new acquaintances to supply the vacancies. These beloved soldiers came to bid me adieu, and thank me for my instruction and advice. They promised not to forget their New Testament; and some are to correspond with me. Thus you will instruct us, say they, although absent. Since I have been at Wimereux, a number of letters have been written by these soldiers to members of their own families, all deeply imbued with religious sentiment. We shall not see, while in the camp, all the fruits we would desire; nevertheless, in due time others will reap in joy what we sow in tears, and we will all mutually rejoice together. If I have had cause for encouragement from the common soldiers in seeing some learn to write, seven or eight to read, and many more to reflect, I have no less encouragement among the officers. You will be aware of the value these gentlemen attach to the Bible, in learning that a sub-lieutenant of the regiment of ——— bought six Bibles of De Sacy's translation to give to his friends. This officer is a Roman Catholic. Another officer of that regiment bought also a Bible. Another, of whom I have already spoken as declaring he had become a Jew since reading the Bible, lately came to ask me to find the most striking passages in which there was allusion made to Jesus

Christ in the prophecies. He sat by me while I looked for passages, and noted them down on a blank page in his Bible for meditation. Another officer, called A—, is reading your religious works, asking me to select those best suited to him.

The same preacher writes us thus:—

"We must bless the Lord for the good He has enabled us to accomplish in the army during the past year. Many souls have borne away the precious seed in their hearts. During this month I have sought to make fresh efforts among the soldiers and officers, feeling that their time was short. I have engaged soldiers so disposed, in underlining passages of the New Testament, that they might be able to answer the arguments of the adversary. The lieutenant, of whom I have several times spoken, has labored especially on his, and greatly rejoiced me during this month. The zeal and attachment of these soldiers can be appreciated by the following circumstance:—A soldier, whose regiment was to leave last Saturday at seven o'clock in the evening, came twice from Bologne to Wimereux, to bid us adieu and pray with us. Two soldiers accompanied him, equally desirous for an interview, to take measures for a continued intercourse after their arrival at Paris. They agreed to make every exertion to connect themselves with Christian bodies, and to write me when it was accomplished. The next Sabbath several united again with us in worship."

Since the close of the encampment we have learned little circumstances of interest, showing that the work had been blessed to an extent far beyond our limited knowledge.

STATIONS OF THE DEPARTMENTS.

We have had the most favorable news from Limoges. Worship is well attended; many souls have been converted. The work of evangelization goes on actively, and many effectual doors are opened unto us. A church conformable to the Gospel is already constituted at Limoges, and gives cheering promise for the future.

Villefavard is still in the first joy of deliverance. Worship is equally well attended, and many interesting facts have reached us, showing that the spiritual, regenerating work is in progress. The directors of the stations which we have just pointed out give us encouraging facts. One is particularly instructive and encouraging:—

"We have in our congregation a brave workman, who with united zeal and love has succeeded in making a deep impression on his own family, although Romanist, and destroying their prejudices against the Protestant name, and finally leading them to embrace the Gospel. His first efforts were for his nephew residing with him, whom he had taught to read. The child well repaid by his progress the care of this educator of his soul. For some time his wife has also been the object of his solicitude. With tears in his eyes, he yesterday told me how, one evening, with an anxiety before unknown, she began to pour out her soul unto God, and cried out in view of her sins, 'O God, have mercy on me!' 'How marvelous,' said he to me, 'this rising up of the soul to God in prayer.' Formerly she used to murmur at what she called my strange language; all at once she calls upon God herself." One day, this friend, moved by the sufferings of a poor relative, resolved to aid him in his extreme want. But it was difficult to execute his purpose, for he feared his parsimonious wife; nor did he think it right to act without consulting her. He consulted her by quoting a passage from St. James, showing our obligations to the poor; and then asked her if they would not be doing well by giving three francs. Great was his surprise as he heard his wife reply, 'Why not give five francs?' 'This gave me more joy,' said he to me, 'than it would have done to hear that I had become heir of great possessions!' We may believe that he prays without ceasing to our Heavenly Father to reveal himself more and more to her whose happiness he desires; and employs his spare moments in instructing her and reading the Scriptures, as she is unable to read herself. The sister of this good man is sick. Through his means, her conscience is disturbed. The word of God, at first heard with indifference or disgust, at last

finds its way to her heart. Another soul is then delivered from death, and snatched from the power of Satan. The *Protestant*, as she reproachfully called him, by his long-suffering and gentleness, is at last victorious. When taunted by his relatives on account of his *protestantism*, he would answer: 'A poor servant like me may well suffer injury, since the Holy One and the Just was covered with reproaches, as you already know.' If he sometimes hesitated to preach among his relatives, he would say: 'Base man! ashamed to proclaim the blessed word of God, yet not ashamed to offend him!' Then, recovering himself, and asking the Holy Spirit to assist him, he opened his mouth, and spake as the Spirit gave him utterance.

"During the illness of his sister, her husband was taken ill, so that they were reduced to extreme want. Our friend took them to his lodgings to save their rent, as they had not paid for the last term. He kept them for six weeks, in the hope that God would relieve them in some way or other. And he did so. When manifesting their surprise to their pastor, he replied: 'God will never forsake his children —his real children.' The mother of this man, who had taken a strong aversion to him at his conversion, at last yielded to the power of love, and realized the same hope which had animated her son. The bright example of this plain Christian shows with what power we are clothed, if inspired by the spirit of wisdom, of love, and of a sound mind."

LYONS.

From the Committee of Evangelization, belonging to the Evangelical Church of Lyons, we have just received the following exceedingly interesting letter. We would that it might be perused by all those skeptical Protestants who do not believe in the possibility of converting Romanists, and whose unbelief so inexcusably dishonors the power and sufficiency of divine grace. This Church, pre-eminent for its missionary spirit, has above six hundred communicants, nearly all converted Romanists, or their converted children. Who is ready to help us, that we may help these zealous propagators of the truth?

"LYONS, Nov. 29th, 1856.
"18 Rue Godefroy.

"DEAR SIR:—Our half-yearly circular not being likely to appear quite so soon as we expected and might have wished, we take pleasure in submitting to you, in the interim, the following lines, hoping they will not be perused without interest by your honorable Board:

"The work of evangelization amongst Roman Catholics is, through divine mercy, generally prospering in and near Lyons, and this in spite of the obstacles inseparable from our occupying for a prolonged period a provisional place of worship instead of our central chapel.

"The number of hearers continues increasing, and on certain occasions the provisional central chapel is by far too small for the number that flock to attend evangelical worship; so that we have to see, with pain, very many return home without having been able to obtain places. This insufficiency of room is the more to be deplored, as it discourages strangers and occasional hearers from attending at other times when they might find room. And such are the difficulties at present of procuring materials and workmen, that we dare not hope to get the new Chapel finished before the warm season next year.

"But the increase is not limited to the attendance of mere hearers: there are gracious proofs of spiritual blessings received by them, the souls of several being seriously touched to the conviction of sin, and the seeking after pardon through the blood of the Lamb. Thus we have at the present time sixty-four Romanist hearers inscribed as candidates for the Lord's supper in the church, besides fifteen Protestants; the number of new living Christian members admitted since the beginning of the year being forty-four from the Romish communion, and forty-two from the Protestant

opulation. Praise to God on high for so ch a measure of unmerited favor!

"But in the midst of the spiritual har-est, we have to sustain a cruel contest with ie authorities as it regards the work in ne of our stations, Saint Bel, where the reviously professed permission to cele-rate worship has been withdrawn; and on ie refusal of the congregation to discon-nue, the meetings have been pronounced be illegal, and as such pursued by a law-uit. The case came on for hearing on the 9th inst., and terminated, after an eloquent efense by Mr. Bethmont, one of the ablest dvocates of Paris, by the condemnation of ach of the attendants at the meetings to a ne of sixteen francs, and of Mr. Charpiot, ie Evangelist, three hundred francs be-ides costs.

"It was a very affecting spectacle to see orty-five poor honest rustics of every age, rom sixteen to seventy, men, women, and outhe, (for all had been summoned to ap-pear in court, notwithstanding a distance of twelve miles, and in spite of the dreary season,) render a faithful testimony before their worldly judges, and answer, without the slightest hesitation, in the affirmative, to every question put to them in reference to the things laid to their charge, viz. singing praises, praying, hearing the word of God, and preaching. Not one flinched in the slightest degree; and they appear at present disposed to continue the struggle, though we are greatly embarrassed as to the course to pursue. Our Paris friends are actively engaged in search of means to obtain light and influence in high quarters. May we obtain help from Him who reigneth in the highest!

"Believe us to remain, dear sir, yours very respectfully and affectionately in the Lord,

"For the Committee of Evangelization:

"C. A. CORDES, *President.*"

O, France! France! When wilt thou be able to clear thyself of the chains of selfish and tyrannical govern-ors, by being able to govern thyself? Never, till the blessed Bible, which teaches the true liberty, becomes the book of thy families, thy schools, and thy churches. It is long since Cole-ridge wrote a stanza which he meant for history, but which had in it something of vaticination:

"The sensual and the dark rebel in vain,
Slaves by their own compulsion In mad game,
They burst their manacles, and wear the *name*
Of FREEDOM, graven on a heavier chain."

SWEDEN.

In a letter from Rev. GEORGE SCOTT, formerly of Stockholm, who is well and favorably known to many of our readers, we find the following very no-ticeable paragraph:

"PRESTON, Nov. 18, 1856.

"MY DEAR SIR:—Yours would not have remained so long unnoticed, had I not daily expected the usual communi-cation from Rosenius. It has been de-layed by the absence from home of the lady who kindly translates for our friend, but having at length received it, I hasten to forward it to you. You will learn by it that the work of the Lord rapidly prospers in Scandinavia, and your Society has no more important work anywhere than that which is now reported. Brighter days dawn on the interests of religion in Sweden, for surely the King's decided declaration on the subject of religious liberty will meet with a hearty response from the assembled States. That sentence in King Oscar's speech from the throne deserves to be printed in gold, and made prominent in all lands where the prin-ciples of religious freedom are un-known or partially understood. His words are: "Toleration, founded on individual, immovable conviction, and respect for the religious faith of others, belongs to the very being of Protest-antism, and becomes a people whose

heroic King, the great Gustavus Adolphus, by his illustrious victories and the sacrifice of his blood, founded freedom of thought in Central Europe. The laws which present hinderances to religious liberty and the free exercise of devotion ought to disappear, and common law be brought into agreement with the 16th section of the Constitution.* A proposition to this effect will be laid before you." My heart leaps with joy at the prospect of similar religious freedom in Sweden to that already enjoyed in Norway. In the latter country, an eminent pastor (Lammers) has resigned his living, worth about £400 a year, and founded the Free Apostolical Christian Church. Some account of him is given in "Evangelical Christianisme" for July, and the number for December will contain a full account of the somewhat singular constitution of the new church."

STOCKHOLM, Oct. 21, 1856.

Rev. DR. McCLURE.

DEAR SIR:—A longer time than usual has elapsed since I gave you any account of what we have been doing, but Brother Ahnfelt and myself have both been traveling about the country a good deal during the course of the summer, which has delayed our mutual communications to each other, and, consequently, also mine to you.

It is not possible to tell you in detail all that we have seen and experienced. Praise be to the name of the Lord! His work is great in our land!

Regarding my own travels in the north of Sweden, especially the provinces of Gestrikland and Helsingland, I can certainly say that the word of the Lord was sown plentifully, and that here and there we saw the work of the Spirit in fruits that appeared almost immediately. In other cases, indeed in most, we have to sow in hope. During a couple of months that I spent in the neighborhood of the town of Gefle, I have preached by turns in three large localities in three different parishes, between which I had to travel constantly: namely, the new beautiful meeting-house at Gefle, the church at Hille, and the large school-room at Wahlbo, which holds nearly a thousand persons. Every day when I did not go to any of these places, I preached in the largest room in the house of my kind host, whither the people assembled, so that, with the exception of a few days in traveling, I have preached every day during the whole summer.

Twice I journeyed to other parts. One of these journeys continued during fifteen days, during which I preached twice every day, in churches, in school-rooms, and also in private houses. I have this summer preached in ten different churches, even from the pulpits, which shows how freedom from prejudice is gaining ground in Sweden. As regards the whole of this journey, I have never in my life made such a preaching tour, as regards the concourse of people who crowded to hear the word. I lived in constant experience of a remarkable alternation of sweet and bitter feelings: much darkness and misery, but also great spiritual hunger and movement among the people, and, on my own part, bitter inward trials, and many sweet, refreshing times. The world seldom showed us open enmity, with the exception of a few clergymen. In general, the preacher of the word of God seemed to be welcome, and many of the people begged, with tears, that colporteurs might be sent to them. Let this be all that is said as regards my summer journeyings.

Brother Ahnfelt's travels have been very extensive, comparatively. I only communicate the following from a letter he wrote to me after his return from Norway. He says: "After being present at the large meeting at Warmeberga,* in July, where 2,000 to

* At the Revolution of 1809, a new constitution or "Form of Government" was adopted, the 16th section of which read thus: "The King shall not coerce any man's conscience nor suffer it to be coerced, but shall protect every one in the free exercise of his religion, in so far as he does not thereby disturb the peace of the community or occasion general scandal."

* Warmeberga is in the province of Shane, in the south of Sweden.

3,000 persons were gathered, I commenced my long journey, and did not return before the 16th of September.

"I went first to Denmark. There it commences to clear up in some quarters, though, in general, much darkness is prevailing and a many-colored sectarianism. I found much encouragement at Helsinggor (Elsineur) and on the island of Bornholm. In the latter place there was the curious circumstance, that we met in the very hall of the court of justice in the town of Rönne after its having been previously announced in the newspaper. It was a striking contrast to what has been the case in Sweden, where I have been called to the same rooms in the courts of justice, accused for the same sort of meetings as for a crime. Much people assembled there. There seemed to be a great deal of emotion among them; and I have since, through letters, got such good news of symptoms of spiritual life in several cases. From Denmark I went over Gothenburgh to Norway, and this was one of the most remarkable missionary tours I ever have made. I had, during my progress, some of the most wonderful and merciful experiences, as well as regards myself and others. But, after disappointments and trouble, I received much comfort and encouragement. It was a special cause of rejoicing, that the Gospel could be proclaimed in Gothenburgh, where the Schartanans* have so long laid a hinderance in the way of it. I have not for a long time seen such blessed rejoicing at the sound of the word which makes us free, as there. More than one person seemed to come to real peace in Christ and praised God for his mercy with an audible voice. I had a meeting in the Moravian Chapel, and the day after, the pew-opener gladdened me with a confession of his release from the burden of sin which had been very oppressive to him. Since those days our friends there have begun to assemble for mutual edification, and from their letters it seems that the work of grace is progressing among them. In Norway I only visited three places—Fredrikshall, Christiania, and Skien, but had, during those visits, days never to be forgotten. I had in Christiania a very extensive field of labor. There is a meeting-house which certainly holds 1,000 persons, and evening after evening it was filled with hearers belonging to all classes. The Word of God and singing seemed to be specially impressive, and they generally expressed a wish that I might return soon. I am seriously thinking of going there again this winter, for a longer stay and more extensive visiting. It is remarkable to see what "a great door and effectual" there seems to be opened in Norway for the Gospel; and a precious privilege is the liberty which is enjoyed there, in consequence of which you can openly arrange about meetings, and announce beforehand in the newspapers that they are intended to be held. Besides, you enjoy the advantage, that men in office under government, who, in our country, consider themselves as hindered by their position in the community from frequenting such meetings forbidden by law, can in Norway go to them quite openly. I could tell you much more, but I know that I must not write too long. I join in your words, how, on returning from such journeyings an extraordinary fear is experienced as to what the Lord, after such mercies, will find it necessary to inflict to our chastening and humiliation. So far, Brother Ahnfelt, now I will only add a few words touching the new Institution which has sprung up in Stockholm, under the name of the 'Evangelical Patriotic Institution,' which seems, according to my opinion, to be a very blessed work.

"It has published and spread 122,713 tracts (the greatest number printed by the former Tract Society of Stockholm) during the last three months.

"It has received considerable sums of money from various parts of the country. Among the various donations, we cannot help noticing one, a gift of three halfpence from a little dying girl, her legacy to the Institution.

"Five colporteurs have been traveling at the expense of the Institution in various provinces of Sweden. A school for col-

*A very exclusive division in the church, named after Mr. Schartan, whose writings they have taken for their standard almost as much as the Bible.

porteurs is intended to be begun at Stockholm the first of October next.

"Many persons have, in the provinces, undertaken to be agents for the Society, and are actively employed as such, collecting money, assisting the colporteurs, and so forth.

"Such, dear sir, are the news which we, thanks be to God, can give from Sweden. Certainly, we would not assert that there are no shadows in the state of the country, far from it. The world has a great ascendancy, and even among Christians we are sorry to say that there are, now and then, dissensions that are painful; but on the whole, we have so much reason to be thankful, that certainly we must not be discouraged. The sympathy of Christian brethren in other lands, too, is a very great source of comfort to us. Their assistance and their prayers strengthen our hands.

"I must now conclude for this time, dear sir, wishing you every blessing from the Lord of all grace.

"Yours sincerely and gratefully,

"C. O. ROSENIUS."

VALLEY OF THE AMAZON.

Our readers who know the difficulty of obtaining reliable information as to the moral condition of that rich and measureless region which is drained by the mighty Amazon and its affluents, will read with avidity the subjoined communications. They are from a very religious and substantial man, whose opportunities for observation have been peculiarly good, and whose testimony is worthy of entire credit. We are much gratified by the encouragement that we are to receive farther information from the same source.

In an accompanying note the writer expresses his strong desire "to see that field occupied by some of our benevolent societies in a *quiet* way. Ten times the amount of good can be done in that way, than by pulling off the gloves, and rolling up the sleeves, and daring them to the combat. I have seen efforts made in both methods; and am well satisfied that your 'CHRISTIAN UNION,' with its quiet, firm, and truly Christian mode of operation, is in the right course."

"NEW-YORK, Dec. 22d, 1856.

"Rev. Dr. McCLURE.

"DEAR SIR:—I have been much gratified in reading your editorials in the Magazine for the last three months, and especially in the December number, in reference to extending Protestant Christianity into the strongholds of the 'man of sin,' in Europe, and the 'isles of the sea.' But what pleased me most, was the desire you have expressed to enlarge your missionary efforts in South America.

"As I have recently returned from that country, after a residence of nearly three years, I would respectfully ask permission to speak a word or two in behalf of a portion of that vast and interesting field. I allude to the great valley of the Amazon river. Here is a vast territory, without a single effort being made to introduce the Gospel by Christians, either of England or America; and it is chiefly from these two countries that the 'light and the truth' must go forth to enlighten the dark corners of the earth. The only thing that has ever been done for that benighted region of the Amazon, has been a few Bibles and Tracts, that the American Bible and Tract Societies have kindly donated to some private individuals for distribution in that region, which were not only gladly but very thankfully received by both priest and people in Brazil, Bolivia, Peru, Ecuador, and Venezuela. Ought not this field to be occupied as soon as possible by Protestant Missionaries? You remark that you are ready to send the right kind of men, should they offer. Are there no right-minded men ready to say, 'I am ready, send me?'

"Is not this valley of South America a part and parcel of our own quarter of the globe? Why need we hunt in distant

ontinents, and far-off islands in distant oceans, for fields to occupy, whilst there re such openings at our very door, as it vere. These South American nations are ominally Christian, but to all intents and urposes *heathen*, as far as the knowledge f true Christianity is concerned; but at he same time, we can have full and free ccess to them. This I know to be the ase, for I have tried it. I found every house, rom the highest to the lowest, thrown ide open for the reception of the Bible nd other good books that I had to distribute, hile I was attending to other business—r tract distributing was not my province t the time. Neither were these books ought for and received for the purpose of estroying them; for, more than a year ter I gave some of them away, as I was n my way homewards, I was called upon follow the remains of a friend to his last ode, and heard a part of the service read t of the American Society's Spanish ibles, that I had given to the predecessor the then officiating priest. This fact one proved to my satisfaction that the ible was appreciated. Indeed, I was never le to find an instance where there had en a single page of any of the books ilfully destroyed.

"Here then, is a great field, and con antly increasing in interest on account of e rapidly increasing population by emi-ration. There is a single chartered com-any in Brazil, that has to establish within n years on the Amazon *sixty colonies*, of ix hundred souls in each settlement, thus aking a very considerable increase in razil alone. Bolivia, Peru, etc., etc., are oing the same.

"It will be recollected that the Amazon alley is a mighty water-shed,—more than wice as large as the Mississippi valley, and arger than all Europe,—and drains a terri-tory of over three millions of square miles, ommencing in latitude 3° north and ex-ending to 18° south, and lying between ongitude 48° and 76° west, and receives in s course the contributions of some two undred tributaries, some of which are as rge as the Missouri, and many of them uch larger than the Ohio; all navigable for steamers, even into Peru, Bolivia, Ecua-dor, Venezuela, and New-Granada, and not a single man to tell the people that the Savior died for sinners! *This ought not so to be.*

"As I promised you, dear sir, some time since, to give you a few items about the moral and religious condition of this great valley, I do not know that I can better con-vey the idea of their moral and religious standing than to transcribe from my notes a short sketch of two or three of their re-gular and stated feast celebrations in the city of Para, the great commercial empo-rium of that region. There are some thirty-two feasts *per annum*, authorised by the law of the empire,—besides all the minor church and family celebrations,—which, when taken together, will be about two hundred in the course of the year.

"The feast that I will notice first, is the feast of 'Nazare,' which is the principal feast or carnival of the province. It is ex-clusively dedicated to the Virgin Mary, as the Lady of Nazare, or patron saint of *Para*. This feast excels all others in display and ostentation, on account of the multitude of miracles performed by the good lady, when-ever the occasion requires anything of the sort. Among the wonderful performances of the 'immaculate mother of God,' the following two are conspicuous:

"Some few years ago, a Portuguese ves-sel arrived at Para from Lisbon, having had rather a rough trip out; the captain of which, from some cause or other, forgot to pay his respects to the *Virgin;* so that when he left Para on his return voyage, he had not ob-tained, nor indeed could he reasonably expect to receive, her blessing—as he had neglected to make a deposit of dollars and cents with her agents. She always works best when the wheels of her '*car*' in Brazil are well greased with dollars. The consequence of this sacrilegious neglect was, that very soon after the noble ship had left port, the slighted lady caused a severe storm to over-take the unfaithful crew, which destroyed the ship and all the heretics on board. But as there is always a *Lot* in Sodom, so there were a few faithful, pious souls on this oc-casion who had paid the required toll.

These managed to get into one of the ship's boats, and made a contract with her ladyship in the form of a vow, that if she would condescend to save them, the boat should be hers forever. She performed her part of the understood agreement, and saved them all, after permitting them to buffet the winds and waves for several days. It was now the business of these miraculously-saved mariners to perform their part of the solemn contract, which they scrupulously did, and honorably turned the boat over to the agent of the immaculate Virgin. And now at every feast of Nazare, it has its proper place in the procession—being mounted upon wheels, and dragged by the identical *sailors* themselves. But unfortunately the cholera in 1855, got hold of a portion of them, when they paid the debt of nature; leaving the company too small to do the hauling. The remaining faithful sailors were compelled to substitute a couple of yoke of oxen—the good mariners acting as grooms, and paying the necessary expenses.

"The next miracle I will mention is that connected with a royal personage, who went on a hunting frolic with some friends. A deer was soon 'scared up,' and the royal hunter pursued it with all the ardor of a lover of that kind of sport. His noble charger, seemingly being as much interested in the chase as the rider—dashed off at a rapid rate, and soon overtook the frightened stag. But just as the royal personage was about to raise his weapon, the bounding animal leaped over a deep and horridly dangerous precipice, while the hunter was at his very heels. The illustrious hunter had only time to ejaculate a half-made vow, which the Holy Virgin, who is always on the look-out for her disciples, perfectly understood, and saved the imperial petitioner. The vow was *intended* to be, that if the blessed Virgin would save his life, the sportsman would give his blooded charger, together with all the equipments, to her ladyship on his return home. *She did save his precious life*, by causing the noble animal, in the very act of springing off the mighty bluff, to rear up upon his hind feet, and swing around as though upon a pivot, and thus completed her part of the bargain. Now I would ask, what individual of any blood could reasonably refuse to perform any part of such an agreement? But royalty, true to itself, paid the vow, by turning over the horse and all the equipments to the duly authorized agent of the 'Mother of God." But, unfortunately for the poor beast, the good lady had so much to attend to that she forgot her horse *and he died*. But her faithful friends have since caused an *image* of both horse, rider, and deer to be '*built*,' and placed upon a platform on wheels, and drawn through the streets in all processions, by *live* oxen, and always well guarded with a bevy of angels to protect it from harm. The last time I saw the car in procession, the angels were little darkies with beautiful shining countenances. Sweet little creatures they were!

Now to the feasts. They always begin on Saturday, with all kinds of demonstrations, such as firing cannon and small arms, sending up rockets, ringing the church-bells, beating drums, and all sorts of noise. The vessels in port are expected to have their flags at the mast-head, in honor of the day. Though no vessel is permited to leave port, the English and Yankee captains will sometimes slip off with a fair wind and favorable tide. About noon the procession is formed, with the military in the lead; the President of the province and his *suite* next; then the fat bishop and assistants in carriages; then the 'Lady of Nazare' with a bevy of '*live*' angels surrounding her on the *car:* these celestial beings always represent all shades of color, from the jet-black to the milk-white: following the Virgin is the boat and sailors; then comes the *host*, and immediately after, the priests, monks, friars, and theological students. Next comes the car, with hunter, horse, and deer; next the foreign consols, citizens, on foot, on horseback, in carriages, followed by a rabble of all sorts and colors. This is always the most prominent part of the procession, except the slaves, who are the best dressed and best behaved—only they dare not wear shoes. Their's is always the largest section of the procession. Thus arranged, the whole parades the streets

while the church bells are ringing, powder burning, rockets shooting upwards, etc., till sundown, when the procession breaks up until morning, though the noise is kept up all night.

At sunrise on Sunday morning, everything seems to be inspired with new life and increased magnificence. At about nine o'clock the whole procession is formed again, and moves towards the village of Nazare, which is especially set apart as the good lady's head-quarters, where the priest appointed for the occasion is waiting to perform grand high mass for the souls of all concerned. After this ceremony, fun and frolic commences—gambling-tables are spread without limit; for at this great feast full indulgence is granted to all the faithful, without money and without price. Here will be found the penny gambling, the piles of *milreis*, or stack of ounces, so as to suit all-sized purses. I have seen the priest and the epauletted officer betting their *vintem* (penny) side by side, while the common soldier and barefooted slave would be laying down their dollar, half-ounce, or ounce of gold; and all going off together, and drinking out of the same glass at the nearest bar. This is a country of equality. The feast lasts ten days.

These feasts are the only levers by which the priests can move the people. Destroy them, and you will destroy the influence of the clergy. Here is the ripest field for Christian effort that I know of, without a missionary or even a colporteur to tell them that there is a God or a Savior to whom they can appeal. This is not as it ought to be. This is not as thousands will wish that it had been, when they are called to settle their final account. Let the field be occupied before it will be too late —before the Jesuits of Rome get alarmed and shut the door against us. More anon.

R. N.

HOME FIELD.

PUBLIC MEETING IN HARTFORD, CONNECTICUT.

In our last number, we gave a brief report of the "course of public lectures to Romanists" in the city of Hartford, which the Board, through the Rev. Mr. Leo, had but recently completed when the Magazine went to press. In connection with the report, we had prepared a notice of the great meeting held in the Rev. Dr. Hawes' church in that city, on Sabbath evening, November 27th, at the close of the lectures, in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION; but it was crowded out, much to our regret, by other matter. The meeting was of great interest and importance, and therefore, though late, we state in respect to it, that at an early hour, the large audience-room was filled to overflowing with an intelligent and influential class of citizens. The devotional exercises were conducted by the pastor, and the Rev. Dr. PATTON.

Addresses of great interest and power were made by the Rev. Mr. LEO, and the Rev. Dr. MCCLURE, Secretary for the Foreign Correspondence, which carried with them the judgments and hearts of the hearers. The Rev. Dr. HAWES, the pastor of the church, followed these speakers with a brief, well-timed, and impressive address, commending the cause warmly to the sympathies and charities of his people. He spoke of it as an object whose sacred claims had been too much overlooked.

As an evidence of their appreciation of the cause, the people of Dr. HAWES' Church, the next day, gave in donations for the Treasury to the Rev. G. L. HOVEY, the Secretary for that district of New-England, upwards of *seven hundred dollars.*

We are glad to notice the rising interest of pastors and intelligent laymen in our sacred work. Sure we are, that just in proportion as they examine its claims, they will cheerfully and liberally respond to them. It deservedly claims a place among objects of the highest rank among Christian charities; and if pastors and people will now aid them, the Board can do a work of great value to the cause of evangelical religion. We will hope to have many such meetings in the country this winter.

VALUABLE TESTIMONY—EFFECTIVE ASSISTANCE.

Under the pressure of the personal presence and earnest appeals of official advocates, the deep fountains of human sympathy and charity may be stirred, and aid may be made to flow to the objects that are crowded on attention. And it is grateful to those concerned, when, even in those circumstances, the pious, patriotic, and humane extend their countenance and support to them. But there is a peculiar power to animate and encourage the laborer in his work in those contributions, whether of sympathy or of material aid, that are SPONTANEOUS.

Such contributions, we are happy to inform our readers, are not wholly withheld from ourselves. In various and widely separated sections of our country, North and South, East and West, there are those who do not forget us, and the great and glorious work which we are striving, and with a good degree of success, to accomplish. We highly prize their sympathy, as well as honor their judgments, touching the importance of the cause we seek to promote, and we thank them sincerely for the aid and comfort they have afforded us.

Although the communications were not designed for publication, we venture, for the sake of increasing the assurance of the doubting, animating the lukewarm, and of prompting all classes to like excellent deeds, to submit a few extracts from a few of the letters that have been addressed to us. We trust that the writers will pardon the liberty we take in the case, especially in view of the end at which we aim.

A LADY'S TESTIMONY.

An intelligent lady in one of the New-England States, in a recent letter, says:

"The last number of the Magazine was received a few days ago. I prize that publication very highly. It reinvigorates my soul, to know that 'the true light now shineth,' and that Papal darkness and errors are now being dispelled. O may it shine more and more!

"I can bear testimony that, through Christ, the labors of the Society in ——, have not been in vain. Three Roman Catholic persons in this place were by them brought to the Savior. He is precious to their souls. One of them I see and converse with very often. One of them lately moved far away; and the other died not long since, in great peace of mind, trusting wholly in Christ, and bidding the world farewell with a cheerful heart.

"More than one hundred Bibles have been circulated here among the foreigners, and also as many New Testaments.

"In this service of distributing Bibles, Testaments, tracts, and the various books and publications of the Society, I have

done something. I would gladly do much more for the glorious cause, if I could. None can lose their reward in such a work."

FROM THE SOUTH.

A clerical reader of the Magazine in one of the Southern States, writing to the General Agent, Mr. Edward Vernon, says:

"Enclosed please find $5 00 annual contribution to the AMERICAN AND FOREIGN CHRISTIAN UNION, after deducting subscription to your monthly journal.

"Dwelling here in the midst of the corruptions and soul-ruining influences of Romanism, *my earnest wish and fervent prayer is for the success of your cause, and the conversion of the poor deluded Romanists to God.* Hence, though poor in this world's goods, I do not think I could more safely or usefully invest five dollars per annum, than in the noble enterprise in which you are engaged."

A WESTERN LAYMAN.

The following note to the General Agent, Mr. E. Vernon, conveying *one hundred dollars* to the treasury, from a citizen of the State of Illinois, exhibits his estimate of the Society.

Rome has long had her eye on the West, and earnestly desired to control its resources, and she has spared no pains to accomplish her wish in regard to it. Our esteemed friend has had excellent opportunities for determining the necessity and importance of the Society. His judgment is therefore worthy of consideration. He ranks the Society among the FIRST in point of importance and utility. He says:

"Enclosed please find a check for one hundred dollars—a New-Year's gift for the use of the AMERICAN AND FOREIGN CHRISTIAN UNION, of which you are the Assistant Treasurer. I said gift—it was wrong. It is only a moiety of the interest due on my obligations for the support of religious charities, and of which I consider the above-mentioned Society to be among the first.

"If you please, you may forward to me a certificate of life-directorship, as I may esteem it a privilege to attend the meetings of your Society, if I should be East when they are in session."

ANOTHER WESTERN LAYMAN.

The writer of the following lines is a resident of the great west. He has had ample opportunities for judging of Romanism from its practical operations as well as its theoretical teachings. Observation has led him to place himself among the friends and patrons of our Society. He here speaks especially of the Magazine. He has read it carefully, and knows its worth. He says:

"Inclosed please find the amount of bill for two volumes of AMERICAN AND FOREIGN CHRISTIAN UNION. Every freeman should be glad to contribute to sustain this work. It is just what is needed. It is only by the general diffusion of knowledge that a people can be secured against the bondage of a religious despotism; and if the anti-christian and anti-republican principles of the Romish Church are exhibited in a clear and unprejudiced manner to the people, her power will cease.

"Although the power of the Roman dynasty is not *immediately* dangerous to our country, yet it is well to guard our free institutions with jealous care and with sleepless vigilance. Written in every line and upon every page, history records the fact that '*eternal vigilance is the price of liberty.*'

"Popery has a mortal hatred to our civil and religious liberties, and to-day our subtle foes are waiting in ambush and earnestly desiring to give the death-blow to them. To do this, war is waged against our free schools. These gone, we lose the greatest bulwark of our dearest rights and our most valued privileges.

"Under our present policy this land has enjoyed prosperity beyond example, and with such a result before us, it is the part of wisdom to labor for its preservation.

"Wishing your Society great success, and your Magazine an extensive circulation, our common country a bright future, and

Popery, her deadly enemy, a speedy destruction, and its subjects conversion to Christ, I remain,

"Yours very respectfully,

"—— ——"

FROM A REPORT OF AN ITINERANT MISSIONARY.

Mr. —— is an itinerant laborer among Irish Romanists in one of the New-England States. With much facility he has adapted himself to the various kinds of labor needed in his field. He has visited the humble cottages of the poor Papists, and read the Scriptures, and prayed with their inmates; attended upon those in more elevated positions; distributed Bibles and Testaments among the destitute; and also visited some Protestant congregations and addressed them on the great subject of our work, and thus done much good. But the following extract from a recent report will give a view of these labors. The Missionary says:—

"This day closes the labors of another quarter, which to me have been the most delightful, and I hope the most profitable to the Society, of any since I entered their service. Since my last report I have addressed six congregations on the Sabbath in behalf of the Society, which I believe have not been addressed by any of your agents before, and from five received their first contribution to its funds. This service has considerably enhanced my labors, and pressed me down with deep anxiety, lest the claims of your noble Society had been entrusted to the advocacy of one too little experienced to do it justice; and yet it has done my soul good to mingle with the different churches, and, both in public and private, to spread out the condition of deluded Papists, and interchange views in relation to the best means of doing them good, and not the least in witnessing the struggle of suppressed desire of usefulness in them, manifesting its first public expression by cordially approving and adopting *our plans* and *measures* as the best yet devised for their enlightenment and conversion. I remained in —— until about Thanksgiving-day, and then returned to —— and have since been laboring among the Roman Catholics of this town.

"The whole number of families visited this month is 100. Those found destitute of the Bible are 18. The families in which neither of the parents can read are 8. I granted Bibles, 14; Testaments, 2; introduced one copy of the MAGAZINE.

"In addition to the above, I have attended numerous meetings for prayer and conference, inquiring-meetings, and lectures, in which I have taken part, and in various ways have endeavored to make myself useful to the cause of Christ, by encouraging the children of God to come up to the help of the Lord, and in urging the impenitent to 'flee from the wrath to come;' and this has been done principally by the wayside, and in evenings, when it was impracticable to visit in the houses of the Romanists. It has been precious work for me, and I have tried to bless God and be thankful to him for the blessed privilege of laboring in a community where he is granting the special influences of the Holy Spirit.

"I have presented to the Local Committee the subject of your last communication, and have their opinion that it is expedient that the request of Rev. Mr. —— should be granted. I received a note from him yesterday, saying that the good work of the Lord continued with unabated interest, and seemed to be extending more and more. He wished me to come down immediately to his assistance. I am delighted with the prospect of thrusting the sickle into this field, all white for the harvest, and help gather the golden sheaves into the garner of the Lord."

ENCOURAGING PROGRESS.

The following report is from a missionary in one of our eastern cities. It shows the work progressing. Such la-

bors, in all the cities of the land are needed, and if performed, could not fail to produce the happiest results in a short time. We are happy to be able to state, that at most of the stations the Board have much encouragement of a similar kind. The missionary says:

"This day I have had the pleasure of seeing our industrial school go into operation. It was opened this morning by a number of devoted, self-denying Christian ladies, with 65 poor children. It is a new thing in this city, but a noble undertaking, which we trust, with the blessing of God, will do much good. It seems to have the approbation of all right-thinking persons, and I do earnestly hope the Romanists will now see that we have been striving all along to do them and their children good. Truly the efforts of your Society have not been spent in vain in this place.

"The God of missions has condescended to use your missionary as an instrument in urging this measure upon the attention of the benevolent ladies of this city, and in aiding in its organization, and he hopes also to be useful in promoting its operations.

"In my field of labor generally, there are good prospects and openings for doing good. My meetings for public worship are well attended, and with growing interest in the word preached. 'To the poor the Gospel is preached, and they 'hear it gladly.' The sick are visited and cared for, both temporally and spiritually; the children of the poor are sought out and taken to places of instruction. The wants of the destitute are brought to the notice of the benevolent, who are always ready to respond to calls to help them.

"So many of these good things have been done among the Romanists here, that many of them are heard to exclaim, 'Those people have the right religion, let the priests say what they will!'

"I hope the time is near at hand when those kind-hearted Irish Romanists will, on the subject of religion, think for themselves. I have at present many interesting cases in the Alms-house hospital. Two of them are Romanists, who receive instruction in Bible truth with child-like simplicity. Since I began to visit that institution, many who have heard the Word of God from my lips have been called away by death. I might describe death-bed scenes, and quote the words of the dying, but eternity alone will disclose the good effected.

"This month I have preached 12 times, distributed 428 tracts, made 277 domiciliary visits, visited the sick, read and prayed with them 21 times, conducted Sabbath-school 4 times, given away Testaments, a good many numbers of the "Child's Paper," and some small books to the children."

INDUSTRIAL SCHOOLS AND ROMISH CHILDREN.

The Rev. J. C. Sinclair, who labors among the Irish Romanists in Pittsburg and Alleghany cities, says:

Since my last report was transmitted to the Board, we have commenced a new movement in connection with the mission, viz. a Ladies' Industrial Sewing School, for the benefit of poor and neglected children, whose parental circumstances will not permit them to give the necessary instruction to their offspring, and where, in many cases, home influences are of the most degrading order. The ladies have taken a decided interest in this good work. Our first meeting was on Thursday, the 3d inst. The ladies have elected Mrs. —— the Directress for three months: also six ladies to assist the first two months, (three assistants monthly.) Other benevolent ladies have been coming in to our assistance. Trusting to the good hand of the Lord to be with us, the scheme promises to give general satisfaction. Friends have been raised up who have supplied us with one thing or another of what we wanted for carrying on this good work.

Some have supplied us with printed muslin, some with brown muslin; some gave thread and needles, others supplied us with thimbles. The ladies could not attend with comfort upon the children, because of the cold, and it was thought necessary to

purchase another stove to make the mission house comfortable; and as we have no funds in our treasury, we trust to the benevolence of the religious community to enable us to pay it.

The number of girls upon our list is upwards of 40, and we expect a great increase to that number. The attendance is pretty regular. We meet on each Thursday, at two P. M., and continue in session till four P. M. I intend, the Lord willing, to open another school in Alleghany city so soon as I can after the "New Year." I have spoken to a number of ladies who are willing to take a part in the work.

The mission Sabbath-schools are in a very prosperous condition. That one held in the mission-house is beginning to vie, in good order and attention to instruction, with schools of long standing. On Sabbath, the 21st inst., we had six additions—all Roman Catholics—three boys out of one family, two out of another. The average of attendance is 70 children, sometimes we have 90. The number on the list is 120. I rejoice to say that our band of teachers is very efficient, all taking the deepest interest in the spiritual welfare of their pupils.

What we want is the sympathy and prayers of the Lord's people, throughout all the churches. Our mission is not sectarian: it is one in which all the churches of the Reformation can take a part. Our free and glorious platform is one—the Bible: It is also our sufficient and only rule of faith and practice. Our common enemy is one, in its opposition to Protestantism, under whatever name. Popery knows no other church, and acknowledges none but itself. The ladies of the second Presbyterian church (Dr. Howard's) are doing much in aiding me this winter, as they did the last. Mr. —— & Co. have given me $5 worth of shoes for my Sabbath-school.

I have made 394 calls this month, and distributed 900 pages of tracts, and read and prayed in upwards of 200 families.

May the Lord water the seed sown, and cause a blessing to follow this going forth with the message of eternal life to those who are in darkness, living "without God" in the world!

THE REV. FRANCIS ZASTERA.

Mr. Zastera continues to labor among the German Romanists in this city with fidelity and encouraging success. In a note addressed to us recently, he says:—"The report for the present month will be very similar to the one for the month before. There is nothing new, but *four Roman Catholic families* are waiting for me to baptize their children."

Mr. Zastera is collecting a congregation in the city. Having repudiated his Romish baptism and ordination, and applied for admission to the Gospel ministry in the Reformed Dutch Church, the past few months have been a season of deep interest to him, especially in making preparation for an introduction into the sacred office. He has, in the meantime, maintained his missionary labors. In a letter just received, he says:

"The next week I shall present a report—1st, of the number of my church members; 2d, of my passing ordination; and 3d, of my plan against Romanism.

"The reason why I can't present those things at this time is a joyful reason—it is the blessing of God existing in the increase of my new church. On that account I have to spend so much time in visiting, and to forge the iron now while it is hot. Thanks be to God, I have overcome, with his help, the largest difficulties. The walls of Jericho fall, and from the ruins rises a numerous and active congregation. My patience has brought me already the sweetest fruit. The flag of Christianity floats victoriously in the midst of its numerous enemies, which before in a threefold attempt failed.

"Dear brethren, my congregation congratulate ME; but I congratulate YOU. I can proceed already to organize my congregation. O that the blessing of God may be a standard-bearer always to my new congregation!"

In a note subsequently received, Mr. Zastera says:—

"On the last Sabbath in November, in the evening, I received ordination and baptism in the German Mission Church in Houston-street (in this city.) My grand benefactor and true father, Rev. Mr. Guldin, preached the ordination-sermon, Rev. Mr. Friedel administered the ordinance of baptism, and Rev. Dr. Jameson offered the ordaining prayer.

"This was an important and solemn moment to me. This was a moment which the Lord had made. O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! I, a poor sinner, am the *first* Bohemian that has been invested with the dignity of a mission-preacher of the pure evangelical truth in America!

"This was also an instructive and very salutary moment to the people. The crying-to-heaven affliction and perdition which Popery prepared for me in Europe, and my true ordination here in America, so solemn and glorifying to the victorious truth—all this presented an analogous and intuitive example to the immense audience, for the consolatory sentence—'Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy.'

"Finally, this was a moment glorifying God's genuine Word against Romanism, and confirming the truth—'The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' Mr. Guldin's sermon was very effective; its vehement eloquence was like 'the hammer that breaketh the rock in pieces.'"

IRISH MISSION IN LOUISVILLE, KENTUCKY.

The Rev. Mr. McDevitt, stationed in Louisville, says:

"Our work here has been assailed by the most violent persecution, yet giving all the believers in the truth clear evidence that the Lord is operating upon many hearts. Many who once clung to and obeyed with blind and stubborn tenacity the teachings of the emissaries of Rome, are now reading and listening to and obeying the word of truth as it is in Jesus. They are asserting, also, that liberty which God gave to man, and they refuse to be controled by any priestly pressure. In this free land, they must and will think and act freely. The fact is evident—the Word of God 'will not return to him void'—sinners will, under the teaching of the Holy Spirit, come to the feet of Jesus, and learn the way to be saved.

"During the past month I have distributed fifteen Testaments, seven Bibles, and more than six hundred pages of tracts, and made about two hundred and fifty visits.

"My heart has been encouraged and my hands strengthened, by having some of the ladies in the city to accompany me, and to contribute of their substance to the poor families.

"All our schools are very flourishing, and we have crowded houses at every meeting.

"On Saturday last, the teachers of the sewing and Sunday schools furnished me with money to give a so-called 'Christmas party' to our children, and we had a very happy time of it. We had eighty-seven girls and over seventy boys present, and then we had not all our regular scholars.

"I sent you a newspaper containing an extract from our Magazine, and if I had a package of tracts similar to the one you sent me in your last letter, I could distribute them to advantage. I will try and have it published in the two religious papers in this city. The Rev. Dr. Breckenridge told me, a few days ago, that his people were very much interested in our work, and that he would soon take up a collection for us."

MISSION AT NEW-ALBANY, INDIANA.

Mr. McBride continues to labor among the Irish Papists in New-Albany with success. He says:—

"Three months have elapsed since the date of my present commission. During this period my health has been very good, so that I have been enabled to devote my time to the advancement of the mission here No material change has taken place in the schools. The attendance has not been so large as usual for the last few weeks, owing to the severity of the weather, which is unusually cold for this latitude. We hope to remedy this diminution by supplying those who are destitute with clothing and shoes.

"I have made two hundred and three visits this month, and held seven prayer-meetings. These meetings are well attended. The one in the northern part of the city is composed mostly of young persons.

"In my visits among the Irish Romanists I find much to inetrest me. I will select one or two instances out of many.

"The first is the case of an Irish Catholic, who was sick, to whom I had given a Testament, and whom I had visited and conversed with repeatedly on the subject of religion. During one of my visits I requested the privilege of reading the Tract entitled, 'The Worst of Sinners Invited to come to Christ.' He readily assented. He and his wife listened with marked attention. After I was through, the woman asked with much feeling if I would not leave it with them.

Another incident will show the access we have to this people. Visiting an Irish Catholic family, the children of which attend our schools, the woman informed me that her sister was very sick. Expressing a wish to see her, the lady said she would be glad if I could do it soon, as she might not live twenty-four hours. Early as possible I hastened to her residence, which proved to be a grog-shop and boarding-house. I did not find her so low as represented, yet death had marked her for his victim. She was in the last stage of consumption. The mother and another lady, besides three men, were present, all Roman Catholics. Thus circumstanced, I hesitated a moment as to the propriety of speaking upon the subject of religion to the sick woman. I ventured to do so, however, and while urging the duty of repentance, and faith, and earnest prayer, there was breathless silence, which was only broken by one of the men exclaiming, 'That is good doctrine!'"

BISHOP BAILEY.

PAPAL POWER GRADUALLY UNFOLDING.

We submit the following document, from the pen of the Romish Bishop Bailey, of New Jersey, to our readers, to apprise them of the power claimed by the Romish priesthood over the people, and to mark the stage of development it has already attained in this country. No other denomination in this land would suffer, we think, for one moment, such usurpation on the part of its ministers as is herein exhibited. And should any Protestant ministers of any name assume thus to dictate to their people what line of conduct they should pursue in their social and domestic affairs, or, in case of failure, be liable to ecclesiastical penalties as severe as are herein threatened to the votaries of the "man of sin," there would be an outcry from all orders of people, of denunciation and rebuke too strong to be unfelt and disregarded.

And we think that this document could not have been published in this country by Romish priests forty years ago, without similar expressions of disapprobation. But we have fallen upon other times, and from many quarters this priestly dictation, though utterly un-American, and comprising the elements of the very worst forms of tyranny, has been extensively (even by Protestants) spoken of in terms of high commendation. As Christians and American citizens, we are ashamed of it, and grieved by it, but so it is. We trust it has been done thoughtlessly.

We do not object to reforms among the Irish people, or any other people with whom vices or sins may obtain; and we have no sympathy with the custom of "wakes" and many other customs that Romanists observe in connection with their funerals; but we have many and serious objections to the attempt to suppress them by mere PRIESTLY AUTHORITY.

There is a better way, and a more enduring, and we hope that Bishop Bailey, remembering his nativity (he is an American) and his duty to the country, if regardless of some other matters, will early correct this error into which he has fallen, and set a better example in time to come, if called to act as a Reformer.

We forbear to speak of other things in the decree, but must say a word about the *cruelty* of the penalty by which the edict is enforced.

Few things, to a devoted Romanist, are more severe than to be denied a Christian burial; and yet this evil is to visit the poor dead Romanist, because living friends may choose to have more than "six carriages" at the funeral! or not "attend on foot!" Why punish the *dead* person? why not let the *dead* go free, and fix some suitable punishment on the *living* persons who may transgress the law? But absolute power is not very careful of others' rights. But to the document itself. Here it is: read it, and see what strides toward fully disclosing her odious features Rome has made among us:

NEWARK, November 5, 1856.

REVEREND SIR:—

I feel it to be my duty to make some stringent regulations in regard to the burial of the Dead, in this Diocese. As at present conducted, our Funerals have become a scandal to the community. The loss of time, and the expense incurred, make them, also, a heavy burthen on our people. They have not even the advantage of showing respect to the Dead; for, on account of the number, and often the appearance of the carriages employed, they are rather calculated to excite ridicule. For the most part, also, those who accompany the corpse, remain in their carriages, and do not follow it into the Church, nor join in the services for the dead.

I need not say how contrary all this is to the spirit and intention of the Catholic Church. For the future, therefore, Catholics who wish to attend the Funeral of their friends, or relations, will be expected to do so on foot. Six carriages only will be allowed for the immediate relatives, or aged persons. In the country, when the Funeral has come from a distance, a greater number may be allowed, not to exceed twelve. In all cases where these rules are not observed, the Clergy of the Diocese are strictly forbidden from being present at the Funeral, or performing any religious services over the corpse.

I would take advantage of this occasion to urge upon you the duty of bringing everything connected with the burial of the dead, into conformity with the rules and approved usages of the Catholic Church. The Funeral Service should be celebrated in the Church, whenever it be possible. The unchristian custom of Wakes, as still practised in many places, should be entirely done away with—and the laws of the Church, refusing Christian burial to persons who have made themselves unworthy of it, should be strictly enforced.

You will explain these regulations to those under your pastoral care, and enforce them strictly, as soon as they are sufficiently promulgated.

† JAMES, *Bp. of Newark.*

By order of the Bishop,

V. BEAUDEVIN, *Secretary.*

DR. KIRK'S MISSION TO PARIS.

It is well known to those who read our pages, that the AMERICAN AND FOREIGN CHRISTIAN UNION has been for some time engaged in efforts toward the erection of an American church in Paris. This enterprize is one of great magnitude and importance, *first*, as respects the spiritual conservation of our numerous countrymen at that great emporium of commerce, politics, arts, and pleasures; *secondly*, as respects its moral influence upon the French population, so sadly given up to mirth and mammon, to superstition and impiety; and *thirdly*, as respects the more direct bearing of American piety upon the work of evangelization, and the spread of religious liberty from this centre throughout France and southern Europe.

To the success of this chapel there were certain obstacles, which could only be overcome by the efforts of some one eminently qualified to meet and overcome them on the spot. The Board of Directors, feeling that the only person known to them as possessed of the requisite qualifications for this great and difficult undertaking was the Rev. E. N. KIRK, D. D., of Boston, earnestly called him to the duty. His deeply attached congregation, with a noble liberality, though most reluctantly, have forgone the benefit of his ministrations for the space of six months, during which he generously devotes himself to our enterprize. He sailed for Europe on the 21st of January, in the Asia. Let the prayers of all Zion's friends go with him.

BOOK NOTICES.

TH HISTORY OF THE REIGN OF THE EMPEROR CHARLES THE FIFTH. By WILLIAM ROBERTSON, D. D. With an Account of the Emperor's Life after his Abdication. By WILLIAM H. PRESCOTT. In three volumes. Boston: Phillips, Sampson & Co. 1857. 8vo. Pp. 618, 604, and 565.

Who that ever looked upon the little Flemish country-house in the environs of Ghent, where this great emperor was born, can help marveling at the life he passed through ere he closed his eventful career in the Spanish convent whose desolate ruins refuse to commemorate his name? The reign of the despot, in whose dread presence, at Worms, the immortal German Reformer made his glorious Protestation against Romish error and corruption, is a great chapter in the world's history. That chapter is most elegantly written by Robertson, a historical classic; and the *finale*, appended at considerable length by an American of the highest historical repute, greatly enhances its value. This edition is elegantly issued by the publishers.

NEW-GRANADA: Twenty Months in the Andes. By ISAAC F. HOLTON, M A., Professor of Chemistry and Natural History in Middlebury College. With maps and illustrations. New-York: Harper & Brothers, Publishers. Franklin Square. 1857. 8vo. Pp. 605.

This publishing house has of late been very generous in sending forth books of travel in Central and Southern America; so that we may hope that the strange lack of reliable information relative to those vast and interesting regions is in a way to be supplied. Professor Holton seems to have prepared this volume on the principle of telling everything right out! It is therefore very lively and lifelike, very entertaining and instructive.

THE NEW AGE OF GOLD; or the Life and Adventures of ROBERT DEXTER ROMAINE.

ın by himself. Boston: Phillips, Samp- Co. 1856. 12mo. Pp. 403.

rt of Robinson Crusoe tale, quite en- ing, but ending rather tragically.

E. By a Stroller in Europe. New- Harper & Brothers, Publishers. 1857. Pp. 386.

e will like this gilded toy of a travel- ıore than those who have strolled over me ground. It is full of vigorous ıent and pleasurable information.

TWARD EMPIR; or the Great Drama man Progress. By E. L. MAGOON, of "Proverbs for the People," "Re- publican Christianity," etc., etc. New-York: Harper & Brothers. 1856. 12mo. Pp. 445.

This is a four-act "drama," and each "act" has the same five "scenes," viz. literature, art, science, philosophy, and religion. The four acts are four ages, which are thus represented in comparison with each other as respects these five scenic views. The four ages are the age of Pericles, or the age of artistic beauty; the age of Augustus, or that of martial force; the age of Leo X., or that of scientific invention; and the age of Washington, or that of universal amelioration. Plenty of information.

Receipts

HALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF DECEMBER, 1856, TO THE 1st OF JANUARY, 1857.

NEW-HAMPSHIRE.

ro'. Ann Tuttle,	$1 00
D. M'Clenniug,	2 00
lew Market. Cong. Society, per W.	9 50
ɔncord. Wm. Dimond,	2 00
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h. N. D. B.,	5 00
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Cong. Church,	16 00
ter. Central Church,	40 00
Union Church, P. L. Mohen, Esq. for evangelization in France $50, others $11 79,	61 79

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ɔwn. Mrs. Comfort Starr,	5 00
ort. Mrs. Rhoda F. Wheeler,	5 00
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2d Cong. Church,	25 00
Presbyterian Church,	27 33
ɔn. Maria Hart,	4 00
. Mrs. Yale,	1 00
i. 1st Presb. Church, through Geo. Elder, Esq.,	34 07
Stamford. A friend,	$5 00
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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. VIII. MARCH, 1857. No. 3

CO-OPERATIVE PROTESTANTISM.

The strength of Popery, as a moral and political power, lies in its apparent unity. That unity may be more apparent than real. It may thereby cloak a wide diversity of opinion and sentiment, and barely hide numerous conflicting interests and passions. Nevertheless, it is sufficient for many purposes of self-preservation and extension, and it exerts a strong control over that "gregarious creature," man, who, like the sheep, may be hard to drive singly, but is easily driven in flocks.

On the other hand, the manifest divisions among Protestants are the cause of deplorable weakness, leaving them perilously exposed at many points, and enfeebling all their concerted attempts to diffuse the truth in Christ. At the very outset, that union between Church and State, which began in the days of Constantine, and has been growing closer ever since, was most unhappily carried over from Popery into Protestantism, with hardly one note of dissent. To say nothing of other disastrous results of a union so dangerous to the purity and spirituality of the church, this led, of necessity, to the formation of as many different national churches as there were populations among whom the Reformation obtained a footing. To the nations which remained Papal, the differences of race and government did not produce this effect in the same degree; for they had, all of them, one recognized head and central point of unity, such as it was, at Rome. But what visible and organic unity could there be between the state-church Protestants of Scotland, and those of France or of Prussia? The respective national churches must needs be as independent of each other as the nations themselves.

The division of Protestants into a disconnected series of national churches, also led to further subdivisions. For each national church having taken its form and its principles very much from the conscience and will of whoso happened to be the reigning prince at the time of its formation, could not be expected to satisfy the mind and conscience of all who might be born upon its territory in succeeding ages. Hence the pressure exerted upon dissentients, often made more severe by general corruption and decay of piety, forced minor

and conflicting sects into existence; and often most of the spiritual life and activity of those regions was drawn off into these lesser and independent sects. Even in the United States, where there was less occasion for originating sects in this way, we have a very full assortment of them by *importation*. Thus in the Presbyterian family of churches, we have almost as many distinct cut-offs, fully organised with an entire ecclesiastical apparatus of discipline and government, as there have been of secessions from the Mother-Kirk of Scotland, though the causes of these secessions never had any existence on this side of the Atlantic. We could instance a number of other examples of the kind, as in the Episcopal family of churches, where we have the Moravian, the Anglican, and the Methodist branches.

It may be said, (and God be thanked, it may be truly said,) that with all these multiplied and varied divisions, there is a strong and substantial moral unity—an agreement in the grand fundamentals of the saving faith of a true Christian—a union of life in Christ as the Head of all, in whom the totality of sincere believers is for ever one—a union, too, in much mutual harmony and fraternal esteem, as well as in many works of evangelization and mercy. It may also be said, that the intense action of sectarian spirit and zeal has drawn out more freely the resources and endeavors of the various denominations; and that, thus stimulated, they have "provoked one another to love and good works," to a degree beyond what they would otherwise have reached.

No doubt there is much in these set-offs to countervail the evils of external division, and of the too frequent alienations among brethren. There is comfort we would not willingly forego, in the thought that these evils are thus in part alleviated and in part overruled for good by the all-controling providence of God. But these are remedies not as yet complete; and leave a large balance of present injuries to the cause of our dear Lord—injuries which cannot be too deeply deplored.

Instead of insisting, however, on the damage occasioned by the divisions in the camp of Israel, the distraction among the tents, and the shaking even of the curtains of the tabernacle, it were better to ask for means to draw closer the bands of love and the ties of holy feeling among all who love the Lord.

Controversy will not do it. Neither will the managing skill of men versed in the arts of political wire-pulling. Force will not do it. Neither will the coaxing smiles or touching tears of those who rely on the efficacy of moral suasion. High-toned ecclesiasticism, haughtily dictating to all outsiders inflexible terms of uniformity and conformity, will not do it, Neither will it be done by a loose and limber liberalism, earnest in nothing but in denouncing all earnestness for the upholding of truth, and in putting truth to sleep along with error, in the same bed of easy and drowsy "comprehensiveness."

The best, the most practical, and the most Christian-like method of cherishing the spirit of union, and securing its highest and loveliest manifestations, among all evangelical Protestants, is their *working together* in promoting the interest and honor of their common Lord. There is nothing like Co-operative Protestantism to bring brethren of different names to stand together on the firm and well-defined platform of the Bible. Here they feel, as they can feel it nowhere else, the superior worth of those great truths in which all real Christians agree, as compared with the points on which it is possible for such

minds to disagree. Here they feel that "communion of saints," in the "fellowship of the Spirit," by which they are practically convinced that Christ has for his own many souls bearing different names, but all cherishing for him the same confiding and consoling love: there they feel that among them that are Christ's, the Spirit of Christ is a *uniting* Spirit, and that any *divisive* spirit, creeping into the midst of such, is an anti-christian spirit, and comes from the bottomless pit. The more cordially and prayerfully they work together in sustained and organized efforts to spread their Lord's kingdom, the more will they grow and abound in brotherly-love and heaven-born charity —those precious gifts and graces of the Holy Ghost.

In this way, without renouncing any of their religious convictions or minor points of faith, discipline, order, worship, or morals, and without at all yielding up their denominational preferences and attachments, they will be able to recognize a brother in Christ, by whatever distinctive name he may be known, and to embrace him in the unity of the Spirit.

If all the branches of Evangelical Protestantism, having but one stock and one inner life, springing from the same celestial root, were thus to co-operate in mutual harmony, notwithstanding their divergencies, and their varieties in the form and flavor of that same fruit which is borne by all alike, they would speedily eradicate the weeds of Popery, as tiresome in their monotonous sameness as they are noxious in their qualities.

In this view, the AMERICAN AND FOREIGN CHRISTIAN UNION, as a successful and growing example of co-operative Protestantism, has done, and is doing, vast good. Not only is it acting most beneficially as a counterpoise to the preponderating influence of sectarianism, in cultivating kindly affections among brethren of different denominations; but it is taking out of the mouth of the Romanist his bitterest reproach against our reformed and restored Christianity. It argues with him, not that he should be converted into a Protestant sectary, but into a Protestant and primitive Christian, whom all such will gladly recognize. Such an appeal he may respect and respond to, while he would scorn to quit his fancied *Catholic* fold for any denominational pen. This union, therefore, of co-operating Protestants has a great and glorious work in hand—a work which can be done in no other way. For while, in our own country, other agencies, local and detached, or general and systematic, may reach many minds deeply sunken in Popish delusion and corruption, it has been so ordered in the providential dealings of the great Head of the Church, that, with very limited exceptions, it is the only avenue through which American Protestants have access to the vast Papal world outside of our territory. It is, as yet, though young in years, very considerably the largest and strongest body in Christendom, formed on the principle of co-operation among true Protestants of all kinds, for carrying the light of the Gospel into the heart of Popish darkness. That light is death and destruction to all darkness; and it is a glorious and blessed thing, when the darkness expires, and its last shadow is annihilated amidst the beams of truth divine.

We have in these considerations a powerful motive, why all who are Protestants in heart and soul should rally to the support of this Association, and give to it not only their good will and fervent prayers, but render it substantial aid and most liberal contribution.

HUGHES VERSUS BROWNSON.

A sort of quarrel seems to have sprung up between these cisatlantic champions of Popery. It is one of those "very pretty quarrels" in which the incensed parties, the madder they get with each other the politer they grow. There is an abundant interchange of compliments and fine phrases; but at the same time a most manifest desire to stick in the keen *bistouri*, with all the grace and skill of the most accomplished surgery, under rib the fifth.

It is plain that there is trouble in the camp of the Philistines, though it is not so plain what the trouble is about. The facts, so far as they came to light, are as follows. In December last, "the Most Reverend John Hughes, D. D., Archbishop of New-York," penned an article for a publication called the "Metropolitan." This article has since been reprinted, with sundry amendments, in a separate pamphlet. It is entitled, "Reflections and Suggestions in regard to what is called the Catholic Press in the United States." In it occur some gentle castigations of poor Brownson, a layman, who edits a Quarterly Review which goes under his own name. In the January number of his Review, Dr. Brownson publishes a criticism on the Archbishop's effusion, in which he fawns upon the prelate with a lambent tongue, and softly scratches him with a venomed tooth.

The real drift of the Archbishop's piece is not easy to discern. Like his other writings, it has its flashes of Irish wit and its flowers of Hibernian rhetoric. But, like himself, it has neither logic nor consistency.

The most important matters we gather from it are, first, that "what is called the Catholic Press" in this country is so managed, "that it is becoming a question among its supporters whether it has not done more harm than good to the Catholic community;" and it may be said that each of these journals has "its sinister aspects of possible injury to the cause which it professes, and by a confiding people is supposed to advocate." It is strange that not one of these servile things is slavish enough to suit the despotic instincts of his "Lordship!" The Pope may be infallible, but the "Freeman's Journal" is not. Hear what Dr. Hughes himself says about it: "We have other nominally [mark the force of that word *nominally* in this sentence!] Catholic papers published in New-York—one being what is called the Archbishop's organ. Of course, it is to be assumed that the Archbishop's organ can never be out of harmony with all that is advantageous to Catholicity. And yet it has not been faultless." No, indeed! It has been as far as possible from faultless. And yet the only thing for which he praises it, is one of its worst abominations; namely, its intense sympathy with the reactionary despots of Europe in their violence and perjuries, while suppressing every movement for liberty among their oppressed vassals.

A second fact which peeps out from under the shamrocks of the archiepiscopal style is, that there is a tendency among the Romanists in the United States to fall apart toward the opposing systems of Irishism and Nativism. The Irishists are struggling to keep alive in this country a Celtic nationality, as the only hope of their church. They hold, as the Archbishop also does, that if all the "first and second generations of

emigrants" should migrate to the West, the bishops in the Eastern dioceses will have "hardly Catholics enough to keep the grass from growing green in the vestibules of their churches." This is a remarkable concession. *These priests in America do not minister to native congregations.* This hierarchy is an exotic on our shores, and nothing can keep it from dying out but a constant importation of fresh cargoes of *guano.* On the other side, the Nativists, with Brownson at their head, seem to be ashamed of these imported mercenaries, and think that their grossness, insolence, and depravity are disgusting the American people with the Romish religion; while, if the immigration were to cease, and American-born priests were to have the country to themselves, they would soon convert the Yankees by wholesale.

Dr. Hughes is opposed to the views of both of these parties, and calls aloud for unity among those who, wherever born "in the natural order," have been "regenerated" by the same baptism. Accordingly he hits the editors right and left with his pastoral crook, and bids them to surcease from their discordant bleating. Some of his swinging hits are rather hard, and more fit to be dealt by a shillelah than the shepherd's staff. Doubtless he knows best with what cattle he has to do.

A third item which "crops out" from the thin soil, is the state of proselytism. He says that "sometimes exaggerated views of the progress of religion in the United States are conveyed in our periodicals, so that our brethren in Europe become almost elated in view of the Church's anticipated triumph." Dr. Hughes has been so often and so exhaustively bled by "Kirwan," and Brooks, and Breckenridge, that he has learned not to be so *sanguine.* He admits, that "*in vast numbers of instances* the parents of children, who had emigrated to this country, died before they were able to make any provision for their unhappy offspring. In other instances they lived, or rather languished, under the trials incident to their condition, without having the ability to imbue the minds of their children with the principles of Christian doctrine. The consequence has been, that these children, taken charge of by the public, grew up entirely ignorant, and sometimes ashamed, of the creed of their fathers." And again he says: "That the Catholic religion has lost not a few of the first generation, and still more of the second, is undeniable." In vain would he console himself, that these heavy losses are in part counterbalanced by some scattered converts from Protestantism. He is obliged to concede, in direct opposition to the notions of Dr. Brownson, that there is nothing in the genius or character of the American people which inclines it to the superstitious and enslaving dogmas of miserable old Rome. His own language is: "The anticipations of some zealous Catholics who are not of Celtic origin appear to us, and we make the avowal with regret, too sanguine in regard to the future success of the Catholic Church in the United States. Among these is Dr. Brownson." Dr. Hughes then quotes Dr. Brownson at some length on this topic, and proceeds to give him a very gentle but very significant shaking, and it makes him tremble in his shoes. The Hibernian divine *leaks out* the following sentence: "It is known to himself, [Brownson,] at least, that *several paragraphs* in his writings have not been such as to merit our poor approbation."

In the "Metropolitan" edition, the phrase "*many articles*" is read in the

place of "several paragraphs," as given in the quotation just made from the pamphlet. This softening down of the censure from "many articles" to "several paragraphs," is some relief to the feelings of Dr. Brownson; though he meekly protests that he can only lay his finger on a single paragraph which has been disapproved by "His Grace," as he constantly and fulsomely calls him. We are the more surprised at Dr. Hughes' disclaimer, as we have not forgotten the declaration of this unhappy editor, abased to the most wretched humiliation—a declaration made in one of the earlier numbers of his Quarterly: "I never think of publishing anything in regard to the Church, without submitting my article to the Bishop for inspection, approval, and endorsement."*

"A worm when trod upon," albeit by a giant, will turn if it can; and poor Dr. Brownson, threatened as he is with a pregnant hint about an abridgment of his subscription-list, too short already, cannot but exude a few inky drops from his crushed carcass upon "His Grace's" heel. His twistings and squirmings are pitiful to see. All the "soft soap" which "His Grace" applies to the lacerated sensibilities of his most subservient editor, cannot assuage the anguish. One only sniff of chloroform soothes his bitter pain, the bitterer because he must disguise it under an affected submission and assumed veneration for his ecclesiastical superior; and he sighs forth, like the gasping victim when the inquisitor relaxes the rack, "We look upon the crisis in our case as past!"

Alas for poor human nature! We used to think that this unfortunate Brownson had in him something of the courage of a free-born American. But if he ever had it, it has been effectually squeezed out of him by that iron hierarchy to which he has prostrated himself in body and soul. Where is true liberty to be found, unless by flying as far as possible from tyrannic Rome, and coming as closely as may be to the cross planted on the Bible? "If the Son make you free, ye shall be free indeed.'

* The abject condition of a Romish editor is still more meanly confessed by the conductor of the Glasgow "*Free* Press," falsely so called: "We avow ourselves the willing slave of the priests; and feel happier under their severest admonition, than the veriest independent who ever gloried in the impious right of private judgment."

THE WORSHIP OF DEPARTED SAINTS.*

Reason and Scripture teach that mankind may hold opinions very sincerely, and yet those opinions be false; and place their eternal salvation in jeopardy.

To witness delusion is unpleasant under any circumstances; but when we see in that delusion interests of immortal value involved, our sympathies become excited, and we feel constrained to make an effort to dissipate the darkness of error.

By God's unerring Word we may judge of the correctness of our religious opinions; and whatever will not bear

* This article is from the pen of a lady employed as a teacher and colporteur among a very ignorant class of Romanists. She is a real Protestant "Sister of Charity," and a "Mother of Mercy" besides.

the test of this infallible standard, we should cast from us as inconsistent with the principles of immortal beings. Dogmas which have nothing but human opinion for their support, and traditions which have no higher authority than man, are not sufficient, in point of testimony, to secure the eternal interests of the soul.

The worship of the images and pictures of departed saints having come under my observation for a few years past, I have been induced to examine the grounds of such a practice, and to test its consistency in the light of God's Word. Saints, of whom the Virgin Mary is regarded chief, are apparently believed by these devout worshipers to be mediums of communication with the great Author of salvation; and from the petitions presented to their images made of wood and stone, the worshipers evidently believe the spirits of the saints to be in them, and that through their intercession the desired blessings will be obtained. They invoke with profound sincerity, for objects which they specify, "the powerful intercession of the Mother of God, Mary, ever virgin, conceived without original sin; of blessed Michael and Gabriel, and all the holy Angels; of blessed Peter and Paul, and all holy Apostles and Martyrs; of St. Ann, St. Agnes, and all holy Virgins and Widows; of St. Ignatius, St. Alphonsus," and a host of others too numerous for recital.

The question naturally arises, whence is the evidence derived, that the spirits of the dead are channels by which we may hold communication with the omniscient and omnipresent Jehovah? Not the slightest grounds for such an assumption can be derived from Scripture. An unreasonable exercise of faith is demanded, if we are required to believe what God has not revealed. As faith itself is the gift of God, he certainly does not require us to believe that which is not in accordance with his holy Word. There is but *one* Mediator between God and men, the Man Christ Jesus, whose seat is at the right hand of the Father, where he ever liveth to make intercession for us. To believe otherwise is unscriptural; and none can reject such a plain testimony of the specific office of our ascended Savior, but those who discard both the exercise of reason and the light of revelation. The mediatorship of our Savior is the crowning point of the work of salvation. That our cause is in the hands of him who has suffered for our sins on the cross, affords the strongest reasons for us to believe that it is safe; for him (the incarnate Son) the Father heareth always. No man can come unto the Father but by him. He is the way, the truth, and the life—the only door into the kingdom of heaven, through which, if a man enter, he shall find eternal life.

To substitute other intercessors in the Savior's stead, is to question his love to us. Who, of all the beings he has created, feels such an interest for the undying soul as he who shed his blood for its salvation? "Greater love hath no man than this, that a man lay down his life for his friends;" but Christ's love is more supremely manifested in laying it down for his enemies.

The unparalleled benevolence which he exemplified while here in the flesh, shows that no intermediate agencies are required to excite his sympathies in our behalf. Wherever, in his ministrations to relieve the innumerable evils of sin, did he demand the intervention of second persons? In many instances his condescension was murmured at by his disciples. They marveled that he

talked with the woman of Samaria, and rebuked the mothers who brought young children that he might bless them; and in many other instances we find that the helpless and suffering sons and daughters of affliction would have found far less compassion in presenting their cases to human beings, than by going directly to the Son of God himself. The blind, the lame, the sick, and the afflicted were constantly brought into his immediate presence, n. ' were they ever repulsed by him who delighted to relieve their woes.

The services of the Virgin Mary, which are now held in such requisition by the Roman Church, were not recognized or required while Jesus was upon earth. It was her exalted privilege to present to the world the Son of God, in honor of which all generations shall call her blessed; but no inference can be drawn from Scripture that she possessed a sinless nature, or that she should be regarded as an object of worshi . The Savior's intercourse with her was always marked with that filial reverence which became the natural relationship in which she stood to him; but upon her he placed no more than the usual honor which he conferred upon others of his believing followers.

Faith in *Christ* was made the indispensable condition of salvation. No saints or angels are represented as agents to whom the sinner should apply to gain access to the mercy-seat. The throne of God is accessible through the blood of the Redeemer, and no sincere seeker for salvation need to hesitate to make his application directly there. "The just shall live by faith"—not by visible objects, such as pictures, images, crucifixes, and the like. Why, O ye deluded worshipers of human beings, will you resort to these fallible sources for salvation, while Jesus bids you welcome to his own immediate favor? Why hew out cisterns, broken cisterns, which can hold no water, while the fountain of salvation is full and sufficient to quench the thirst of your immortal spirits? Why bow down to senseless idols, under the delusion that the spirits of the departed dead are more accessible, or more willing to listen to your prayers, than He who has borne your sins on the cross? You wrong the Immaculate One. You cannot estimate the indignity you offer the Son of God, and the injury you do your own souls, by associating human agencies in the work of your redemption. Deceive not yourselves. Christ will not give his glory to another, nor share with others the honor of salvation. You must depend entirely upon him, or entirely upon human agency. There is no medium, nor any combination of agencies, upon which to depend. Christ must be all and all, or you place your eternal salvation in jeopardy.

By this unholy homage to created objects you are robbing God, who has given his Son to die for you, and asserted that "unto Jesus every knee shall bow and every tongue shall confess." His word, taken as our standard, clearly proves that divine honors and worship made to Mary and other saints are nothing less than idolatry. It is the same in nature as the old pagan worship of Baal, if not of Moloch too, and the same as practised in heathen countries at the present day, and carried on openly and universally in the heart of a Christian country, and by millions professing the Christian name. God is proclaiming loudly to these deluded worshipers, "Come out from among them, and touch not the unclean thing;" and make no agreement, which cannot possibly exist, "between the temple of God and idols."

ıssertions and decrees of popes linals are no warrant for belief ects in which God has already decision. Man, immortal man, t be subject to man, or any set in matters of conscience. Defer- ıst be paid to the supreme y of Him "by whom kings reign nces decree justice," and who ıs his divine prerogative to be d Sovereign of the human con-

"Thus saith the Lord that cre- e heavens, God himself, that the earth and made it: They knowledge that set up the wood graven image, and pray unto a t cannot save." "The idols of hen are silver and gold, the f men's hands. They have but they speak not; eyes have ; they see not. They have ears, hear not; neither is there any in their mouths. They that em are like unto them, *so is that trusteth in them.*" "Thou orship the Lord thy God, and ly shalt thou serve. Thou t make any graven image, or ness of any thing that is en above, or that is in the neath, or that is in the water he earth. *Thou shalt not bow down thyself to them, nor serve them.*"

From the perfect and unchangeable law of Sinai, look away to Calvary—to Him who paid the penalty of a broken law by the sacrifice of himself, and after he had offered one sacrifice for sin, for ever has set down upon the right hand of God, by the which we may be saved through this offering of the body of Jesus, once for all. Whereof the Holy Ghost also is a witness to us, for after that he had said before, "This is the covenant that I will make with them, saith the Lord; I will put my laws into their hearts, and in their minds I will write them, and their sins and iniquities I will remember no more:" where remission of these is, there is no more offering for sin. Have, therefore, boldness to enter into the holiest by a new and living way which he has consecrated through his flesh; and having a High-Priest over the house of God who has passed into the heavens, draw near with a true heart, in full assurance of faith, having your hearts sprinkled from an evil conscience, and your souls washed and purified, not with the water of priestly consecration, but by the blood of Jesus, your ascended Savior, *who ever liveth to make intercession for you.*

MACAULAY'S JUDGMENT ON ROME.

hose who fancy that Rome is ow than she was in the Middle ad the subjoined paragraphs famous historian of England. der that the work containing ould, as has been reported, have edily consigned to the *Index torius.*

luring the last three centuries, to growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a

long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation—the elevation of Holland, in spite of many natural disadvantages, to a position such as no Commonwealth so small has ever reached, teach the same lesson.

"Whoever passes in Germany from a Roman Catholic to a Protestant Principality; in Switzerland, from a Roman Catholic to a Protestant Canton; in Ireland, from a Roman Catholic to a Protestant County, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails.

"The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France."—*History of England*, vol. i., p. 47

SAURIN AT NOTRE DAME DE PARIS.

The "Bulletin of the Society for the History of French Protestantism," recounts the following very curious and piquant anecdote:

"We have before us a 'Catalogue of the Books of the Library of the Professed House of the late self-styled Jesuits. Paris, 1763. 8vo, pp. 448. This copy is that which belonged to the Premonstratensian Abbey, and to the learned Abbé and General of that Order, Jean Baptiste L'Ecuy, who has written in it, with his own hand, the cost of the book, and also some marginal annotations. At page 116, (*Théologies Hétérodoxes*) we find entered, under the number 2,389: 'Sermons upon divers Texts of Holy Scripture, by James Saurin, the famous Protestant preacher at the Hague, printed at Troyes, in five octavo volumes, in the year 1708. To this title is appended these words by the Abbé L'Ecuy:

> "'*They were preached at Notre-Dame-de-Paris, by Father Pacau, Jesuit, word for word, without changing anything.*'"

Pretty well for good old Saurin! How he would have rejoiced to know that his preaching was to find an echo in the ancient Parisian Cathedral. And Father Pacau, too! He was bound to steal no sermons but the best, when he stole *ad majoram gloriam Dei!*

THE MARSHAL AND THE HUGUENOT.

Field-marshal, the Duke of Villars, a tool of the tyranny of Louis XIV., was employed by him in his murderous dealings against the Protestants. He thus, in an official letter, describes the death of an officer, taken and executed with four others:

"They were destined to serve for example. But the manner in which Maillé received his death was better suited to

establish the spirit of his religion in heads already turned, than to destroy it. He was a very fine young man, of more than ordinary spirit. He listened to his death-warrant with a smile, and passed through the town of Nismes in the same manner, begging the priest not to trouble him. The blows they inflicted did not change his aspect, nor extort from him a groan. When his arm was broken, he still had strength enough to make a motion to the priest to keep his distance. As long as he could speak, he encouraged his companions.

"This makes me think," adds Villars, "that the speediest death is most suitable for such persons; and it is especially improper to offer to an infected people the spectacle of a bawling priest, and of a dying man who scorns him; and it is needful, above all, to impose sentence upon them for obstinacy in rebellion, rather than for stubbornness in their religion."

LAST PROTESTANT OF MADEIRA.

It is well known, that some years ago many hundreds of the inhabitants of this island, being branded as most detestable heretics for the single crime of reading the Gospel, were enforced to emigrate to this country, where God gave them a new home in the fertile state of Illinois. One of them only remained in Madeira, Signor de Reis, a man of considerable property. He died very recently. In his will, he said that he did not expect that they would permit him to be buried in the cemetery; and added, that in his view this exclusion was of no sort of consequence. His anticipation was realized—his body lay three days unburied. At last a dozen policemen were sent to inter him by the side of the high road leading to Porto de Cruz, and also to prevent any of his friends or relatives from following him to his last abode. What miserable meanness! How persecution will ofttimes sneak, in going about its dirty work, which yet it cannot forego! Not long before this occurrence, Rita Gomez, a Protestant, died at Funchal; and the authorities having refused permission for any interment, the body was thrown into the sea! What malignity, in thus persecuting even the dead!

A DEDICATION AT TREVES.

Last September a new Protestant place of worship was solemnly opened at Treves, where are some eighteen hundred Protestants. This edifice is an ancient Roman basilic, of the date of Constantine, and which is regarded as one of the most curious antiquities of that venerable city. The King of Prussia defrayed the expense of the restoration of the building, amounting to about $200,000. The dedication of this magnificent place was a high day for the Protestants of Treves. The King and several members of the royal family were present and added to the splendor of the occasion, on which the ceremonies, if anything, were too imposing for the grave simplicity of evangelical worship. There were twenty-five ministers present. At the porch the King pro-

nounced a few words, which, like all the other discourses of the day, were pervaded by the grand truths of the Gospel, and afford hope that these truths will ever be faithfully taught in that noble house of prayer. A French pastor, who was there, was much impressed; particularly, as he says, by the unanimity with which the whole assembly sang the psalms and hymns: the King himself sang with all his heart, and most of the time without any book in his hand.

PROFESSOR BARTOS.

Professor Bartos, who was a member of the Order of Piarists, has been lately taken into the Evangelical Church of Rakos Csaba, near Pesth. For some years past, the conversion of priests and monks to the Protestant doctrines has been of very frequent occurrence in Hungary and Bohemia. In Bavaria, the increase of Protestants by conversions has become so considerable, as to cause much uneasiness to the government and to the Popish journals.

FOREIGN FIELD.

VALLEY OF THE AMAZON.

Rev. Dr. McClure.

Dear Sir:—In my last communication I promised to describe another feast or two, as they occur in regular order, in the commercial emporium of the Amazon valley, in Brazil, South America. I will now give you the second in order of importance in the province of Para: it is the *Crucifixion* of our Savior, which is a general feast of three days' duration. All the display of the Feast of Nazaré is rehearsed, with variations and numerous additions, such as high-priests, band of soldiers with "swords and staves," the traitor Judas at their head, parading the streets with lanterns and candles burning, until they reach the spot where the mock Savior is stationed, awaiting the arrival of the crowd. There the representative of the *apostle* that "dipped with him in the dish" steps forward and kisses the supposed Messiah, who is immediately taken prisoner and conducted to the place of trial. This is generally a church. Here the trial is held. Peter is seen denying his "Lord and Master," with Judas in the back-ground. After this, high mass is celebrated and other pious evolutions gone through with; when all retire to their proper avocations for the remainder of the day. But the powder-burning, rocket-shooting, and other demonstrations, are just then commenced in right good earnest, and are kept up all night. Gambling, of course, is not neglected.

Next morning the whole matter is renewed with increased vigor: the procession is re-formed, and parades the streets until about noon, when the effigies of poor Peter and Judas Iscariot are called up to answer for their misdoings. Peter repents and weeps, and is consoled and forgiven, after receiving

slight rebuke for his weakness; and presently exalted to a platform previously prepared, where he receives all the honors due to the "Vicegerent of Heaven" and the first Pope of Rome and head of the "Holy Mother Church." But it is very different with the traitor, who, when the cross and victim are suddenly presented to his view, with a horrible contortion of face dashes down the thirty pieces of silver in disgust, and is about to retire. But he is suddenly seized, tried, condemned, and ordered to be punished. He is reviled, spit upon, whipped, and hung by the neck until he is *dead*, DEAD; then cut down, burned, and his unholy ashes scattered to the four winds of heaven; and his soul sent (by a discharge of rockets) to "his own place." After this the usual *fun* and *frolic* commences—drinking, gambling, dancing, and feasting, which are the regular appendages of all festivals; not forgetting that powder-makers must live by their handicraft, for charcoal and saltpetre are always advanced in price on these occasions by Yankee traders.

I will only trouble you with one more of the most prominent and important of Amazonian modes of worship, as without a feast of some kind religion would be a tame and insipid affair. As the whites have over *three hundred and sixty-five saints*, and can make more whenever they are needed, it is only fair play that they of African origin should have one of their own. Thus the next in the calendar is a gentlemanly saint of the negro race, called *Benedito*. Saint Benedict is supposed to have been a full-blooded African. Although his parentage, place of birth, and childhood, have never been brought to light either by Bancroft or Macaulay, or other historian, yet he is Saint Benedict. There is a splendid church built and dedicated to him in the city of Para; and if it had ever been finished, it would have been the most magnificent affair of the kind in South America. It was commenced and carried through, so far, entirely by the *colored* people, mostly slaves. The civil authorities found that this church was destined to be *the* church; so they stayed proceedings by proclamation. It still stands only half-finished; notwithstanding, it is the most *aristocratic* church edifice in the city devoted to the worship of any thing.

There is an annual feast to the honor of St. Benedict, besides an occasional one, the expenses of which are all paid by the blacks. There is, however, a great portion of the money raised for this feast in the same manner as it is procured for the others—by begging. For a week or ten days previous to the feast, there is a certain number of beggars appointed to raise funds. These are dressed in the garb of the different kinds of monks or friars that may be appointed for the occasion, and they are never wanting. Each of these is furnished with a little *saint*, *virgin*, and *baby* on a platter. They pass from house to house, and present their claim to the inmates. If they have no coppers to give, they always kiss the image, to keep it in good humor; and I must say that the little "dolls" get more kisses than the bearer does coppers. Nevertheless, there are always funds enough raised to "make a feast." The powder and rockets are an individual affair. In justice to the good people of Para, I must say that they pay due honor to this worthy son of poor benighted Africa; for of all the saints in the calender, there is none that has more powder burned, or rockets exploded, or drums beat harder, or a more constant ringing of bells, than *Santo Benedito*.

When every pistol, gun, or other fire-arm has been brought into requisition, and there still are unoccupied worshipers, they collect all the cocoanut shells within reach, fill them with sand or dirt, make a hole in the centre, which is filled with powder, and then bang away. This is kept up during the whole three days and nights of the feast.

In my juvenile days, I was taught to believe that the saints were creatures of peace; but since I have been in South America, I have learned that either the saints or their worshipers are very fond of "villainous saltpetre." There is scarcely a day passes without a feast in honor of some saint or other, as every house has its own patron saint or deity; and whenever a member of the family has the spirit to move them, they make "holy day" to its honor, provided they have the means to pay the absolute expenses.

This superstitious regard of saints is by no means confined to the province of Para or the Amazon valley: it is a universal thing throughout South America. But notwithstanding all the *seeming* regard for the church of Rome in the Brazils, the priests have not half the influence and control over their people, especially the more intelligent portion of them, that they have even in the city of New-York. These feasts and frolics are the great device by which the priests keep the people in harness. Without them the church would soon die out, as all the *padres* care for is fun and festivity.

I have found some good men among the fraternity of priests, who deprecated the licentiousness of their fellow-craftsmen. Of all the priests that I came across in the Amazon,—and they were not a few,—I only found three or four who had not female housekeepers, and most of them burthened with god-children; and these not unfrequently the very fac-similes, the "born-images" of their god-sires. I may tell you about nuns, monks, lepers, etc., hereafter, for there is an abundance of these yet, even in this nineteenth century.

Yours truly, R. N.

BELGIUM.

By recent information from Brussels, it would seem that the Popish bishops have gained rather the advantage in their assaults upon the Universities of the State. The last general elections, and especially at Ghent, one of the most liberal cities of Belgium, returned to the chambers a majority of deputies favorable to the clerical party. Public opinion was shocked by the open attacks of the University Professors upon the divinity of our Lord. The bishops already have the control of the primary and medium schools, and now they hope to get the instruction in the Universities into their hands. The discussions in the chambers have been long and exciting, and show very plainly that the power of the Romish Church over the minds of the Belgians has been shaken much more than the vauntings of her champions would lead us to believe. Take a speech from Dedecker, Minister of Public Instruction and Worship. He was comparing the list of text-books authorized by the Government, with the list recommended by the Romish Church, and arranged by Father Boone, a Jesuit. The Minister said that he did not take the *Index Expurgatorius* for his rule; (notwithstanding it has the voice of the Pope in its favor!) and as for Father Boone's catalogue, he was well acquainted with it, and "lamented the publication of such things, which

ɔnly fit to raise up in Belgium a ıtion of dunces (*cretins!*") Mr. ıker will hardly be forgiven for xpression, more expressive than t. At present the matter seems compromised, by the adoption of resolutions so expressed as to be e of any interpretation the Minis- ıy please to adopt.

public understands very well, ıe zeal affected for religion is only k to cover ambitious and oppres- lesigns. The liberal party has taken up the glove which was ı down to it; and the vivacity of ıcks shows how deep is the rent en the two kinds of opinion in this y. Within six months there has ı great stir in the public mind, he clergy have lost considerable ł. But this movement is far from towards the Gospel. There is a ıd for liberty; but what is meant, berty to believe nothing, rather freedom to search the Word of ɔr the essentials of faith and for les of duty. This indifference to ıole subject of religion is a formid- ɔbstacle to the progress of the ɔm of God.

se commotions have not been ıt some favorable results, espe- at Ghent, where the first assault ıade upon the Universities. So ıl was the irritation, that for sev- ays, the bishop was afraid to stay palace. There has been a cessa- ɔf active hostilities against the stants there. The meetings of Van Schelven, which had been diminished, are now doubled in ance: on Sunday and Monday ıgs he has from three to four hun- ıearers. The number of commu- s has risen to nearly sixty. This at progress, considering how re- the work was begun, and through what opposition it has passed. Heretofore colporteurs could do nothing at Ghent: but now all is changed. To utter indifference has succeeded an eagerness to obtain and read Protestant books, and considerable sales have been made. Our colporteur relates many incidents betokening his success among persons of all classes, including the military.

It appears that some American friend, unknown to us, has furnished the means for sustaining a Flemish worship at Antwerp, and a young minister has been appointed for that new station, who will commence as soon as a place suitable for worship can be found.

Our Belgian friends say that they have personal knowledge of more than two hundred adults in their country, who, within the last year, have left the Roman Church, and joined the evangelical churches.

IRELAND.

The following is one of the placards posted in large type upon walls in Ireland by the friends of the Gospel:

"ROMAN CATHOLICS!

THINK OF THIS:

"St. Paul, St. James, St. Peter, St. John, and St. Jude addressed to the first Christians one and twenty epistles inspired by the Holy Ghost, in order to teach them whom to worship and how to worship. How comes it to pass, that the name of the Blessed Virgin is never so much as once found in these epistles? Would such an omission be possible, if, in any sense, worship ought to be paid to her?

"Our blessed Lord himself has said, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' Matt. 4: 10."

Another of these placards is the following:

"£1,600 REWARD!

"Sixteen hundred pounds will be given on the following terms:

"£100 to any one who will present the Roman Catholic 'rule of faith' entire.

"£100 to any one who will show that Christ or his apostles have forbidden the people to read the Holy Scriptures.

"£100 to any one who will produce the 'unanimous consent of the Fathers of the Church' in their interpretation of the Holy Scriptures.

"£100 to any priest who will exhibit an infallible interpretation of the Holy Scriptures.

"£100 to any one who can tell where to find the infallibility of the Church of Rome.

"£100 to whoever will produce the traditions of the Church of Rome, and prove their integrity, authenticity, and divine origin.

"£100 for the best means of discerning the true Church, without using private judgment.

"£100 to whoever will prove that Christ or his apostles ever commanded us to have recourse to the intercession of the Virgin Mary.

"£100 to whoever will prove that Christ or his apostles ever commanded us to betake ourselves to the intercession of saints or of angels.

"£100 to whoever will produce a passage of Scripture which requires us to believe in the doctrine of Purgatory.

"£100 to whoever will prove that Christ or his apostles commanded the refusal of the cup to the laity in the sacrament of the Lord's Supper.

"£100 to whoever will prove that Christ or his apostles have directed us to pray in a language not understood by the people.

"£100 to whoever will prove that Christ or his apostles have prohibited the marriage of the clergy.

"£100 to whoever will prove that Christ or his apostles have commanded the adoration of the host, or the bowing of the knee before pictures or images.

"£100 to whoever will produce a passage of the New Testament in which a minister of the Church of Christ on earth may, as such, in virtue of his office, be called *Hiereus*, or a priest offering sacrifice.

"£100 to any one, be he pope, bishop, or priest, who will prove infallibly that he and all his predecessors, up to the apostles, have been duly consecrated; or that they have ever rightly administered a true sacrament, on the supposition that the Romish doctrine of 'Intention' is true.

"These sums are offered in a spirit of good will and of respect to the members of the Church of Rome; and they will be most cheerfully paid to whoever may comply with the conditions proposed. Address the office of the Irish Missions of the Church of England, Rutland-square, East Dublin."

We group together a few items respecting Ireland, gathered from foreign publications:

REFORMATION IN IRELAND.—M. ROUSSEL'S TESTIMONY.

"To the following extract from a work by the above celebrated French divine, we request the best attention of our readers:

"'In conclusion, I desire to express my own opinion, that the work of reformation in Ireland is important in the highest degree. It is a real work—real on the part of the agents who conduct it, real on the part of the Roman Catholics who are influenced by it. Should the work continue for some time longer, the dread of the priests will be diminished, and from that time will the progress of the movement be hastened.

he conversions be on this account aluable, as common sense alone is to show; for the more the Bible ıe more widely will its truths be It will overthrow superstition, and ıan, liberated from the yoke of the ill exhibit, even in his own country, gy which he displays elsewhere. *egenerated will become indeed the England.* The power of the Brite will then be doubled; and thus om of God will extend more ıaughout the world."—(*Trois mois le par Napoléon Roussel*, pp. 174,

FRUITS OF POPERY.

dea of thousands of Romish Irishg congregated in a town without ness, fighting, and cut heads,' much more wonderful than a visit rare bird, the black swan, meny the Roman poet."—(*Rev. D. ı, Romish Priest near Cashel.*)

TRUTHFULNESS OF NUNS.

ıave heard of *some curious dodges, in nunneries* and elsewhere to deırying impertinence set on foot by If what we hear be true and gen*census will be so remarkable*, in this cular at least, *for tabular inaccura*be absolutely unquotable."—(*Tablet*, newspaper.)

A TERRIBLE MISFORTUNE.

act from a letter in the Freeman's to Father Spratt, of Dublin, from ıes Devitt, P. P. of Culdaff.

ave the *singular misfortune*, of all ymen in this part of the country, *ot only five Bible-readers* stationed nall (Roman) Catholic parish. but *agent of those Bible Societies*, toith the celebrated head-quarters ey meet.'"

RIESTLY EXCOMMUNICATION.

act from a letter from Rev. Michael ». P., to Richard Smith, Esq., in : *Examiner:*

CREMORE HOUSE, Jan. 29th, 1845.

:—I deem it my duty respectfully e you that my Bishop has directed me, two months back, to excommunicate the parents of all children belonging to the (Roman) Catholic religion who are sending their children to your school. . . . Let me assure you, sir, how deeply I regret, as the spiritual pastor of my poor and distressed people, the necessity of being urged to enforce this obligation, aware that it deprives them of the only consolation they enjoy in this world.—I have the honor to be, sir, your obedient servant,

"'MICHAEL SPRATT, P.P.

"'Richard Smith, Esq.'"

THE IRISH LANGUAGE.

A table, given in the Irish census, indicates the possible extinction of the Irish language. Less than five per cent. of the population are returned as ignorant of English, and not a fourth of the whole are able to speak the original language of the country.

SARDINIA.

We give the following, not knowing how far its accuracy may be relied upon, from an excellent journal, the *Eco di Savonarola:*

It is said, both in and out of Italy, that during the next session of the Sardinian parliament religious reformations will be proposed. God grant that it may be true, and the propositions unanimously accepted by the King's chambers! Whether it be true or no, it is not a little thing that so bold a project may even be mentioned. It is an evidence that Protestantism is making its way in Italy. It is said that many priests would be at the head of the movement, and the following articles would probably be proposed:

1. The Roman Catholic Church in the Sardinian States declares itself independent of Rome.

2. The King of Sardinia shall be sovereign protector of the Church of that kingdom.

3. Priests shall be paid by the State.

4. The canons and decisions of the Council of Trent shall be abolished.

5. Tradition as a foundation of dogma shall be declared abolished.

6. The reading of the Bible shall be allowed, and its interpretation left to the conscience of every Christian.

7. The Lord's Supper shall be received *sous les deux espèces.*

8. Celibacy of priests shall not be obligatory on the clergy.

9. The use of the Latin language in worship shall cease, and the number of the feasts of the Church shall be diminished.

These propositions are so strongly anti-Roman that we can with difficulty believe they will be proposed. Yet, how clearly they indicate the breadth and depth of the abyss which separates Rome from the Gospel! It is already a revolution to place the Church under the "protection" of a temporal sovereign. But it ought to have yet another, to liberate it from that protection, of which it has no need, which can be for it but a means of slavery, and to place it again in its own glorious liberty, under the obedience and protection of Him who is alone powerful to guide and protect—the Lord Jesus Christ. Notwithstanding, we would not discourage any one. We know that the first obligation of every true man is to be faithful to the rights which he possesses. When once placed in a position more true, one acquires a more extended perception of truth; and so, following the expression of Scripture, "Whosoever hath, to him shall be given, and he shall have more abundance."

The *Semaine Religieuse* announces that all the difficulties which have been interposed by the municipal authorities of Genoa in the way of the construction of a new Protestant church in that city, have been removed, and the work will be resumed without delay.

Education in Sardinia.

The measures taken by the Government of the Sardinian States for the improvement of public instruction in various parts of the country, are highly appreciated within and without the kingdom. The frequent visits of distinguished men, who have suggested new methods of teaching, have, little by little, excited the interest of many families, and have led to important changes, the good results of which begin already to appear, notwithstanding the bigoted opposition to every liberal act of the Government from those who ought to encourage and aid in the work of progress.

The following fact, which transpired quite recently, illustrates the above remark:

The Communal Council of the town of St. Julien, in Savoy, particularly interested itself, during the last Autumn, with the instruction given to the children of both sexes. One part of the work of instruction, which was committed to certain nuns, seemed to require reformation. This was demanded by the absolute wants of the children, and also because the nuns obstinately refused to submit to any rules respecting primary instruction, or to regard the wise and practical directions of the Inspectors. These nuns, being satisfied with a contemplative life, did not think that poor girls should be taught to write and study. Complaints were made by many families, not only for the want of simple instruction, but of all true education. Some children, after many years of instruction, could read but indifferently, and were entirely ignorant of writing, grammar, and arithmetic; the moral sense also was but very little developed. While the Council thought that the children should receive a religious and moral education, there was an earnest desire that they should be so educated and instructed as, in some degree, to lose sight of their poverty in the prospect of a better future, and to increase their self-respect and self-reliance; thus putting resources

into their hands and consolation into their hearts. The Communal Council, justly moved by the complaints of the people, withheld an allowance of four hundred *francs*, annually given to the nuns for gratuitous instruction of poor girls, and committed that duty to a qualified secular teacher. This change, required by the dearest interests of the population, has been received with favor and general approbation.

In some other parts of the Sardinian kingdom, the communal authority has taken from the Catholic clergy the direction of the schools, and committed the whole matter of instruction to competent secular teachers. That change has just been made in the city of Aosta. By this and other means of progress in almost every province of Savoy, the number of children from 12 to 15 who can neither read nor write begins sensibly to diminish.

FRANCE.

At Elbeuf, in Normandy, many hundreds of cloth-workers, intelligent men, disgusted with the gross legends and practices of Popery, attend the evangelical services. A few months ago, thirty fresh families embraced the doctrines of the Reformation. It is noticeable, that the women, in this country usually more under priestly sway, are quite numerous in this flock. At St. Opportune there are two hundred new converts, whom no amount of opposition has been able to discourage. Near that place is the village of Fumachon, where a hundred heads of families, all Romanists by birth, have built a Protestant sanctuary at their own expense, though the civil authority has thus far refused permission to open it.

AUSTRIA.

The Vienna correspondent of the *London Times* says that rumors have long been prevalent in that city, as to numerous Romanists who were seeking a connection with the Protestant church. It now appears, from reliable information, that the number of applications made to the superintendents of the Augsburg and Helvetic (that is, the Lutheran and Calvinist) Confessions has become so great, and the demands upon them for special religious instruction so pressing, "that they literally know not which way to turn." Much of this movement is ascribed to the deep disgust occasioned by the *concordat* with Rome, and its practical operations. Since that treaty was formed, the higher clergy have made themselves excessively unpopular. The Helvetic pastor, Kossuth, a cousin of the renowned Hungarian exile, and who possesses much of the same persuasive eloquence, is very successful in his ministry, to which he is ardently devoted.

A Frankfort journal announces that one of the principal manufacturers in Hungary has just embraced Protestantism, with three hundred of his workmen. These conversion are ascribed to the repugnance inspired by the *concordat* of Austria with Rome. If this be in fact the cause of their conversion, it is certain that these people must have already been well weaned from the Church of Rome. Had they been strong Papists, they would have liked a *concordat* which aggrandized their church.

HOME FIELD.

VALUABLE TESTIMONY — EFFECTIVE ASSISTANCE.

In our last number, under this heading, we gave a few extracts from the correspondence received at our office, adapted to show the high appreciation in which the objects and labors of the Society are held by intelligent persons of different denominations, in widely separated parts of our country. We have much matter on file of similar character, and we give a few additional paragraphs, that our readers may see and be encouraged by them. There is a strong feeling in the land, and it is growing stronger every day, in favor of our work, and also a growing conviction that in point of IMPORTANCE to the interests of Christ's kingdom, it is second to no object now asking the sympathies and charities of the evangelical portion of the Christian church. The following is from a gentleman in Ohio. He says:

"You will find enclosed *ten dollars*, a further instalment towards my life-membership in the 'AMERICAN AND FOREIGN CHRISTIAN UNION:' also *one dollar* (in gold) to pay my subscription for the Magazine the current year.

"I need hardly tell you that I am greatly interested in your work, and pray for its success. 'Let us comfort one another with these words,' viz: 'Let us not be weary in well-doing; for in due season we shall reap if we faint not.'

"May you and your coadjutors speedily *reap* abundantly of the precious fruits which must follow the crushing of the 'Man of Sin.'"

The following is from an intelligent gentleman of Alabama, whose social position and professional duties have given him abundant opportunity to judge of the bearing of Romanism, and of the relative importance of our work. He says:

"As I expect to move from this place in a few weeks, I wish the AMERICAN AND FOREIGN CHRISTIAN UNION, which has heretofore been sent to my address at ——, to be hereafter sent to me at ——, East Tennessee.

"I take great pleasure in reading the Magazine, and consider the work in which your Society is engaged, one among, if not the most important, that now appeals to Christian benevolence."

The following is from an esteemed clergyman in the State of Illinois. The writer has watched the movements of the Papists with great care for many years, and sought to secure their enlightenment and salvation, and also to guard his countrymen against their wiles, and tricks, and studied efforts to deceive and to embarrass the American community. He is hopeful and cheerful, as his communication shows. His course of activity and co-operation with his brethren has led to this result. If all would imitate his example, our Protestantism would soon overcome all importations of Papacy among us, and greatly modify, if not entirely remove, all of its forms from our land and the world. He says:—

"Enclosed I send you a draft for $75, which I wish to appropriate to the general purposes of the Society which you serve.

"The Romanists are like a man with a bandage over his eyes, and who has become so accustomed to it that he derives pleasure from it. To enlighten them, therefore, is a slow process. But this process of enlightenment, by the light of surrounding examples and direct efforts, is going on more rapidly than most people are aware.

our Society is largely contributing to asten it; and however their numbers and eir priests may be multiplying in the na-on, I think their *real* strength is on the ane in this region.

"In looking back for twenty-five years nce I have been in this country, it has emed to me that I could compare the Ro-an Catholic Church to nothing more for-bly illustrative of the facts, than the ice the Mississippi in the Spring. As the arm weather advances it becomes soft and elding, until it breaks up and floats on e surface: in the meantime it becomes ore porous and spungy, until it gradually sappears, and is mingled with the general ass of waters on whose bosom it has been rried down. We read great reports of eir institutions of learning, but I believe at most of them will '*flat out*,' (to use a estern phrase,) as our famous college on nainewa Mount, about nine miles north of alena, has done. The last I heard of that llege, some eight years ago, there were out 21 little boys at school there: whether ere is any school there now is quite doubt-l."

The following is from a gentleman f the city of New-York, who has en-oyed special opportunities for seeing he working of the Society, and judging f the great importance and usefulness f its operations. He says:—

"Enclosed please find my check on Union Bank, payable to your order, for ($150) *one hundred and fifty dollars*, toward the alary of Mr. ——, a missionary of your Society. Having frequent interviews with Mr. ——, I wish to state I am favorably mpressed as to the value of his labors."

Much more, similar to these extracts ow given, we have on file in our cor-espondence. Such communications eatly cheer and encourage us. We re sure that we are remembered by any who "pray for the peace of Jeru-lem," the welfare of our nation and the world, and who also accompany eir prayers with appropriate deeds; and we assure them that we shall continue our efforts without abatement, and hope to receive their continued aid.

FRENCH ROMANISTS.

The Rev. Mr. L'Hereux continues to labor among the French Romanists in the villages and districts in the central parts of Vermont. The following from him will be read with interest. He says:—

"Dear Sir:—Your favor of the 14th ult. was duly received, with the remittance of $62 64, for which I return the Board my thanks.

"Do not be surprised that I did not send my report before. I could not. I extended my last journey so far that I could not come home in time. I have been nearly 80 miles from Brandon; I have visited several towns, and I have had many public meetings.

"In some villages I had a good time, because the places where I preached the Gospel were crowded with people; but in some other places it was impossible for me to gather the Roman Catholics. I followed the example of our Redeemer, who went from town to town, to seek 'the lost sheep of the house of Israel.' I also visited from house to house, to search for the Roman Catholics who are in the darkness of Popery.

"In this tour, I suffered from the cold, fatigue, and hunger; I even walked 17 miles one day. But that is nothing, if I could bring more souls to Christ. In my way I met with a Roman Catholic lady, who was very hostile to the Gospel three months ago, but now she inquires for the truth. I gave her a Bible, and she told me that for three months her soul has had no rest.

"From time to time, I perceive that the good seed of the Gospel is not lost. I am also happy to say that in Brandon the cause is in usual prosperity.

"In my field of labor, mostly all of the Roman Catholics are not pleased with their bishop, because 'he reproves them so hard for coming to our meeting.' Among those

who come to hear me preach, there is much religious feeling and inquiry. Several of them have expressed a belief that they have experienced a change of heart. A few days ago I presented two of them to the Congregational church of Brandon."

INQUIRING FOR THE RIGHT WAY.

A worthy and faithful missionary who labors among the French Romanists at one of the Society's stations, in a recent report gives the following interesting statements. For prudential reasons we suppress the names of the parties, at present, and submit merely the facts as related by him. They are highly encouraging; but we are constantly receiving communications of similar nature, and for them we devoutly give thanks. The missionary says:—

"During the past month, nothing of special interest has taken place in those parts of my field where I have heretofore labored with success. In ——, which has been for many years a rather discouraging place to labor, on account of its being the home of a bishop and a number of priests, even in —— I have had occasion to rejoice over the change of views and of feelings in religious matters, of some of its most intelligent and best educated Roman Catholic citizens.

"I shall this time mention only one case:

"A few months ago a young Frenchman called on me for the first time, and more to satisfy his curiosity than anything else. He asked me a few questions on religious things, to which I answered with great pleasure. But he showed signs of dissatisfaction, as he discovered more and more clearly to what extent I differed with his priests. On leaving me, he expressed a desire that no one among his Romanist friends should know that he had called on me. I promised him not to say at that time anything to them about it, and at the same time invited him to call again. Soon after he did so. Our conversation was on the history of the Roman Church, and the Councils, and evangelical religion. He listened to all I told him with great attention, and seemed to believe at least a part of what I was saying. Since then, we have visited one another very often; and he now studies the Scriptures, attends meetings occasionally, and is becoming not only a Protestant, but, I trust, a Christian."

FRENCH AND GERMAN MISSION.

The Rev. Mr. Hor, who is stationed in Detroit, Michigan, and labors among the French and German people there, in his report, says:—

"When I sent you my report for the month of November, I thought that in my next report I should have many pleasing things to relate; but I have been greatly mistaken, for all things remain about as they were. I expected to have had our house dedicated in the course of the last month, but it could not be done. I expected to have held many and various religious meetings in it, for the benefit of the French and German Roman Catholics, but I see with sorrow that the weeks and months pass through before I am able to do anything in it.

"The field seems to be white here: many souls are ready, if not to receive the Gospel, at least to hear it. A large field lays before me, and I am alone. Were it not that Jesus is also Immanuel, I had great reason to despair. Engaged as I was during the last *nine* months with material things, besides my visits from house to house, and my meetings both in the French and German languages, I feel now so weak, that I am afraid of not being able to do the half of the work which is before me.

"This is my feeling when I look upon myself; but I am full of confidence on looking to the Lord. He was so kind towards me during the last year! And all that he has done in this time for his cause among us, gives me the greatest confidence that he will do still more in future.

"I have, indeed, great reason to say this; for if I look back to the beginning of

my labors here, to that moment when I had not one cent to get the plan of the edifice made—when I look back to that moment, and take a review of all the obstacles and difficulties I encountered, I praise the Lord for all he has done. But I also confess that if the Lord had shown me these difficulties in advance, I had done, I fear, as Jonas did—I had never undertaken to build a house for his cause.

"This does not mean that I am sorry to have done it: not at all, for I have gained much experience, which I regard as of a high value to me. My faith has also been strengthened by these things."

LABOR AMONG THE IRISH ROMANISTS.

One of the missionaries of the Society in this city, who labors among Irish Romanists, thus writes in a late report:—

"The work at our mission station is progressing, and we find more sympathy enlisted in our behalf, on the part of some of the churches, than formerly. As the work is increasing, we require more aid.

"It is no small matter to do the work of a Sabbath-school, especially when done among those children who never were under any religious or moral training, and some of whom are the most destitute in the city.

"But Miss ——, a kind Christian lady, who has been very much interested in our work, has interested some of her acquaintances also to come to our aid; and some others also from the Rev. Mr. ——'s church have greatly aided us, a few Sundays past, in the school.

"The attendance of scholars has been much increased of late. On our list we have over two hundred names, and most of those have attended for a longer and the others for a shorter time.

"I often call on the parents of the scholars, and they speak well of our school, and I often instruct the children in their houses. We are getting new scholars every Sunday.

"Our Industrial School is also increasing in interest. Mrs. —— and Mrs. —— have taken an interest in this school, and induced some ladies to come and help teach the children.

"I go out to visit absent children in the afternoons, and am getting new supplies from quarters heretofore unvisited; so that we have got a class of children of the kind who most need our missionary effort.

"My time is principally taken up in visiting the children, both for our Sunday and Industrial Schools, and in holding religious meetings with the people. We have pupils in this school from five to fifteen years of age.

"I spent one evening in going, with Mr. ——, to collect clothing for the children. We obtained about six dollars' worth of remnants from one store in the Eighth-avenue; so the ladies have plenty of sewing for the children, nearly all of whom have been clothed from time to time.

"We have now sixteen ladies who are engaged in teaching; one of those also comes on Sabbaths.

"As soon as I can collect the means, I intend to have a prayer-meeting in the Hall. All we need now is light; everything else is provided.

"I have had many interesting conversations with Roman Catholics this month, and I trust not without good effect. I would here mention the case of a Romish girl and her brother, who, two years ago, came to this country, and, having neither money nor friends, I took them into my house, where I instructed them in the knowledge of the Bible. When I first met with them they were bigoted Papists; but after they remained with me for some time, their prejudices were broken down, and the man, when he was leaving, requested of me to give him a Bible, and said that he would read it, no matter what the priest would say to the contrary.

"But his sister, who is now in this city, is attending a Protestant place of worship. She called on me a few evenings since, and said she had not been in a Roman Catholic church, nor conversed with a priest, since she left my house. She expresses a great desire to be employed by a pious Protestant family, where she could attend church, and

hear the Bible read every night and morning. The girls where she lives are using all their influence to bring her back to Romanism, but she is determined to hold to the truth.

"I have visited during the month 165 families, and distributed 493 pages of Tracts and one Bible, besides attending to other duties. Mr. G—— gave me ten dollars, to give to poor families that I might see in need."

LABOR AMONG GERMANS.

The Rev. Mr. JAHNCKE, who now labors but a part of his time as a missionary of the Society in Buffalo, N. Y., among the German Romanists, says:—

"During the last month I commenced my labors by family visitation for religious conversation and Tract distribution, right alongside of one of the Roman Catholic churches of this place, (a jesuitical establishment,) and in face of its deluding priesthood. I had not called at the houses of these unfortunate people before. I presented my cause as a missionary of the cross, took seat with them, and entered upon friendly and familiar conversations with them; and, thanks to God! in many instances, I believe, succeeded in convincing them that I had not come to 'seek theirs, but them'—to gain their confidence and affection.

"In offering to each family one of the little silent yet wonderfully loud-knocking preachers, (Tracts,) either German, French, or English, as the case required, they would sometimes object to accepting them, saying: 'The priest won't allow us to read them,' and 'we have no time to read them,' or, 'we are poor readers and don't understand it,' etc.; when I told them that we must obey God rather than men, and proved to them the shortness, uncertainty, and preciousness of time, as well as the sad consequences of not improving the fleeting moments allotted to us to prepare to meet our God.

"I would speak to them of the incomprehensible love of Christ, (the only Mediator between God and men,) manifested by his death, intercession, etc., for all who believe in him; that they might be saved from the wrath to come and be made partakers of his glory: or I would answer the other objections by reading to them, and showing them the importance of availing themselves of all the means within their reach which are appointed of God for salvation.

"Some of these families I visited afterwards, and was heartily welcomed by them.

"During the last month I have visited 103 Roman Catholic families, circulated 383 German, French, and English Tracts, containing 3,543 pages, and have reason to believe that these labors will eventually redound to the honor and glory of Christ our Lord."

REV. FRANCIS ZASTERA.

The following from the Rev. Mr. ZASTERA, who labors among the German Romanists in this city, and is collecting an interesting congregation from among them, was unavoidably crowded out of our last number. It will be read with interest, as it shows the heartlessness of the priesthood, and that God is opening the eyes of some of the deluded Papists to "a more excellent way" than they had before known.

It will be remembered, that in our last number an account was given of Mr. Zastera's recent re-ordination by the Classis of the Ref. Dutch Church of New-York. He was formerly a Roman Catholic priest in Bohemia. He says:

"Many Roman Catholic inhabitants now begin to have confidence in me. My field of labor is suddenly grown ample. The Roman Catholics themselves begin to invite me to their houses. The immediate cause of this confidence, was an incident connected with the case of a sick Roman Catholic married woman.

"In the same house which one of my auditors inhabits, this woman was taken ill. Whenever I visited that attendant on my church, I went in to see the sick woman. The illness increased in severity, so that her life was despaired of.

nged to see a priest, in accord-
the Roman Catholic observance,
ne's confession of sins, and also
he Lord's supper. Her husband
ason went to a priest and desired
it his wife; and he made the pe-
nger with *three thalers*, which he
to him.
at living idol was insatiable, and
e *thalers*, saying, 'Is your wife
iat you give *only three thalers* for
tion between heaven and your
he husband saw the true state of
t once, and answered: 'My wife
y; and if you want *five thalers*,
are no mediator, but a stone wall
ieaven and the people. An ass,
oll, for money can also pass over
s it come to this? Till such me-
you seem to be are expelled,
be no advancement to genuine
y.'
tering these words the husband
is '*three thalers*,' and returned to
usly waiting wife, and related
occurred between him and the
king priest; and said to her, 'I
ced now that all that the mission-
us in regard to these priests and
illed religion is in fact true.'
vife was fully satisfied, and trust-
would be well, she begged her
to send for the missionary. He
and I at once visited the family.
vife (who has got well) and her
re now the best and most zealous
es among Roman Catholics. They
holy Bible diligently, and rummage
iection with other Roman Catho-
ithstanding the 'priest-wall,' over
ass, charged money or toll, can
nto the Roman Catholic heavens.'"

'S HEARTLESSNESS—UPERSTITION, Etc.

xcellent missionary in one of
tern cities sends us the follow-
shows the need of missionary
nd that the AMERICAN AND CHRISTIAN UNION is doing just
in the case which is needed.

"The Church of Rome has formed a St. Vincent Society for the purpose of relieving the poor in their own connection. Whether their charity has been extended beyond their own pale, I have not been able to ascertain. That its charity is confined to Romanists, but may be used to reclaim those who may have left them, the following incidents seem to indicate pretty clearly; viz:

"A person whose children come to the Mission-school told me that she was closely questioned about her children's going to school, and where. Were they sent to ——'s (that is, to my) Sunday-school? 'I told them the truth,' said she; 'I would not deny to the Bishop that I send my children to your school.'

"'Did they give you,' said I, 'the coal?' 'That, sir, is what I was going to tell you. The man came to my door with the coal, and turned back, because my children went to your school. I told the man,' said she, 'that in all my troubles I had been relieved by Protestant charity, since I came to this country. If I had money, my own church (Roman Catholic) would take it; but if I was in want, I had to appeal to Protestant sympathy.'

"This is a mean system of persecution—as if the religion of Jesus Christ, which Rome pretends to possess to the exclusion of all others, were to be forced upon intellectual beings by pains and penalties, and the wanderers were to be reclaimed by such things!

"Popery is afraid to come out publicly in her acts of persecution in this land, but her efforts are no less vigorous to retain the hold she has upon multitudes through the influence of a darkened intellect. The Society of the Papists has visitors for every ward in the city, and the frowning countenance of these visitors, as they meet me in lanes, or streets, or houses, bespeaks the inward sentiments of their hearts towards me and the cause which I labor to promote.

"SUPERSTITION.—On making some inquiries in a family whose children attend the Mission-school, I was told one of the

children was much troubled by an incurable outbreak of the nature of scrofula. I inquired if they had applied for medical advice. The mother said, 'I did not; I thought it was the *rose*, (erysipelas,) and I got a charm for it: the boy has worn it about his neck for some time, without any cure or benefit to him.'

"I told her that her conduct was very wrong; that had she applied for medical aid, her child probably might have been cured long ago; but now the disease may not perhaps be easily removed, if it can be at all. 'And besides this, you have acted wrong in taking a charm, and in indulging in such gross superstition.'

"Her husband, who had listened to our conversation without taking part in it till my last remarks, said: 'I firmly believe in what you have said. What effect can such foolery have in removing any disease? And I perfectly agree with you, sir, in the absurdity of trusting that a string of yarn with a piece of cloth attached to it can cure any disease.'

"This man is a good reader, and sends for a book every Sabbath from our library. Last winter I gave him a Bible, which he is in the habit of perusing regularly. He has not been to mass for years, and as to confession and absolution, he says they are nothing better than a new commission to commit sin with more greediness. I gave him a line to a kind physician, who has desired me to send any of the poor people to him, and that he would attend to them without charge.

"There are hundreds in the community ignorant of the way of salvation. God, in former times, complained by one of his prophets, saying, 'My people are destroyed for lack of knowledge.' How is it in our day, in our thickly populated cities? Many are as ignorant of the truth as if they were born in Pagan lands; and the Papist will kneel before his crucifix or Marian picture, cross himself, smite his breast with closed fists, and repeat his Ave Marias at least *twice* every day, and go regularly to mass and confession!

"The following incident will, in part at least, show the fearful amount of ignorance which prevails. In addressing my school, two Sabbaths ago, I was speaking of the sin of stealing, and put this question to the scholars, (there were 75 present,) 'Which of the commandments forbids us to steal?' There was a complete silence following. I repeated the question again, but no answer was given. I repeated it a third time. There is a little girl in the school, and I was persuaded that if the question was answered at all, it would be by her. I was just about to ask her, when she stood up, and said, 'The eighth commandment.'

"My object in putting the question, was to impress upon the minds of the pupils the evil of the sin of theft, on account of a late occurrence with which they were all familiar. One of the boys who had attended the school was 'taken up' for stealing some pieces of iron and steel from one of the factories. He was sent to the House of Refuge, and I was anxious to make each scholar realize the evil effects of sin, and also God's hatred of it. This little incident speaks loudly in behalf of our cause, and its efforts to reclaim the vicious and ignorant, who have none to care for their souls. These poor children perhaps never hear a prayer at home, nor do they ever see a Bible opened or read, except in the Sabbath-school. 'Where there is no vision, the people perish.' Where there is no knowledge of God's revealed will in the household circle, to which it is forbidden to come, we can expect nothing but ignorance, and superstition, and spiritual death.

"The schools are in a prosperous state. So far, the number attending is not diminishing, but rather on the increase. The Sabbath attendance is very encouraging. Their punctuality, order, and cleanliness, together with the attention paid to their instruction when contrasted with their former character, when the H—— school was opened, is beyond what I ever expected to witness from such children. Although efforts are being made to withdraw them from the school in a clandestine manner, the success in that direction has been but small hitherto.

"To-day, as I was making some calls, a person who was asking for some assistance

after I had advised her to go to the Sisters of *Charity*, said to me, 'The Sisters have applied to the Society of St. Vincent for garments for the outside children who can attend their school, to preserve them from the proselytising carried on by heretics.'

"There is no doubt but secret altar denunciations are thundered in the ears of 'the faithful,' warning them to protect their children from the 'soupers' and 'jumpers,' as Protestants are called by the priesthood. My daughter, in examining her class, a Sabbath or two ago, upon the lesson of the day, spoke of Elijah's being carried to heaven without 'tasting of death.' She asked the class if they could name any other person who went to heaven without dying? One of the boys answered her—'Yes, ma'am. St. Patrick went to heaven, and he never died.'

"Does not such a state of things, such ignorance as this, demand the most serious attention from the churches of the Reformation? These youths are brought up amongst us, in darkness more to be dreaded that that of Egypt. They will know nothing of the evil of sin, so long as the church is obeyed and *her* commands are held more sacred than those of God. And shall we neglect them? shall we not make an effort to instruct and lead them to the saving light of the Gospel? Surely we must. The path of our duty is plainly revealed, and it is required and expected of us that we should follow it faithfully, and wait for the promised blessings. By our neglect we may bring ourselves under the charge which is brought against the rulers of God's ancient people: 'The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.'

"The Industrial Sewing-school is doing well, and getting along with every promise of success, owing mainly to the interest which the ladies have taken in it. It is a gladening scene to witness the Managers of this department of our effort, who have attended with us from the commencement, busily employed in teaching upwards of 40 little girls how to be useful to themselves and others in after-life. It is an undertaking of much interest to my mind, and makes me long for the afternoon of each Thursday, to meet with those children who are thus cared for. There is much interest taken in this part of my work by some benevolent individuals, whose names shall be sent you in my annual report. We need the prayers of God's people, and trust that we shall not be neglected at the throne of grace. The work in which we labor is great, our difficulties are many, and the opposition is strong. We need the aid and prayers of all Christians in our behalf.

"The labors of this month have been abundant in visitations, and attendance on the schools. The number of families upon whom I called during the time, is 435; of Tracts I have distributed 804 pages; and I have given away seven Testaments.

"The Treasurer of the Massachusetts Sunday School Society has informed me that he has sent me some books for the school. They have not come to hand as yet: and the American Sunday School Union's Library are of the greatest benefit to us, and generally read."

ROMISH WAR AGAINST OUR SCHOOLS.

The following note of preparation for an onset against our Public-School system appeared in the *Freeman's Journal*, Archbishop Hughes' organ, the 7th of February last. It is in keeping with some other exhibitions from the same quarter. Nothing, doubtless, would suit the Archbishop and the Papal hierarchy generally in this country better, than the destruction of the schools wherein the children of the nation are trained to think for themselves.

So long as general intelligence obtains, the prospects of Rome's supremacy in this land are gloomy and forbidding. The school system must therefore be discredited, if possible. To this end complaints must be muttered, and

on fit occasions loudly proclaimed, against the use of the Holy Bible in the schools, as thereby rendered sectarian! When the Bible is withdrawn to gratify them, on the score that the complainants were conscientious and honest in their complaints, then at once must be raised the louder outcry, not of complaint merely, but of horror, that the schools are "Godless"—religion is not taught in them! And now it must be affirmed that the system is a failure—it has not accomplished a single object in the idea of uniformity of education!

Of course, then, the youth trained in the schools have not, in common, any knowledge of reading, grammar, geography, history, arithmetic, or of other branches of learning. The whole has "failed in all its ideas," if we may believe Archbishop Hughes' organ.

And worse than this—the system is made to educate the children of the *rich*, while children of the "ill-to-do, of the ill-dressed, are by flouting and shame driven out of these schools on account of their very poverty."

Such an assault on our school system, which has worked so well, and done so much for the poor and for all other classes of our citizens, those not familiar with Romish morality and tactics could hardly have anticipated from any party, however depraved. But it is made, and we give the extracts which follow a place in our Magazine, that our readers may learn something of the spirit of Popery in regard to our schools, and be prepared to defend them when war may be more openly waged against them.

"DR. IVES AT THE TABERNACLE.

"This winter has been noted in New-York for the want of interest in lectures. But neither as respects number, interest, or importance of subject, was the lecture of Dr. Ives on Thursday evening of last week to be reckoned among ordinary ones. There was a very large attendance at the Tabernacle. The lecturer was introduced by Dr. Anderson, President of the General Conference of the Society of St. Vincent de Paul. His subject was a comparison, or contrast, of the Church with the State, as the source and promoter of public charities. Dr. Ives adverted to the times when convents, hospitals, and such-like, under the care of the Church, did the work of charity. He spoke of the period when the bloody Elizabeth of England sequestered these in her dominions. But, quickly turning to something more practical than the recitation of European doings long ago, he commenced by saying that no despotism was so galling, or so hard to be borne, as that which is wrongly attempted to be established on the ground where freedom has her chosen seat; and from this well-made point he proceeded to speak particularly of education, considered as a public charity, in our own commonwealth.

"Dr. Ives showed how the attempt at State control in bringing about a uniformity of education in the republic had failed, as it was bound to fail, in all its ideas. To our thinking, the finest point in the lecture was when the Doctor declared that, so far as the classes were concerned for whom State assistance in education would, on account of their poverty, be a needed charity, the system was a failure and a farce. He declared—what is a palpable truth, in our own knowledge—that the well-to-do, the well-dressed, and the shrewdly managing, and the wealthy, had turned this educational system into a plan for the education of *their children*, at the public expense; while, by the opprobrium cast on poverty, the children of the ill-to-do, of the ill-dressed, of the negligent, were by flouting and shame driven out of these schools on account of their very poverty. This statement made, in substance, in the lecture, is a thing not to be passed over. It should be made to ring in the ears of the people until it brings an echo.

"Dr. Ives did not finish his subject in the one lecture. The other ramifications of the same matter, charity in other things, in hospitals, in food, in orphanages, etc., is a pro-

e theme. We cordially wish and hope it Dr. Ives will extend his attention to ese, and favor the New-York public soon ith another lecture."

HE REV. DR. THOMPSON AND BISHOP TIMON.

Through a correspondent we learn, st as we are going to press, that the ectures to Romanists by the Rev. Mr. to, which the Board recently com-enced in Buffalo, N. Y., and which at e time of this writing are unfinished, ve awakened much interest among e citizens. Romanists themselves par-ipate in the feeling, and attend the tures in large numbers. By this ate of things the Popish hierarchy ve become alarmed, and vigorous easures are in constant and active nploy to arrest the progress of the uth, and save the dark system of apal delusion from exposure and con-equent harm.

The lecture upon the "Confessional," id the Popish doctrine of the power the priest to forgive sin, gave espe-l uneasiness; and the pecuniary and ier advantages of the "confessional" the priesthood were too great to w of exposure or diminished confi-ce, if it were possible to prevent it. op Timon, therefore, who presides Romish affairs in that portion of bishop Hughes' so-called "Pro-" made a desperate effort to save raft" from the searching influence truth. He announced a public to be delivered by himself at a ime, and in stating the theme to ussed, he showed not a little al cunning. He would discourse *doctrine that no mere man can ins.*"

urse, no mere man can forgive id in saying that, how much Bishop's theme sound like the true Protestant sentiment on the ject! And how many, not accusto to Jesuitical phrase, management, morality, would be misled by its pearance, while nevertheless it is perfect keeping with the Popish dogn that the Popish priest, by virtue of l office and relations, can and may fi give them at his pleasure.

The discourse was delivered at th time appointed; and in its character like its theme, it was well adapted t mislead the unwary, and to blind the eyes of Protestants, and to bind the hitherto deluded adherents of Rome more strongly under priestly power.

The interest felt in behalf of the truth was now more intense than ever. The horrid deformity of the Papal system, and the soul-destroying nature of its doctrines, so covertly and artfully worked in, began to be realized by the people; and the Rev. Dr. Thompson, pastor of the First Presbyterian Church in the city, promptly came forward to co-operate with Mr. Leo in the defense of the truth. He gave notice, through the newspapers and otherwise, that he would deliver a sermon the next week "*on the doctrine of Romish absolution, as compared with the truth that 'no mere man can forgive sins.'*"

At the time appointed, and long before the hour for the exercises to commence arrived, an immense audience assembled.

The text used by him was Mark, 2: 7: "Why does this man speak blasphemies? who can forgive sins but God only?"

In the outset of his discourse the preacher showed, from standard Romish authorities, that the Papal church *claimed* for her priesthood the power "to forgive sins." He then pointed out the distinction, made in the Romish system, between "a mere man" and a

"Papal priest," so as to illustrate the Bishop's jesuitical skill in throwing dust into the eyes of unsuspecting Protestants; and he showed that, after all, a Roman priest is but "a mere man," and consequently that the Romish pretensions are blasphemous.

He then demanded, if the priests were more than "mere men," and had power to forgive sins, that they should prove it, as Jesus did, by a sign. He did not want a hocus-pocus miracle, like that of the Mass, appreciable by nobody's senses; but an out-and-out thing, like the healing of a man sick of the palsy, *by a word.* The Doctor then pointed out, in a striking manner, some of the consequences of this Romish doctrine on those who believe in it; and removed the covering from the designs of the Papal church, in getting up such a horrible delusion as he had shown this doctrine to be.

We have not room for a full analysis of the able sermon, nor such as will do its author justice; but the current of thought that pervaded it may be seen in the things now stated. We may say that it produced a deep and most happy effect. It totally demolished the structure which Bishop Timon had reared, and gave to many such views of the soul-destroying nature of Romanism as they never before had; and it strengthened the hands of the Rev. Mr. Leo for his arduous work in the city, and did much good to the cause of biblical christianity.

We chronicle this service thus rendered by the Rev. Dr. Thompson, (to the cause of our common Protestantism and of evangelical truth,) not merely because of our appreciation of its value and fitness at this time, but as furnishing an occasion to acknowledge the assistance which he and other clergymen have, at different times and in various ways, rendered the Board in the prosecution of the work intrusted to them; and also to say, that at this period in our national history there are few things of greater importance to which the American ministry can address themselves, than the instruction of their flocks, and all within their spheres of labor, in regard to the unscriptural character and blighting tendency of Romanism on all the interests of man for time and eternity.

If the pastors study the subject, they will find their hearts most deeply and painfully interested in it, and their warmest sympathies will be drawn out towards those who have fallen under its power. Let all the pastors of the land engage in studying its nature, in preaching, and in other labors in respect to it, as the number and character of its errors demand, and its steady progress towards a wide-spread popular favor, which its leaders now boast, will be arrested, and many imperishable souls rescued, we doubt not, from eternal ruin.

And is not this an object worthy the ambition and efforts of the Protestant ministry of this nation? We think it is, and therefore respectfully commend it to the consideration of every minister whose eye may fall upon this article. And we earnestly request all such to imitate the example of the pastor herein noticed, and thus to unite their efforts with ours, that Romanism, with all its baleful influences, may soon be removed from our land and the world.

BOOK NOTICES.

El Gringo; or New Mexico and her People. By W. W. H. Davis, late United States Attorney. New-York: Harper & Brothers, Publishers. Franklin Square. 1857. 12mo. Pp. 432.

Hitherto but little has been known of New-Mexico by the body of the people of our country. It came into possession of our Government by conquest in 1846, and its extreme distance from the Atlantic toward the west, and especially its difficulty of access, have served to keep it comparatively concealed. But we are glad to have it brought to view. It comprises an area of more than two hundred thousand square miles, and in soil, climate, minerals, and other things, has much to interest our citizens.

It has been under Romish rule, religiously considered, from the beginning, and the evil influences it has suffered from that source are everywhere discernible. An improvement, however, is already apparent, and with the progress of time it must increase. Protestant principles and a Protestant population will soon be felt in it, for good, in every department.

The book before us gives us this conviction by its numerous and various recitals. It sketches the history of the country from the earliest dates—shows its inhabitants—their manners and customs—religion and morals—the state of the country when first conquered by our Government—and its present condition. The book is written in a clear and good style, is handsomely got up, and is a valuable acquisition to our literature.

Notices of other books received are unavoidably omitted. They will appear in the next No.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JANUARY, TO THE 1st OF FEBRUARY, 1857.

Maine.

Bangor. 1st Parish S. S. of Cong. Ch. per E. F. Duseu, Treas.	$42 00

New-Hampshire.

Franklin. N. S. Morrison,	2 00
Wilton. Warren Keyes,	3 00

Vermont.

Windsor. Cong. Church, in part,	3 00
Burlington. Calvinistic Cong. Ch. to make Rev. Spencer Marsh a L. M.	85 80
West Brattleboro', Cong. Church,	8 62
Norwich. Cong. Society,	19 65
Thetford. 1st Cong. Society, to make G. E. Hood a L. M.	38 07
Hinesburg. Cong. Church,	17 32

Massachusetts.

Dudley. A Friend,	1 00
Amherst. Rev. J. G. Vose,	10 00
" 2d Cong. Church,	12 13
Blandale. Cong. Church,	30 78
Northampton. Edward's Church, Chauncey Colton, L. M.	50 25
" 1st Cong. Society,	50 00
" Jared Clark,	1 00
Centreville. Cong. Church,	6 50
South Williamstown. Cong. Church,	5 80
Williamstown. Meth. Church,	3 30
Warwick. Trinity Church,	2 00
Whately. 2d Cong. Ch. per David Sanders,	17 00
Campello. Cong. Church,	47 33
South Weymouth. 1st Cong. Church,	12 00
" Union Ch. in full to make Rev. Wm. Harding L. M.	9 11
Salem. South Cong. Church,	36 67
Chatham. Cong. Church, in part to make Levi Atwood a L. M.	$20 00
West Boylston. Cong. Church,	11 65
Manchester. A Friend, to make Dea. John Price a L. M.	30 00
Worcester. Salem-street Church,	10 70
Chicopee. 3d Cong. Church,	17 74
Danvers. Polly Putnam,	2 00
Ashland. Dexter Rockwood, monthly instalment for L. M.	5 00
Orange. Cong. Church,	19 00
Westfield. 2d Cong. Church,	26 00
Ludlow. Cong. Church,	14 17
Long Meadow. Fem. Benev. Asso. by Miss H. Ely, Treas.	15 33
" Mrs. M. Harlson,	10 00
Palmer. 2d Cong. Church,	17 93

Rhode Island.

Barrington. Cong. Church,	11 50

Connecticut.

Canterbury. Rev. R. C. Learned,	3 00
Stamford. Add. to 1st Presb. Church.	4 00
Monroe. Rev. L. M. Shepard,	1 00
East Haven. Ira Dodd, Exec. in part of Rev. Steph. Dodd's bequest of $1,000,	500 00
Hartford. David Wesson, in full for L. M.	20 00
" Geo. S. Beach,	5 00
" North Church, a balance,	2 50
" Mr. Wesson,	20 00
Pomfret. L. P. Grosvenor,	10 00

New-York.

Ovid. Peter Doig,	5 00
N. Y. City. Messrs. Hughes,	50
" K——,	2 00

N. Y. City.	Miss Nannett B. Clark,	$1 00
"	James Ruthven,	2 00
"	A. H. Sharp,	5 00
"	Miss Aspinwall, for the Paris Chapel,	50 00
"	B. W. Bull, for the Paris Chapel,	25 00
"	Three Friends,	3 00
"	W. S. Gilman, Esq.	150 00
"	George Ireland,	5 00
Jewett.	Presb. Cong. per J. J. Buck,	5 00
Morrisania.	Meth. Epis. Church,	4 72
"	A Friend,	1 00
Geneva.	Mrs. Rebecca Halsey,	2 00
Washingtonville.	Presb. Church, per Elder Jaques,	14 00
Brushland.	Miss Margaret Thompson, add. for L. M.	6 00
Ithaca.		5 00
Williamsburgh.	A Friend,	1 00
"	R. R. Hamilton,	1 00
Coboes.	Presb. Church. in part to make S. School a L. M.	7 00
Otisco.	Presb. Church, in part to make S. School a L. M.	18 13
Brasher's Falls.	Hon. C. T. Hulburd, to make Martin Smith a L. M.	30 00
"	E. S. Hulburd, Esq. to make himself a L. M.	30 00
Stockholm.	Cong. Church, in part to make Sabbath-School a L. M.	10 00
"	Mary Jane Hulburd, add. for L. M.	5 00
"	Julius Hulburd, in full for L. M.	10 00
"	Luther Hulburd,	1 00
Parishville.	Cong. Church.	6 00
Lawrenceville.	Lucius Hulburd,	3 00
Hopkinton.	Cong. Church,	7 00
" "	Z. Culver, in part to make Mrs. S. H. Culver a L. M.	15 00
Madrid.	S. Barlow,	1 00
Governeur.	Presb. Church, in part to make Wm. Rogers a L. M.	25 08
Mannsville.	Bapt. Church, (balance)	1 75
Vernon Village.	Mt. Vernon Church,	10 00

NEW-JERSEY.

Penns' Neck.	Meth. Epis. Church, add.	1 00
Madison.	Sarah S. Burrill,	3 00
Irvington.	Chs. Lum,	1 60
"	Wickliff M. Baldwin.	1 00
Newark.	1st Cong. Ch. to make the pastor, Rev. Wm. B. Brown, a L. M.	32 50
"	E. A. Smith,	3 00
"	Central Presb. Church, to make the pastor, Rev. C. M. Nichels, a L. D.	100 00

GEORGIA.

Jefferson.	Anonymous,	4 00

KENTUCKY.

Louisville.	Donation for the Mission-School,	47 40
"	Add. Donation for the Mission-School,	48 40

INDIANA.

Portland Mills.	Seceder Church, to make Rev. J. Dickson a L. M.	$34 35
"	Christian Church,	5 00
"	Lutheran Church,	1 00
"	Presb. Church, O. S.	3 50
Waveland.	J. M. Coyner, add. for L. M.	5 00
"	Presb. Church, N. S.	11 50
"	Presb. Church, O. S. in part to make Rev. J. W. Lanius a L. M.	16 50
"	Meth. Church,	3 00
Russelville.	Dr. J. Miller, for L. M.	5 00
"	Meth. Church, to make Rev. P. J. Beswick L. M. in part,	10 00
New Hope.	Presb. Church, O. S. in full to make Rev. J. W. Lanius a L. M.	17 61
Rockville.	Mrs. Mary H. McNutt, add. L. M.	10 00
La Fayette.	2d Presb. Church,	44 78

OHIO.

Hanging Rock.	Mrs. Rachel Hamilton,	5 00
Columbus.	Benj. Talbot, add. for L. M.	10 00
"	Mr. and Mrs. Bateham,	5 00
Granville.	1st Cong. Church, in part,	37 17
"	1st Bapt. Church,	10 20
"	St. Luke's P. E. Ch. G. B. Johnson, $10; others, $19 30,	29 30
"	Welch Churches,	5 06
"	Granville Fem. Academy, in part,	21 67
"	Dr. Humphrey, Esq.	5 00
Cincinnati.	1st Asso. Ref. Church, in full of L. M. for Alex. Fairley, Esq.	10 00
Walnut Hills.	Lane Seminary Presb. Church, Mrs. Tichenor and Miss Overaker, each $20, to make Phineas Mixer, Esq. a L. M.; Professor Smith, $5; others, $25 46, to make Rev. Prof. G. E. Day, D. D. a L. M.	70 46
"	1st Presb. Church,	3 80
"	Meth. Epis. Church,	5 30
Newburgh.	1st. Presb. Church, in full of Rev. Jas. Shaw's L. M.	16 75
Toledo.	D. E. Gardner, Esq. add. towards M. Brigham's L. M.	1 00
Plymouth.	Cong. Church,	2 90
Milan.	Presb. Church, to make Rev. J. N. Walker a L. M.	30 00
Plank Road.	Mrs. Caroline Thorburn,	10 00
"	Eli McKnight,	1 00
"	Robert A. Gray,	1 00

MICHIGAN.

Detroit.	2d Presb. Church, per Samuel Zug,	21 36
Blissfield.	2d Presb. Ch. $2 47, 1st Presb. Ch. $1 44, in part to make Rev. S. R. Bissell a L. M.	3 91
Lodi.	Cong. Church, add.	50

MINNESOTA.

Zumbrota.	Albert Barrett,	4 00

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THE

AMERICAN AND FOREIGN

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VOL. VIII. APRIL, 1857. No. 4.

FREE-WILL OFFERINGS TO THE LORD.

Among the numerous offerings made under the dispensation of Moses, some were obligatory at stated times and seasons, others were obligatory on the occurrence of certain special occasions, and others were obligatory in fulfillment of vows uttered in times of danger, or in supplication for desired mercies. But besides these there were still others, which were the *voluntary* gifts of the worshipers, presented at their own discretion, and under no constraint whatever but the impulse of religious gratitude and zeal. Though not much is said upon the subject, it is evident that this class of offerings was very numerous, especially in time of a revived interest in religion. Thus, in the great revival in the time of Hezekiah, "the congregation brought in sacrifices and thank-offerings; and, *as many as were of a free heart*, burnt-offerings." So numerous were these donatives at that time, that a special officer was appointed "over the free-will offerings of God, to distribute the oblations of the Lord." So, too, in the great restoration of the temple-worship, at the close of the Babylonian captivity, as described by Ezra, there were many "who willingly offered a free-will offering unto the Lord." And as it was when Moses reared the tabernacle of witness, and when David prepared for the building of God's house, and when Solomon completed the erection of that famed temple; so now, at its re-construction, much silver and gold were consecrated as "the free-will offering of the people and of the priests, offering willingly for the house of their God which was in Jerusalem," and "to the Lord God of their fathers."

The only principle which controlled the frequency and value of this class of gifts, was the religious sentiment of the offerer. His zeal, his gratitude, his love, his cheerful acknowledgment of God's claim upon his services, were the impelling motives of these sacrifices, whose worth lay especially in the *spontaneous* feeling from which they sprang.

Is there anything peculiarly Jewish in this? anything unsuitable to the more luminous and spiritual character of the gospel dispensation? When Mary, of her own accord, broke the *alabastrum* for our dear Lord's inunction, does not the heart of every loving Christian approve the act? Who of us would not, unsolicited and unprompted, have freely contributed to anoint him, according to the custom then, for his burial?

That Christians are under the "voluntary principle" in regard to the religious and charitable uses of their prop-

erty, even when there was a practical community of goods among the disciples, is plain from what Peter said to Ananias, when he deceitfully kept back part of the price of his land, though pretending to bestow the whole: "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" The Apostle stimulates the liberality of the Corinthians by the example of certain poorer brethren in Macedonia, who "*were willing of themselves;* praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

Surely it is an evangelical sentiment, that they who have freely received, (and what hast thou that thou hast not received?) should as freely give. It matters not so much as to the frequency or the costliness of the gift, if the warm and loving heart be in it. "God loveth a cheerful giver."

If there be such a creature in our time, as a true Christian who has never made a free-will offering to the Lord, he must be a moral monster, and a sad curiosity to the angels—something like the specimens of morbid anatomy preserved in bottles of spirit in a medical museum.

In making such offerings, it is very necessary that they be made with *humility*, as well as readiness of mind. When holy David and his subjects had contributed so munificently for the rearing of the temple on the earthly Zion, he says, "As for me, in the uprightness of my heart, I have willingly offered all these things: and now I have seen with joy thy people, which are present here, to offer willingly unto thee." And yet, struck with the sense of his and their unworthiness, he exclaims, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." In all such thankful restitutions to God, we need to feel that we are "unprofitable servants." We would neither have the means nor the disposition to give, but for the goodness and the grace of God, to whom alone be the praise.

Free-will offerings should be suitable to the relations subsisting between the giver and his Lord and Redeemer. They should be suitable in quality, in quantity, and in constancy. In its *kind*, it should be of the best we have. "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." This scripture could not have been well studied by the members of that church of which mention has of late been made in the newsprints, where a contribution was made almost wholly in depreciated coins! In its *amount*, it ought to conform to the circumstances or pecuniary ability of the donor, and still more to the state of his affections toward Christ and his cause. In this behalf nothing is absolutely required except honest sincerity. As to the *constancy* of our free-will offerings, they need not be more constant than the stream of God's bounties and mercies toward us. When God ceases to give, it may be time for us to stop. But if we would not have him cease his gracious and unmerited bestowments upon us, we had better take him at his own word, which cannot be broken, "Give, and it shall be given unto you." The more God confers upon us, the more fully should our returns respond to his goodness. "Honor the Lord with thy substance, and with the *first fruits of all thine increase.*" Let him who has nothing left to lay on God's altar but his fervent prayers for the

building of the spiritual temple for
› heavenly Zion, pour them forth
th the utmost freedom. They shall
accepted; and they shall accomplish
mean part of that great and glorious
rk. Let him say, "Accept, I beseech
e, the free-will offerings of my mouth,
Lord!"

If we have anything to bestow on
rist, it will speedily and surely reach
n by being bestowed upon his mem-
rs. "Inasmuch as ye have done it
to one of the least of these my breth-
, ye have done it unto me." Jesus
es his poor; and blessed are their
nefactors, who get their prayers.
sus loves his church, which he hath
rchased with his blood and espoused
himself for ever; and blessed are all
y who love and favor the Bride of
e Lamb! Jesus loves his heavenly
ngdom of grace and salvation, for
hich he liveth and reigneth evermore;
d infinite blessings are theirs who
ncerely labor to extend that kingdom,
d to multiply its subjects, by their
free-will offerings to its Lord. They
shall shine as the brightness of the firma-
ment, and as the stars, for ever and
ever.

Let us close with one practical sug-
gestion. Among the many avenues by
which the free gifts of God's people
may find their way to the treasury of
the house of the Lord, is the Society
from whose office these pages proceed,
—a Society whose work is inferior to
none other in the importance, the neces-
sity, or the beneficial fruits of its labors
in turning sinners from darkness to
light, and from the power of Satan to
God. Let the reader who feels the
generous ardor of Christian love, remit
to it his free-will offering; that it may
go on with greater efficiency and suc-
cess to recover "the lost sheep of the
house of Israel," the wanderers from
Christ's fold, who have strayed into the
desolate wilderness of antichristian error
and delusion, who are ready to perish
by the cruelty of ravening wolves and
the "roaring lion."

ANOTHER PAPAL ALLOCUTION.

In the so-called "Consistory," which
made up of the high officials of the
oman See, the Supreme Pontiff, on
e 15th of last December, in the city
f Rome, delivered himself of the fol-
wing lamentations, and authoritative
clarations, in regard to the people and
e governments named.

Things in Switzerland, and in some
rts of Italy, seem from it not to be
actly according to the liking of the
uld-be ruler of the world; but affairs
the Western continent just now
e him the greater uneasiness, and
the larger part of his "Allocution" is
occupied with them.

He finds much in South American
countries, which were formerly under
the dominion of Spain, that looks to-
ward the curbing of the Romish hierar-
chy, and release of the people and the
civil governments from the tyranny
and abuses they have long endured at
the hands of the Papal bishops and
hirelings; and he fulminates his wrath
in the declaration, that he "condemns
and detests" those things. No doubt
he does. But he is comforted with the

hope that the bishops and subordinate priests may yet overcome the civil governments against which they have hitherto so strenuously fought in secret and in open warfare. He is greatly consoled by what they have already done in the way of resisting the civil governments there.

But Mexico just now seems to the Pontiff not so hopeful. President Commonfort is rather an untractable son. His soldiers and officers are too strong for the Archbishop of Mexico or his coadjutor at Puebla, and all the forces which the priesthood can bring against them. The civil government, long overridden and neutralized by priestly power and management, is now about to relieve itself, and to restore to the people their property and their rights: hence these official tears, and this official absolving of the people from the obligations of the decrees and acts of the government. The Supreme Pontiff says:—

"Therefore that all the faithful of that country (Mexico) may know, as also all the Catholic world, that we condemn, as far as in us lies, all that the Government of the Mexican Republic has done to the prejudice of the Catholic religion, its ministers, its pastors, its laws, its rights, and its property, we raise our voice: * * * *And we condemn, disallow, and declare absolutely null and of no effect, all the decrees above mentioned, and all the acts which the civil power in Mexico has done*, in contempt of the ecclesiastical authority and of the Apostolic See," etc.

We give this document a place in our columns, that such as have been or are now favorable to the introduction of Romanism into our country may see, in ruined Mexico, and in the efforts of the Romish priests to keep her in her debased condition, what prospects are before us and our children, if their wishes and efforts should prevail, and the Papacy be installed here in the plenitude of its ambition and its power. We also desire by it to lay before our readers palpable and convincing proof that Rome has NOT laid aside her old practice of interfering with the affairs of civil governments, notwithstanding all the contrary affirmations her friends have lately made. She is, in all that respects the oppression and affliction of mankind and the aggrandizement of herself, precisely what she ever has been, and what she eminently showed herself, before the Reformation, to be in Central and Southern Europe. She claims not to change her spirit or her purpose. And in view of these facts, is it not the duty of every American citizen to look to it, and know what is the aim of the nearly *two thousand* Romish priests that are now traversing our country,—many of them, most of them indeed, not citizens,—and engaged in establishing institutions unknown to our laws, or at variance with them, and occasionally exciting popular commotions, to the prejudice of that fraternal feeling by which all parties and all sections of the country should be distinguished. Will they ever interfere with the affairs of our government? Does Rome never do such a thing? O no, never! if we may believe the multitude of political and other aspirants who of late have sought to advocate and advance among us this anti-American and unscriptural system. But it, and their advocates and their motives, will soon be understood, and Romanism as a system will be eschewed and abhorred by all who love their country, and the religion which the Bible reveals.

But we submit the document, and ask that it may be carefully read, and its spirit and pretensions deliberately pondered. Here it is. The italics are our own, inserted for the sake of marking certain things in it.

ALLOCUTION OF OUR HOLY FATHER POPE PIUS IX.

In the Consistory of December 15, 1856.

VENERABLE BRETHREN:—

Never did We think, Venerable Brethren, hat, to the great grief of Our heart, We hould be compelled to lament and deplore he affliction, and even prostration, of the nterests of the Catholic Church in the Re-ublic of Mexico. For that Republic, after aving expressed, as far back as the year ighteen hundred and fifty-three, its desire o make a convention with this Apostolic ee, earnestly pressed the same in the fol-owing year through its Minister, Our be-oved son, Emmanuel Larrainzar, resident n this city, and furnished with due powers. nd We, being most anxious to consult he spiritual good of those Faithful, *and to et at rest the affairs of that Republic, most adly yielded to such a petition, and de-rmined that due negotiations should be en-red into with the said Mexican Minister.* nd these negotiations were actually com-enced, but could not be completed or rought to the desired conclusion, on ac-ount of explanations, which the above-amed Minister Plenipotentiary resident at ome, requested from his government, be-ng delayed; and he himself was afterwards recalled to Mexico in consequence of the well-known revolution and change of gov-rnment to which the Mexican Republic was unhappily subjected.

And the new government was no sooner instituted than it immediately declared a most bitter war against the Church, its sacred things, its rights, and its ministers. For, after having deprived the clergy of their privileges and rights in the popular elections, it published a law on the twenty-third of November, last year, (1855,) by which it abolished the Ecclesiastical Courts [*ecclesiasticum forum de medio sustulit*] which had always flourished through the whole Republic of Mexico; and although *Our Venerable Brother Lazarus, Archbishop of Mexico, did not fail to protest against this law, both in his own name and that of all the Bishops and Clergy of the Republic*, yet this remonstrance was without effect, *and the government did not scruple to declare that it would never subject its acts to the authority of this Apostolic See.* Moreover, the said government being exceedingly offended at the indignation which the faithful people of Puebla had shown at the said law, published two decrees, by one of which it subjected and adjudged all the property of the church of Puebla los Angeles to the power and discretion of the civil authority, and by the other laid down the rule by which that property was to be administered. And when Our Venerable Brother Pelagius, Bishop of Puebla, in the noble discharge of his duty, raised his episcopal voice against decrees alike so unjust and so sacrilegious, the said government did not fear to vex, molest, and persecute the said Bishop; to arrest him by a band of soldiers, and drive him into exile. Neither did the expostulations of Our Venerable Brother Aloysius, Archbishop of Damascus, Our Apostolic Delegate there, and of our Venerable Brethren, Peter, Bishop of Guadalaxara, and Peter, Bishop of St. Lewis, of Potosi, *who perseveringly and zealously labored* with the said Government, avail anything in procuring the repeal of those decrees. For the Mexican Government, in total contempt of these most just remonstrances also, went still farther, and wishing, with a boldness altogether rash and sacrilegious, to appropriate all the property possessed by the Church in the whole of that Republic, passed, on the 25th of June, of the present year, and published on the twenty-eighth day of the same month, another decree by which it had the daring altogether to despoil the Church of all its goods and property in the said Republic. Against so unjust a decree, Our Venerable Brethren, Lazarus, Archbishop of Mexico, Clement, Bishop of Mechohacan, and Peter, Bishop of Guadalaxara, *did not fail to raise their voices; and opposing their expostulations to the said decree, they defended the cause of the Church.* The Mexican Government, however, not only despised and rejected the remonstrances of these Venerable Prelates, but even decreed the penalty of exile against the Bishop of Guadalaxara, and the immediate and strict execution of the law that had been published. And for the more easy and speedy accom-

plishment of this sacrilegious spoliation of the property of the Church, the Government went so far as to authorize the ecclesiastical bodies to divide the landed property without even observing the legal forms fixed by the Government itself, on payment only of the fines fixed by the Government on the transfer which it had wrongly arrogated to itself. And what is still more to be deplored, Venerable Brethren, is that there have been found some Religious, so unfaithful to their vocation, to their duty, and to their rule, and violating regular discipline, who have not hesitated to give grave cause for scandal to the faithful, and affliction to all good people, by shamelessly opposing and resisting the apostolic visit, by us over the regular clergy authorized—confided to our Venerable Brother the Bishop of Mechohacan, favoring the criminal projects of the enemies of the Church, showing themselves partisans of the law of which we have before spoken, and even selling the property of their own community in contempt of all the rules and severe penalties declared in the holy Canons. It is with equal grief that we are obliged to say that among the secular clergy, also, there have been found men so forgetful of their dignity, their duty, and *the canonical prescriptions, as to have dared to abandon the cause of the Church, and to have availed themselves of this unjust law and yielded to the wishes of the Government.*

After having seized the Church property, the Mexican Government passed other decrees, some of which repealed the law, which recalled into Mexico, a religious Order; by another decree this Government bound itself to give every sort of help and support to all those members of the regular communities, of both sexes, who would renounce the religious state which they embraced, and leave their cloisters and withdraw from the obedience due to their superiors. This was not all, for the National Assembly in the midst of invectives and outrages against Our Holy Religion, its sacred Ministers, its Prelates, and even against the Vicar of Jesus Christ on earth, brought forward a new Constitution consisting of a great many articles, of which several openly attacked religion, its divine doctrine, its holy institutions, and its rights. Indeed among other clauses of this New Constitution all privileges of the Ecclesiastical tribunals were abolished; it was decreed that no one should enjoy any emoluments at the cost of the public community, it interdicted any individual from binding himself by any obligation, or promise, or religious vow; and in order, more easily, to corrupt the manners and minds of the people, to propagate that abominable and disastrous pestilence of "indifferentism to religion," and to achieve the destruction of Our holy religion, full and entire liberty was granted to all sects whatever, to publish and carry out openly all sorts of opinions and statements. And as above all, *the clergy of Puebla, and the Vicar-General of that city, earnestly and immediately petitioned the congress of the deputies that at least the article concerning the exercise of all religions should not be sanctioned,* many of the most distinguished men from among the clergy and the laity of Puebla, and even the Vicar-General himself, notwithstanding his great age, were banished; other respectable priests of Mexico were arrested and transported to Vera Cruz, and from thence sent abroad. And in order that the Bishops, who by reason of their pastoral duties could not remain silent in the midst of such persecution raised against the Church, should not be able to make themselves heard, nor be able to communicate their salutary exhortations to the Faithful, the Mexican Government expressly enjoined all the Governors of Provinces to watch carefully and stop by every means the Pastoral letters of the Bishops, so that they should neither be published, communicated, or read in the churches; at the same time the severest penalties were declared against all Ecclesiastics who should disobey this unjust law, they were to be banished from their residences, and sent either abroad or to the city of Mexico itself. Besides this, the same Government of Mexico had already reduced to a state of almost complete extinction the Religious Order of St. Francis of Mexico; the revenues which this community used to expend in works of piety have been turned into the public Treasury,

and the conventual house has been in a great part destroyed and several of the Religious have been thrown into prison. And by order of Government Our Venerable Brother, Clement, Bishop of Mechohacan, has been forcibly expelled from his Diocese, and compelled to reside in the city of Mexico. May it please Heaven that other venerated Prelates, or other Ecclesiastics, or laity may not have to suffer under this storm. From these deplorable facts, which we mention with grief, you will but too clearly see, Venerable Brethren, to what assaults and evils our holy religion has been exposed from the Mexican Government and what outrages have been committed against the Catholic Church, her sacred rites, her Ministers, her Pastors, to *Our Supreme Authority* and Apostolic See. God preserve us from ever ceasing to fulfill Our Apostolic Mission in the face of such troubles and of such an oppression of the Church, of its power, and of its liberty. *Therefore, that all the faithful of that country may know, as also all the Catholic world, that We condemn, as far as in us lies, all that the Government of the Mexican Republic has done* to the prejudice of the Catholic religion, its Ministers, its Pastors, its laws, its rights, and its property, and against the Holy See, *We raise Our Pontifical voice*, with all Apostolic freedom in the midst of your august assembly; *and We condemn, disallow, and declare absolutely null and of no effect, all the decrees of above-mentioned, and all the acts which the civil power in Mexico has done in contempt of the Ecclesiastical authority, and of the Apostolic See*, and with such great injury to religion, to the Prelates, and the Ecclesiastics individually. Moreover, we notify in the gravest manner all those who have taken part in those acts, by their attempts, counsels or orders, *to reflect seriously on the penalties and censures which the Apostolic constitution and the Sacred Canons of the Councils have decreed against the violators and profaners of persons and things consecrated as well as of the liberty and power Ecclesiastic, and against the usurpers of the rights of the Holy See.* At the same time, We cannot refrain from congratulating sincerely, and of praising, as they well deserve, Our Venerable Brethren, the Bishops of that Republic. Fully mindful of the duty imposed on them by the Episcopal charge, they have combatted firmly and faithfully, and with intrepidity, for the cause of the Church, and they may glory in having victoriously suffered all sorts of troubles and tribulations in the defense of our Holy Church. We also render due homage to those men, whether Ecclesiastics or seculars, who, truly animated with the Catholic spirit, and following the illustrious example of their Prelates, have heartily concurred in the same work by all means in their power, notwithstanding the dangers and losses which they thereby suffered. Finally, We accord the greatest praises to the faithful people of the Mexican Republic, who, for the most part, have witnessed with sorrow and indignation so many unjust and iniquitous acts against religion and its Pastors, and who desire nothing so much as to profess the Catholic faith, to obey submissively and lovingly their Bishops, to remain firmly and constantly attached to Us and the Chair of Peter. Therefore, We fervently hope that God, so bountiful in His mercy, will be pleased to look favorably on this portion of His Vineyard, and will deliver it from all the evils which so cruelly afflict it.

ABOUT SPANISH AMERICA.

We are not the less afflicted, Venerable Brethren, at the sight of the great evils which exist in the greater part of those regions of South America, which formerly were under the domain of the kingdom of Spain, and where the Church is oppressed and persecuted in a most grievous manner by the civil power. In those countries the lay power has not hesitated to arrogate to itself the right of presenting Bishops and of exacting from them that they would undertake the administration of the dioceses before having received from this Holy See, Canonical Institution, and Apostolic letters. *In those countries the Bishops are not permitted freely to condemn anti-Catholic writings, nor to promulgate Apostolic letters without the permission of the government.* The liberty of acquiring property is taken away from the Church, the publication of

the indulgencies accorded by the Holy See are impeded; the routine of studies to be followed in the Seminaries is under the control of the civil authority; the lay power has completely abolished or adjudged to the public treasury, the Church tithes, and they have imposed on the Bishops and Ecclesiastics the obligation of swearing to many things contained in the civil constitution, contrary to the rights of the Church. In one of those countries, not only has all this been done against the rights of the Church, but the civil government has even prescribed a new mode of electing the Bishops, which subverts the discipline established by the Church, and it has passed a law which suppresses the rights of the Ecclesiastical Courts, the tithes and the emoluments of the curates. In the same country, the natural right of the Church to acquire property has been completely withdrawn; some of the impediments to marriage, as established by the Church, are not recognized, the indulgencies and concessions granted by the Roman Pontiff are declared null and of no effect, unless they have been asked for by the Government: they have arbitrarily altered the age fixed by the Church for allowing a profession of religious life, both for women and men, and no religious community can, without permission of the Government, admit a person to pronounce the solemn vows. In other parts of South America the lay power has pushed its temerity to the point of controling things of the most sacred and spiritual nature, and which depend entirely on the authority of the Bishops. All these incredible things which in the grief of Our soul, We lay before you rapidly, you will understand, Venerable Brethren, how strongly We condemn and detest; by these means the civil power seeks to attack and trample under foot the Divine Institution of the Church, its holy doctrine, its venerable authority, its discipline, its rights, and its supreme dignity, and the sovereign power of this Holy See. In the midst of such great sufferings, We find, however, consolation in the virtue, the religion, and the admirable piety of the Bishops (of those regions of South America) who, sustained by the Divine Grace, and fulfilling the duties of their charge, hav merited for themselves and for their ord immortal praises, cease not to resist firml the efforts of the secular power, by wor and by writing, and to defend and claim th rights of the Church so unjustly usurpe confessing courageously their faith witho fearing any peril.

OF THINGS IN EUROPE.

You are also not ignorant, Venerabl Brethren, how much the sad condition t which Our holy religion is reduced in Swit zerland, excites Our solicitude, and you wil remember that in the consistorial allocution of the 26th July of last year, We pointed out the numerous evils which, in the country, the civil power had caused to the Church, to its sacred authority, its rights, its goods, its Bishops, and its ministers.

We have the intention, when We shall judge the moment opportune, to treat more fully on this sad subject, since in that country the multiplied and altogether detestable attacks against the Church become every day more numerous and violent. It is, however, a solace and consolation to Our soul to know that in the midst of all these difficulties, the faithful clergy of that country fulfill with zeal (by an immense majority) the duties of their ministry, fighting with all their strength the battles of Our Lord. We cannot, however, restrain the expression of grief which the perverse conduct of a small number of ecclesiastics has caused Us, and which We reprove and condemn, and who, in Ticino particularly, are not ashamed to lend themselves to the criminal proceedings of the lay power, rendering themselves a scandal to all good Catholics, and provoking upon themselves the anger of God. We retain, nevertheless, the hope that they who preside over the government of those countries will at length yield to better counsels, *and will recognise the fact that the true prosperity of the people cannot exist without our divine religion, its salutary doctrine, and without respecting the venerable rights of the Church.* What increases this hope is, that We have learned that the Bishop is about to be recalled from exile. May God grant that Our hopes may not be disappointed!

With the help of God We will never fail in Our duty, and We will not cease to bear all the labor, and to employ all care, and omit no means to protect and defend manfully, according to the duty of Our Apostolic charge, the cause of the Church which God has committed to Us. This is why united with you, Venerable Brethren, raising Our hearts and Our eyes towards the sublime and holy mountain from whence, with confidence, We look for help, We shall not cease neither day or night to implore and supplicate by Our prayers and sighs, God, the Father of all mercies and of all consolation, that, by His Almighty power, He will defend His Holy Church and protect it from all the calamities which afflict it in the countries of which We have spoken, as well as in other countries, and that He will deign, by His heavenly grace, to enlighten and subjugate the minds and souls of the enemies of His Holy Church, by bringing them back from the ways of impiety and perdition into the ways of justice and salvation.

FOREIGN FIELD.

FRANCE.

THE PARIS CHAPEL.

Our friends are aware that the AMERICAN AND FOREIGN CHRISTIAN UNION has, for more than a year past, been engaged, in addition to its ordinary work, in a strenuous endeavor to provide a suitable place of worship at Paris for our fellow-countrymen. We have felt that it was needed, not only for the spiritual good of thousands who every year are more or less exposed to the temptations of that worldliest place of all the world, but also to afford a firmer basis for our own evangelical labors in populous France, and in adjoining countries where French is spoken. It was announced, in a recent number of this Magazine, that the Rev. Dr. Kirk, of Boston, released for the purpose for six months by his nobly-spirited congregation, had sailed for France, under a commission from the CHRISTIAN UNION, to take the necessary steps for providing such a house of prayer as was needed. He is furnished with ample instructions and full power of attorney, to act as occasion may require. He took his leave with a very anxious mind, and deeply burdened with his peculiar responsibility, but with full faith that he and his enterprize were in the holy hand of God. We have been happy to learn of his safe arrival, after a somewhat uncomfortable passage, during which he had some singular tokens of God's favor toward his work.

It becomes our duty to honor the great Hearer and Answerer of prayer, by stating a most remarkable instance of prayer answered on the spot. On the afternoon previous to the embarkation of Dr. Kirk, the Board of Directors, with other Christian friends, met at their house in Chambers-street, for a parting conference with Dr. Kirk, and to commend him and his undertaking to the grace of God. It was "a heavenly place in Christ Jesus." The deepest and tenderest emotions were in full flow, while we conferred together upon the great interests involved, and poured out our desires that God would prepare the way of his servant before him. And now, behold! it appears that on that very day two American gentlemen in Paris effected for us the purchase of the British Embassy Chapel, so called, in

the Rue d'Aguesseau. This they did on their own responsibility, knowing that we were expecting nothing of the kind, but not doubting that we would instantly and joyfully ratify a contract so singularly favorable to our wishes. He must be a stubborn unbeliever, who will deny that here is a striking fulfillment of the promise: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." O, why are we not more instant and earnest in prayer, when it brings such marvelous returns!

This edifice is finely located as respects the vicinage, where most of the Americans in Paris reside. It is a beautiful Gothic structure of stone, built not many years ago, about a hundred feet in length, and about forty-five in breadth, and well fitted up for worship. It is the principal Protestant place of worship in the city. The price contracted for barely covers the original cost of land, building, organ, fixtures, communion-service, and whatever else pertains to the chapel; while the value of property there is so much enhanced, that the property is worth considerably more than the cost. Since the sale to our friends who purchased for us, more than thirty applications have been made for it. The stipulated price is £9,000, or not far from $45,000. One third of this sum is on mortgage at five per cent. Of the remainder, it is expected that $10,000 will be paid by the Americans in Paris, who had previously subscribed about half that sum, with a view to the erection of a building for the same purpose; and $20,000 will need to be remitted from this country. Of this last amount one half is already secured, and we are making great exertions to raise the other half, which must be accomplished at a very early day, or we risk the loss of this admirab opportunity which Providence has kindly and surprisingly put within o reach.

We hereby appeal most earnestly our fellow-countrymen to supply—t more promptly and spontaneously t better—the means of meeting this pa ment. Many have already respond most nobly to our calls. It remains be seen whether our churches conta as many more like-minded with thos

BELGIUM.

The priestly journals have so ofte repeated the idle tale, that every pros lyte receives a certain sum of mone (three hundred *francs*) on joining a evangelical church, as to procure fo the story very general belief among th ignorant Papists. The consequence i that the Protestant ministers receiv serious business-letters from partie professing a readiness to sell their co sciences for the proposed amount, an making inquiries as to the steps the must take in order to obtain it. Th number of nominal Romanists wh have no faith, and are ready to sel themselves to the highest bidder, is s great, that, if there were any truth i the priests' tale, all the grand churche and cathedrals of Belgium would no suffice to hold the venal crew. Evan gelical churches trade in no such mer chandise as this.

At Antwerp, a small but vigorous mi sionary station, recently begun throug the liberality of an American gentl man, was assailed, last January, by mob, who with great uproar broke int the little place of worship and did co siderable damage, breaking the fixture tearing up the Bibles, and threatenin the minister. The police, however, i terfered, and arrested eleven of th

rioters. Since then the worship has been peaceably celebrated, and with such increase of numbers that the place is far too small to accommodate them. Belgium enjoys full religious liberty, in law and in fact, excepting occasional violences fomented by the priests.

GENEVA.

The Evangelical Society of Geneva, a very efficient body, whose efforts are almost wholly bestowed on France, is accomplishing much good, especially by its "School of Theology." Why are there no Americans in that school? Quite a number of our young countrymen may be found studying at the Universities of Germany, where their poor brains, unless saved by miraculous grace, are almost certain to be sodden and coddled in the diluted theology and vaporous metaphysics of the Teutonic school. How much better would it be for them to seek their training at Geneva, in free Switzerland, with lake Leman and the Alps in view, and aided by the teaching of those noble champions of the truth, Merle d'Aubigné, Gaussen, and La Harpe. There, too, they could easily perfect themselves in the modern tongues, spoken all around them.

From a report recently received of the labors of the Geneva Society, we translate a few examples of the work of its colporteurs in France. Says one of these:—"I have visited many persons in the Commune of O——, and especially one Romish family I had visited before. As soon as I entered, the husband, who recognized my voice, for he is unable to see, said to me, 'Since I saw you, I have made some progress, thanks to God! I have always been mindful of the advice you gave me about prayer, and I no longer pray in vain repetitions.' His wife, who at first received me very coolly, listened at last with much pleasure, and made me promise to return often. After an interview of more than two hours, the husband told me, 'Now I understand this salvation by grace, and feel constrained to follow this way, with the help of the Lord.'"

Another colporteur, employed in a mountainous country in the centre of France wrote, not long since:—"If the Lord's laborer wishes for temporal pleasures, he will not find them here. It is the wildest portion of the Department, and the people are savage, and speak a dialect it is very difficult to understand. On Sunday a woman came to get her husband out of our little meeting, and poured the grossest abuse on him and on me. On the evening of the same day, I went into their neighborhood to hold a prayer-meeting. I went into their house, and spoke seriously to her. She told me that in future she would listen to no more of the slanders uttered about me; and added that she would be very thankful if I could give her children a few lessons in reading. I hope that her heart may be touched. That same evening her husband, children, and mother-in-law, came to our prayer-meeting." We are happy to be able to say that the efforts of this good brother are blessed in this country, so retired and so backward, where ignorance and superstition hold under heavy chains the minds of the poor people, so rough and difficult of access. But if there are such regions in France, there are also others, where, on the contrary, an extreme eagerness to hear the glad tidings is manifested, and the most cheering dispositions.

We give some facts, taken from the journal of a young colporteur:—"I have felt the most lively joy at St. C——, for it is delightful to witness the zeal of some of God's children there. They

met at the house of one of the brethren; but for more ample accommodation, they have hired a chamber for the purpose. They taxed themselves to furnish the place; and have put in benches, chairs, and a table. They are now praying for a revival. They have procured a little loan-library, as many of the world's people are desirous of reading our books. When I left St. C., the Lord led me through several villages, where I could not dispose of a Bible or any other book. Near St. Paul, I went up a mountain, where there were several flocks tended by shepherds. A woman came towards me, to whom I spoke of the love of Christ, and read some from the Bible. Her whole soul was affected. She *drank in* the words that fell from my lips. Her husband came up and asked her what she was about. She answered him that I had spoken to her as no one had ever spoken before. I kept on. He received the word with even more avidity than his wife. They made me go home with them, where I had to read to them again. Their son bought a Testament. They begged me to come once more, and they would get their neighbors together, who would buy many of my books. I went away full of joy. In another place I found, in a lonely dwelling, a poor widow with four children. She received the Gospel, and thanked me for visiting her. 'Come and see me often,' she said as I left her, 'I need instruction. We have a little food still. Partake with us. Come, come often.' Never have I found so many souls changed by the truth of God, as in this region. They love to hear the Word of God spoken: they love to read the Holy Evangel; though the priests forbid them to meddle with that *bad book*."

The Report of the Geneva Society requests prayers for one of its colporteurs who is dangerously ill. Completely exhausted, he was consigned to a hospital, where the Sisters of Charity, who knew his occupation, did not look kindly upon him, and left him in want of everything. He succeeded in making his situation known to the evangelist at C., who had him removed, and lavished his kindness upon him. This evangelist writes: "It appears that this poor man had not succeeded in selling any books for several days, which had never happened to him before. Whereupon he accused himself of idleness; and to punish it, he traveled eighteen leagues in one day, with a load of nearly sixty pounds, and all this without allowing himself time to eat. But the next day he was forced to take to his bed; and you may imagine what resistance the malady found in that iron frame of his. A horse, in his situation, would have died twice over. He is sixty-three years old." His sickness is a typhoid fever. He edifies all who are about him. He prays without ceasing. His soul is full of peace.

WALDENSES.

By a communication received from the "Waldensian Table," we learn that Mr. Decombaz, one of the zealous and faithful pastors at Lyons, in France, accompanied by his son, a graduate of the Theological School in Geneva, has visited all the churches in the valleys, preaching in each as they went. Their faithful and energetic labors have produced a good effect, and the whole population has attended the services with the greatest interest.

An itinerant evangelist was employed last year in visiting the more remote and less accessible parts of the valleys, and looking up the poor and scattered sheep, who, by reason of distance and

ther causes, do not regularly profit by the ordinary means of grace.

There have been some attempts at evangelization and colportage in the valley of Pragelas. The results are so far encouraging, that these efforts will be followed up as soon as men and means can be obtained.

At Pignerolo a preparatory work has been performed, which gives grounds for hoping ere long for sure and solid results. It is a very important place. As in the times of doleful memory it was the point whence issued plans and projects for the extermination of the Waldenses, so now it is the centre toward which are turned, in the most natural manner, the movements of such of that people as are constrained to migrate from their narrow valleys.* To inspire confidence, it was necessary to make a permanent lodgment here. The roof has just been placed upon a fair and solid edifice, which will contain a beautiful chapel capable of holding some six hundreds hearers, school-rooms, and quarters for the pastor and school-master.† During the year, a school has been kept open and preaching regularly maintained. The school-children and the attendants at the worship are mostly, but not entirely, Waldenses. In the environs of Pignerolo, many Waldenses, established as farmers, require schools for their children; and many fathers of Romish families are disposed to send their children to those schools. This opportunity will be carefully embraced, as opening a sure way by which an effective testimony may be rendered to the truth as it is in Jesus. Therefore an itinerant evangelist and some school-teachers will be sent to the province of Pignerolo, besides the minister in the city itself.

The station at Turin is not only the oldest, but the one which has thus far afforded the best results. Two ministers here spend all their time and strength. There are three services in their elegant church every Sunday, and regular meetings during the week. The pastors have helpers who, under their directions, hold small meetings, visit at their houses the weak and undecided, find out such as are sick, and ascertain the wants of such as call for aid. In this way the pastors are greatly assisted to a more intelligent discharge of their duty, and to reach many who otherwise would never hear the Word of God. They have also under their care three schools with their teachers; and also an evening-school for adults, conducted by a professor in the college, and numbering a hundred and fifty scholars, mostly Romanists. Some of these begin to read the Bible, and to be interested in the Gospel.

The evangelists at Turin extend their activity into the neighborhood. They have made missionary tours into the provinces of Ivree, Aoste, Bielle, and Novara. The pastor at Turin goes every fifteen days to Chieri, where there are some twenty Waldensian servants, and where some other persons have manifested a desire for evangelical worship. He goes every fifteen days to St. Mauro, where for more than two

* When we first visited Pignerolo, it was a market-day, or great fair. It was thronged with people. We saw hundreds of the Waldenses footing it homeward with their purchases. We then first noticed the slight difference in the frills of their stiff white caps, by which the Protestant women are distinguished from the Papists.—EDS.

† The school-master, or *regent*, is an important character in a Waldensian church. He is parish-clerk; he reads the Scriptures and liturgical responses in public worship, conducts the funeral-services instead of the pastor, besides attending to divers other duties.—EDS.

years the friends of the Gospel have kept up a regular service. A short distance from St. Mauro, on the other bank of the Po, is Settimo, where five or six persons read the Bible. One of these wished for a meeting at his house, and it was attended by a great number of people. A room was then hired; and the evangelist found the room, stairs, and court-yard thronged by about three hundred people, who listened in astonishment for more than an hour to the glad tidings of salvation. When he went again, the priests tried to excite the fanaticism of their people to break up the meeting; but the police intervened with effectual measures of protection.

There is at Turin a central depôt of Bibles, with a system of colporteurs, who have many difficulties to overcome. For a year and a half there has been a Tract Society there, with a fine religious book-store, in one of the best quarters of the city. The sales promise well. A religious newspaper, called the *Buona Novella*, is published there, and has commenced its sixth year.

The religious wants of Asti are such, that an unordained evangelist has been stationed there. He extends his labors as far as Alexandria. In this city there is a garrison of ten thousand men and fifty thousands inhabitants. There is an urgent demand for a minister there. An officer, some sergeants and soldiers, and many citizens, unite in this wish. At the last visit of the evangelist, quite a large apartment was crowded. For the present, the ministers of Turin and Genoa will take turns in visiting Alexandria. At Asti a silent work is going on among the veterans, who have retired to a sort of military asylum. A few of the inhabitants also have begun to love the Bible.

Piea is about three hours distant from Asti. Here, for three years, the friends of the Gospel, now numbering nearly fifty, have met for mutual edification. The evangelist from Asti, describing one of these meetings, says that several men, advanced in life, retired with streaming eyes; and others said: "We could have spent the whole night and all the next day in listening to the Word, without feeling drowsy or hungry." A countryman living between Piea and Asti requested a visit. He, his wife, and some neighbors, read a Bible which was brought home by a soldier returning from the Crimea.

The mission at Genoa has received a new impulse. The difficulties without number or name which had hindered the building of the church, have daunted the timid and the unstable. But all these difficulties are now removed, and the work is to go on without delay. A proper place has at last been secured to receive poor sick Protestants, who have heretofore been cruelly annoyed in the city hospitals by the nuns. The provisory chapel is usually full. There are three services on Sunday, and small meetings in different quarters almost every evening in the week. There are two good schools. The two evangelists are very happy in their work, in which God has given them precious encouragements as well as many trials. One of them has been sick nigh unto death. One who loved him much expressed great joy to see him recovering. "It seems that God would prolong my life, that I may consecrate it more entirely to his service." "But," said his physician, "it is working too hard before, that has caused your sickness." "Work too hard for Christ!" rejoined the sick man; "you talk like a physician, and not like a Christian."

The Faubourg of San Pier d'Arena has an evangelist who holds meetings and keeps school. The laboring class is

benefited by his endeavors, but it is a changing population.

Favale offers nothing in particular, since the defection of the two brothers Cereghino. This double falling away seems to have had one good effect, in leading the other converts to more serious self-examination. Latterly, a few new hearers have attended the meetings conducted by the schoolmaster, who seizes with zeal every opportunity to speak the words of salvation to all that will heed him.

Along the *Western River* of Savona to Nice, there are, in many small towns, souls who are sincerely seeking the Lord. Efforts have been made to procure an itinerating evangelist for this region. At Nice itself, where are many Italian refugees and sailors, the national language is the Italian; though many of the people understand French, which is also understood by most of the numerous strangers who resort thither for health. In the new Waldensian church, which has just been dedicated, two ministers preach regularly, one in French, and the other in Italian. There is a school for boys, and another for girls; and there are several small meetings in different places, as well as colportage in various forms. Much fruit is looked for from this field. The dissemination of the Holy Scriptures in all the Sardinian States, both in Savoy and Piedmont on the continent, and also to some extent in the island of Sardinia, is steadily pursued. The less noise that is made about it, the better it succeeds.

The most exact calculation that can be made at present, shows that at least *twelve hundred* persons have forsaken Romanism and attached themselves to the Evangelical worship; and among these, are *two hundred and sixty* who have become communicants.

From this summary of their operations for the last year, it will be seen that this famous little band, the Waldensian brethren, are actively pursuing their vocation as evangelizers of the Italian peninsula, and are constantly diffusing the leaven of the Gospel. In this good work an active part is also borne by some independent bodies of Italian converts, who are not toiling in vain.

ITALY.

A new paper recently established at Turin, "La Civilta Novella," has for its leading object the discussion of religious questions, with reference to *reformation*.

In the first number, after having spoken of a difference between Christianity and Romanism, it says, "Romanism has come at length to be the antithesis of Christianity, as it is presented in the New Testament, and by the fathers of the primitive church. Things cannot continue in the state in which they now are. The most devout and respectable priests, the most religious persons, all admit that quite too many absurdities have been introduced into Romanism, and that a change is absolutely necessary. Such a change is desired by them, and at the same time dreaded—desired, because they need it; dreaded, because they cannot avoid the presentiment that the disciplinary party may also take away some doctrines of the church." This new paper will advocate a separation of the Church from the State, "*liberty of conscience, of worship, and of speech.*"

Letters from Parma give some details of a curious scene, which transpired last month (December) in that city, in connection with the delivery of a sermon

in the Cathedral by some Neapolitan missionaries. It appears that the Archbishop had given them liberty to preach, and at the evening service they availed themselves of the privilege. Placed in a large chair, dimly lighted on two sides by flickering lamps, clothed in dark robes, which rendered it exceedingly difficult to distinguish them in the obscurity of the edifice, the missionaries addressed to the audience the most violent appeals, and at the same time the most grotesque, pretending to see what was then passing in hell and in purgatory. In proof of this assertion, there appeared to come forth from the place they occupied, a noise of whips, intermingled with diabolical groans, which ought to have convinced the most skeptical. In order to represent the sufferings of purgatory, the monks added to all that noise a frightful clanking of chains and the occasional flashing of blue flames.

Among other subjects, the preacher described the horrible death which awaited those who should die without being perfectly reconciled to the church, and without having received absolution from one of competent authority. As an example, he cited a woman who died some days before in that very city, (Parma,) and who, he said, was then suffering all the pains of the damned for not having received absolution. "Doubtless many persons here do not believe what I say," added the speaker, "but I hope that God will give me the means of proving the truth of my assertion." These words were followed by some moments of silent prayer, during which the assembly, as one would suppose, awaited with anxiety the result. The monk resumed his speech, and cried with a loud voice—"Catherine, Catherine, where art thou?" A voice with an accent of agony replied:—"In hell!" The citizens of Parma found that kind of preaching a little together too exaggerated. Some of the women fainted, but the greater part, having come to pray, expressed themselves in murmurs. They hissed the missionaries, and the Government urged the Archbishop to interfere and forbid the renewal of the scandal, which he did.

It is also stated that while these missionaries were hissed at Parma, in Tuscany they profaned the churches with their pasquinades without opposition. In a town in the province of Pisa they have enacted all sorts of eccentricities, and made fools of the people. In some instances they have gone so far as to take those peasants who absent themselves from church, by the ears, and lead them there in the most brutal manner: they assume the right, also, of interfering in all the domestic affairs of the people.

Gioberti, in his *Reformation of the Catholic Church*, says: "The Catholic priests are going on in the same way as the Greek and Russian. They are becoming inefficient, losing the knowledge of the times and the direction of men and things. Evil comes *from Rome*. Want of life is the worm which consumes modern Catholicism. It is much worse than heresy or schism. These are bad diseases of which a strong body can be healed; but the other is a chronic ill which brings in death."

When Papists in a Papal country speak thus, there is a little hope of change for the better.

ROME.

The present Pope has for many years desired to have an army of his own; and from present appearances his hopes

are in a fair way of being realized. "His Holiness," since he claims to be the head of the church militant, delights himself of late in military pastimes. In this, and other ways, he often rises above the traditional prejudices of his position, and breaks the bondage of etiquette with which the ages have surrounded his pontifical throne. He has lately given new proof of this kind of independence, by mustering himself five battalions of Roman infantry; an event which has not happened in modern times, though it has been common, some ages ago, when martial Popes, like Julius II., wielded with equal vigor the sword and the cross. These five battalions, under the direction of a Swiss colonel, had one morning been through the motions of a mock fight. The soldiers afterwards bivouacked and dined; and when about to resume their arms, they saw the Pope's *avant-courrier* approaching the camp, followed by the train of "His Holiness." In a moment the soldiers appeared in good order, kneeled down, and Pius IX. gave them his blessing, and went on foot among the ranks with his customary train and staff.

Having concluded the inspection, "His Holiness" expressed a wish to see some exercises by the troops. In order to see better, he placed himself before the ranks; and although strongly urged not to occupy such a dangerous position, he refused to retire to the rear. When he returned to his carriage, he expressed his great satisfaction to the officer, and left the soldiers very much gratified with his visit.

Notwithstanding all the efforts of the Pope to gather an army of his own, there is no probability of his being able to convince Napoleon III. that he can govern the Romans without the help of a few thousand French soldiers.

CANADA.

The mission at Grand Ligne, in reporting for the last year, gives the following summary of its doings:—

"The result of our labors, under the blessing of God, may be briefly summed up as follows: During the eleven months elapsed since our last Annual Report, twelve Roman Catholic families have left the Roman Catholic Church to embrace the Word of God as their highest religious authority, and the rule of their life and conduct. Several members of those families have found peace and joy to their souls by a lively faith in the Redeemer, and have become members of the true church of Christ.

"Ten persons have made a public profession of their faith by baptism, and a few others are candidates for the same ordinance. Our colporteurs have found an easy access to a large number of newly well-disposed families. We have had discussions with priests, *vivâ voce* and through the press, and have been thus enabled to explain once more to thousands of our fellow-countrymen, that our aim is not to destroy religion, but to build it on the model given us by the first apostles of Jesus."

They farther state, that with considerable yearly additions to the Protestant ranks, their number has remained nearly the same for the last ten years. This is owing to emigration to the United States and elsewhere. It is said, that "it is pretty well ascertained that about 200,000 French Canadians are now residing in the Union: of these, many are Protestants from our own field of labor, and we should not be far from the truth in saying that one half of those who have become Protestants by our instrumentality have gone to the States, or to the upper part of Canada. In one year alone, not less than fifteen Protestant families have left one section of our missionary ground for the neighboring country. It is natural that those who, by their religious convictions, suffer in their family relations

and in their business, should go where public opinion is in their favor. These Protestants and Christians are not lost to the world: they go to swell the number of those who take the Bible for their rule of conduct."

VALLEY OF THE AMAZON.

DEAR SIR:—In my last letter, I noticed the feasts of the "Crucifixion" and "Santo Benedito," and might multiply them without end; but that would only be a useless waste of your valuable space. I will therefore pass over their "fun and frolic," and give you a few items of the more serious parts of the padres' duties, in managing the people committed to their care, both civilly and ecclesiastically; for in very many of the towns and villages of South America the officiating priest fills several offices; such as sub-prefect, military commander, tax-gatherer, sin-pardoner, etc.—as well as always being the special agent for the "Madre de Dios."

I will only give you a few of these as a specimen of the whole, and will mention them as they occurred, without classifying them. This may make rather a "mixed batch," but may perhaps interest your readers.

[Here comes a paragraph describing a shocking instance of the abuse of the confessional, wherein the guilty parties, a priest and a female penitent, first covered the picture of the Madonna and Child with a cloth, and then turned the pictures of the other saints with their faces to the wall. Alas, for the blended hypocrisy and superstition, which would blush to do in the presence of unconscious pictures what they are not ashamed to do in the sight of that Holy One whose "eyes are in every place beholding the evil and the good!" The necessity of excluding this paragraph from our pages, though it is expressed with the greatest propriety and delicacy, is another instance of the truth of a remark we have often had occasion to make; namely, that Rome's corruption is her preservation. This may seem like a paradox; nevertheless it is true. A *full* exposure of the iniquitous mysteries of the confessional no decent community could endure. And because it cannot be exposed, the confessional and all its concomitants must be tolerated. If we cannot convict a murderer without digging up the corpse of his victim; and if he so poisoned that victim that the corpse cannot be exhumed without spreading abroad a deadly pestilence, we must let the murderer go at large. The moral miasma of the confessional is death to the soul. Let not a breath of it escape to pollute the air!—EDITORS.]

When feasting, frolicking, and confessing will not keep the unruly flock in order, the padre will resort to various kinds of punishment, such as the stocks, the rod, the cat-o'-nine-tails, etc. On one occasion, where the priest, in addition to his numerous other offices, was store-keeper and bar-tender, upon his return from the altar, one day, where he had been saying high mass for the repose of the soul of one of his housekeepers, found that another female *attaché* of his household had pulled the cork out of a demijohn of *aguadiente*, and inhaled "vapor" enough to make her dizzy-headed. Her punishment was a good thrashing with a bunch of rods, when she kissed the hand that laid it on, and walked off to her kitchen duties as though nothing had happened.

In another village where I was staying for a few days, I took up my quarters at the *Governor's* house, who was also the priest, the judge, and the jury. There I witnessed two regular trials before him. One was for theft; the other for getting drunk and having a "free fight." The thieving was in this way: One Indian, who was called off

as a *paddler* with a trader's canoe, had deposited two *varras* of cotton cloth with another Indian for safe-keeping until his return; but before his return his friend had disposed of the cloth: hence the trial. After the Governor had heard the evidence, *pro* and *con*, he decided that the delinquent should receive from the complainant *thirteen stripes* on the bare back with the Governor's four-legged strap—an instrument that represents the *four persons* of the godhead—the *Trinity* and the Immaculate Virgin! Sometimes the individual only offends one, two, or more of the sacred persons. In that case the leg of the strap that may not have been sinned against is pulled up and held in the hand, and the others only are used. In the present instance, however, they were all sinned against, and consequently all used. The whipping was performed in the *court-room*, which was the Governor's parlor. There is a beam placed across the room overhead, from which a rope hangs with a noose on the end, into which the criminal, without any further order, inserted both his hands. The other took the sacred instrument of torture, and very deliberately laid on the specified number of stripes. In justice to the Indian, I must say they were very lightly put on. As soon as the criminal's hands were released from the rope, he walked up to the one that used the "cat," and kissed his hand. Hereupon they both wheeled around, and knelt before the judge and both kissed his left hand. They then got up, and went off together laughing.

The second trial now came on, which was for the drunken row. There were five persons concerned in this. One, however, had not been engaged in the brawl: it took place at his house, and he had made no efforts to prevent it; therefore he was deemed as guilty as the others, and tried accordingly. After a fair, full, and impartial investigation of all the circumstances, without even the plea of "MORAL insanity" being put in, the sentence was that they give each other *twenty* lashes on the back, over their shirts. One poor fellow having no shirt, he was generously offered the loan of one by one of his fellow-sufferers, which he readily accepted. The instrument used on this occasion was a different one from the first, being a twisted raw-hide. I inquired the reason of this, and was informed that the crime was one in which the Diety was not interested: it was only an offense against the Governor and the "lower law." A different rope was also thrown over the beams, and the process gone through with just as the other had been; when they all kissed the Governor's hand and departed, after being informed that each of them must bring in, forthwith, a "*zandia*," (watermelon,) as the cost of court. Thus ended two trials in the town of Chasuta, on the Upper Amazon.

There are numerous convents and nunneries, as well as hospitals for the "Leprosos," on the Amazon—all supported by the supreme government, and generally well filled with inmates. The poor wretched lepers are disgusting objects to look upon. The morals of the people, as well as of the priests, are none of the best, throughout this vast valley. But, notwithstanding this, here is one of the best and most accessible fields for the distribution of the Bible and other good books, as well as for the living teacher, that I know of anywhere. I had not the slightest obstacle thrown in my way while in that region, but found all anxious that the "Christianos de Americana" would come over and help them. They have a very exalted opinion of the wealth, liberality

intelligence, and growing influence of the United States. Shall we disappoint them? or will we go to their help against the mighty, the "man of sin," and the harlot that sitteth upon many waters, arrayed in purple and scarlet color, drunken with the blood of the saints and martyrs of Jesus—even Babylon the great, the mother of harlots and abominations of the earth? Who will respond to their call?

Yours truly, R. N.

HOME FIELD.

ROME EXULTANT.

In view of her conceived position and prospects in the United States, Rome is now exceedingly joyous. This is manifested in private conversations, in pulpit harangues, in newspaper articles, and in various other ways. Whether there is sufficient ground for all that she feels, and does, and anticipates in this regard, must at present be a matter of opinion. That she has a warrant for some portion of it, we must admit, and time will probably show whether she is justified in all of it or not. For the happiness of the future, we must hope that there is some mistake in her reckonings. Indeed, we are sure there is.

But it is a notable fact, whose practical bearings merit careful consideration, that while very many Protestants of different denominations put away from them all anxiety, care, and effort, upon the Roman Catholic question as relates to this country, and are confident that no encroachments have been made by Papists upon the inheritance derived from the Pilgrim Fathers, and that no part of it is in peril; the Papal hierarchy is in ecstasies on account of the foothold they have gained, the rapidity with which the Romish system is spreading itself throughout the republic, and by various modes of operation has succeeded so often in defeating the people, in respect to objects which are characteristically Protestant.

These widely different and diametrically opposite views and feelings naturally lead to different lines of conduct, and consequently we see in extensive Protestant communities—and churches, too, in some places—a cold indifference to the subject; a practical inactivity, if not decided opposition, in relation to evangelical efforts connected with it; while in Papal communities there are observed a sleepless vigilance, self-sacrificing, pains-taking, and persevering labors, to keep possession of every advantage which has been ever gained, and also to secure additional acquisitions.

These opposite lines of conduct must necessarily have their appropriate and natural effects. They do have them. The Papal system is profiting, and the Protestant is suffering by them. The Romish priesthood and press are rallying all their forces and bringing their concentrated energies to bear on their great object, and are making steady advances; while Protestantism is occasionally yielding some of her numbers, and of her long-established usages and cherished objects, to the demands of the enemy.

A few years since, the Papacy was so commingled with the common mass

of Americans, as to attract no special attention in distinction from others. At this date it is comparatively a separate community amongst us, and it holds connection with our citizens at no more points than are necessary to the purposes of the Propaganda, and are necessitated by the force of circumstances. With the progress of time this becomes more and more manifest, particularly in the development of its policy, the tone of expression, and the measures employed for the accomplishment of its purposes.

It would be well if that portion of our citizens who profess to see no cause of solicitude or of action in behalf of evangelical Protestantism, would open their eyes to the things that are passing around them—if they would consider, too, the history of the past, in regard to Romanism, in the countries of Europe or the countries of this continent. It would be better still if, in addition, they would consider the Bible's representations of the character and ultimate destiny of the system. Such a course, we are sure, would overcome their feelings of security and indifference, and bring them into active coöperation with their brethren for the maintenance of evangelical religion in the land, and for the deliverance of those who have fallen under the power of that system (the Papacy) that is seeking its destruction.

But we were speaking of the jubilant feelings of the Papists in relation to the state of things in the United States. In another place in this number, we have recorded their depression, on account of their prospects in Mexico and the countries in South America formerly under the Spanish government; but in our country they regard their cause as decidedly in the ascendant.

As indicative of their views and feelings, we subjoin a few extracts which we clip from an article recently published in the Metropolitan Magazine, Baltimore, and which was reproduced in Archbishop Hughes' organ in this city, the Freeman's Journal, of the 21st of February last. The writer is discussing what he denominates "The Catholic Question in America." He takes a range, of course, suited to the object in view; and to assure his readers of their present improved position, and to bring them into sympathy with himself against citizens who perhaps surround them, he says:—

"We feel that, as Catholics, we have just passed through a persecution in this land of constitutional equality of rights. Summoned before the unconstitutional tribunal of public opinion, our faith, our principles, and our morals, have been made the theme of discussion in places heretofore strangers to such subjects. Thus we have seen on the floors of Congress and other legislative bodies, at the hustings, and in the popular assemblies, the spectacle of religious controversy, and, what is yet more strange, we have seen Protestants entering the lists, with ardor and party zeal, in defense of Catholic faith and morals, against the attacks of their fellow-Protestants. For a time, throughout the length and breadth of the republic, the Catholic Question has been the question of the day. And the Catholic body of the country have, in spite of themselves, been made the object of deep interest and solicitude with the rest of their countrymen. Insult and proscription have been for a time our lot; but the crisis, so far as it was a persecution, has passed—the verdict of the American people has been rendered, and the Church is free."

We have no apology to offer for violence or persecution; but would it not have been better, as more in accordance with the truth and facts in the case, if the writer had reminded his readers that the largest liberty has always been accorded in this country to all religious

denominations, and to Romanists no less than to others—that if they had suffered in any respect, *their aggressions* had had a great deal to do in causing it, and in no instance had the government, or the nation as such, approved of it.

The Romish communion was "free" before, and it is free still. And it is now no more nor no less "free" than it ever has been in our country, and no "verdict" has been rendered by the people in respect to it different from their original principles and views. The statement of the writer we must regard, therefore, as extremely unfortunate, as it is calculated to mislead the ignorant and incautious, and to excite distrust in those who know the facts in the case and understand our national policy and laws.

Concerning the responsibility in regard to the future of the nation, and the esteem to which the very name of their party has suddenly risen, the writer says:

"It seems to us that a fearful responsibility rests upon the present generation of Catholics in this country. The occasion, and the country, present a peculiarly favorable opportunity for the church to make an impression upon the American mind and character; and it now depends upon her children to determine whether the recent persecution shall eventuate in weal or woe. The close observer can but perceive the present favorable turn in our fortunes. It has not only ceased to be esteemed a disgrace in this country to be a Catholic, but in many respects there is a prestige of distinction in the potent name of Catholic, a name which the sects themselves are anxious to share with us. Thus, though the persecution has ceased, the public interest in us which it aroused has not abated, and we are still the objects, not only of interest, but of solicitude in this country."

Self-reliance, and a good opinion of one's position and parts, contribute a good deal to success. The line of talk here exhibited may therefore serve an important purpose in this particular. But we think that several of its disclosures will take the great body of our citizens by surprise. We notice it, however, that they may be apprised of the views entertained by their neighbors of the Papal connection, in relation to their "making an impression upon the American mind and character"—to "the prestige" that has suddenly gathered around "the potent name of Catholic," and to Protestants desiring to enjoy that name.

It is true that some of our citizens, from various considerations, have associated themselves with the Papacy; but there is yet too much general intelligence, too much scriptural knowledge, and too much deference to the divine authority of the Bible, among the people, for them to cherish a desire, as is here represented, for the puerilities, absurdities, and Pagan ceremonies and blasphemies, which are mixed up with and are inseparable from the Romish religion. And we are sure that vastly many more leave the Romish ranks and unite with Protestants, than go from the Protestants to them.

It is true, also, that there is in the nation a deep feeling of solicitude and of interest in behalf of the Papal population. But it is not of the kind intimated in the extract. It is earnestly desired that priestly influence for evil may cease to exert its power over them, and that they may embrace the religion of the Gospel and be saved. It is an interest of evangelical and Christian character.

In regard to the mode of their operation in attaining the end in view, it is added:

"We propose no sudden, spasmodic, or even extraordinary means. The great means

we propose, are the culture and fostering of a purer and healthier tone of Catholic sentiment among Catholics themselves. In the proportion that Catholics become more thoroughly Catholic, will be the success of their efforts in this good cause. Believing, as we do, that the increase and diffusion of the Catholic element in the country are destined yet, with the blessing of God, to save it, we prefer above all other means, those which tend to the increase and diffusion of that element. And to promote this, the work must commence at home; for we confess there is room for improvement there. By first becoming thoroughly Catholic ourselves, we may then think of infusing Catholic sentiments into others."

We have frequently insisted that Romanism in its true form and proportions was not exhibited in this land. Here is a confirmation of our statement. The way seems now prepared, in the view of Romanists, for its fuller development; and if the plan is carried out, and Romanism is illustrated in its true spirit and forms, as seen in Spain and Italy, and other purely Papal lands, it will not be difficult, we think, for our citizens to be persuaded, with us, of its anti-scriptural and ruinous nature, instead of sacred and conservative character. If it must be in the land, then we wish to see it in its true form, and we sincerely rejoice in the prospect (though we can hardly hope for it yet) of being relieved from the exhibition of the *false show* under which it has so long appeared, and by means of which it has done so much in deceiving the unwary and acquired the largest portion of its present attainments.

We close these extracts with the following, which for stupidity, misrepresentation, unblushing impudence, and the inculcation of gross idolatry, must hold a distinguished place among writings of its kind; and we should regard the writer as demented, and consequently irresponsible, if we had not some knowledge of the workings of the Romish system. We have, however, seen something of it before. How false the intimation in the expressions, "the wreck of faith among the sects!" "the development of puritanism into infidelity in New England!" How gross the idolatry in the tribute offered to Mary! How stupid to look to idolatry and blasphemy as a means of public welfare! What salvation Rome would bring to our land! But her subjects are now quite buoyant with hope, and they are laying out their wisdom and strength for the conversion of our nation. Will they succeed? We beg our Protestant readers to examine the position they occupy and the sentiments they inculcate. Let us be up and active, and not weary in well-doing. But read this extract. Here it is:—

"Every Catholic, in these our days, should feel an especial attachment and devotion to that blessed dogma whose definition in our day has occasioned joy in heaven and in earth,—that of the Immaculate Conception of the ever-blessed Virgin Mary, the Mother of God. These are, as we conceive, the glorious characteristics of sincere, zealous, and consistent Catholics. These blessed dogmas we commend now, and for ever, to the special veneration and love of all good Catholics. They can but exert an ameliorating influence on American life, amid the wreck of faith which we observe among the sects. This country must be saved and made happy, free, and great, by the conservative elements of Catholicity, as the only principle that can reconcile authority and liberty, check the unruly passions of the human heart, and preserve in all their rights, and in their distinct and respective spheres of duty and of action, the three great elements of Christian civilization,—the individual, the family, and society. No other moral or intellectual power can remedy the social and religious evils, flowing from the development of

puritanism into infidelity in New-England, no other possesses that immutable principle of unity, and that universal or Catholic spirit of charity and love, that can reconcile the animosities now so unfortunately alienating the members of our national union from each other. Whatever may be his views of dogma, the enlightened statesman can but perceive that in the Catholic Church there resides that principle of order, which is 'heaven's first law;' the principle peculiarly required to check the prevailing evils of the day. But the force, the efficacy, with which these truths will be felt and appreciated in the country, will depend upon the sound, the healthy, the thorough Catholic tone prevailing among Catholics themselves."

A THEME SUGGESTED—AND A CALL FOR AN AUTHOR.

An outline of a book believed to be called for by the state of things in regard to the subject of Romanism in our country, was recently published by the Rev. Dr. C. B. Parsons, of St. Louis, Missouri, in one of the newspapers of the Methodist Church, South. A friend has recently forwarded the articles to us, as they appeared in the paper referred to, with a view to the wider circulation of the proposition, and with the hope that some Romish prelate or priest may see it, and be induced to prepare the work; and if not, that Protestants may see in the theme, and the suggestions associated with it, the nature of the Romish system of religion.

We think a book of the kind proposed, ably written, and not too large, would do good, especially if it should obtain a wide circulation among Romanists. But "who will write it?"

We have not room for the entire articles sent us, but submit them somewhat abridged, retaining the ideas and phraseology of the writer, as far as practicable. The title of the book wanted, Dr. Parsons gives thus, viz:

"PAGANISM RESTORED IN THE NINETEENTH CENTURY: AS EXEMPLIFIED IN THE ACCIDENTS, THE FAITH, AND THE WORSHIP OF THE ROMAN CATHOLIC CHURCH."

He says:—"A work well produced, on the above subject, as regards its literature and its 'putting-up,' and carefully guarded in reference to its facts and details, would so address itself to the public, as an exponent of the present state of things, as to meet a ready and wide circulation. Now, who will prepare it for the press? We especially invite the attention of our Roman Catholic friends to this subject—there is a speculation in it. Such a book from the Papal press, and bearing the 'cross' of some endorsing Bishop, would 'take,' especially if the Pope would add his signature to its recommendation.

"As we have suggested a *title*, we will also set down a *table* of contents for the work; so if any one shall feel disposed to essay the task of writing the book, he may have the benefit of our thoughts on the subject. Let the following be the draft of the work:

"CHAPTER I.—*The basis of Roman Catholic Idolatry, identical with Paganism.*

"1. *The Image.* It is notorious that the celebrated image of St. Peter, in the great Cathedral at Rome, is not the image of the apostle, but of Jupiter, taken from the heathen temple of that venerable god of the Cæsars, and set up in the great church called St. Peter's, as an object of popular religious adoration. Who it was—what Pope or priest—that stole the statue from its original place, and imposed it upon the world as the image of the brave old Galilean fisherman, probably could be obtained for the book from the Pope, or from some of the holy fathers of the church. The history of the transaction would be exceedingly interesting. The heathen god was not destroyed, like his fellows—he was in better luck. It was *his* good fortune to be removed to a higher pedestal, and receive a more elevated homage—to have apostolic baptism conferred upon him, and

e worshiped in a *Christian* church—or ne bearing that name.

"2. *The Chair of St. Peter.* This singuar relic, from which the Pope receives is *infallibility*, and whence, ex-cathedra, he sues his *bulls*, is concealed in a case-work f brass, to prevent the vulgar eye, it is ikely, from looking upon the old fisherman's seat. But when Garibaldi, that noble artyr to liberty, unsheathed the sword of atriotism, and for the time drove his infalble highness into exile, some curious antiuarians had the presumption to unlock the asing and look at the chair. A very eleant and elaborately carved chair, highly rnamented, and inlaid with twelve magnifiently wrought tablets, met their view. But las! the engravings upon the ivory tablets old a tale of imposition equal to that of the tolen statue. It is the imperial chair of he Cæsars, transformed into the humble tool of the old fisherman, and vested with nfallibility. Now, how it came there, and rho removed it from the capitol, would be n interesting matter for the book to exlain—interesting alike to both Roman Catholics and Protestants. Here is the oundation of the system of 'Paganism Restored.'

"CHAPTER II.—*The Bible concealed and ignored, and the Word of God substituted by Mythological Superstitions and Ancient Fables.*

"The necessity that the Roman Catholics should proscribe and banish the Bible, will be clearly perceivable to the author of this book, from the fact that the Word of God proscribes and condemns idolatry. The paganism of Cæsar could not be sustained by the Bible, and was as likely to fall under its condemnation in St. Peter's and the Vatican, as in the Capitol and the Temple of Jupiter. Our author will show conclusively, in this book, that the Romanists are no more to blame for substituting a gospel of their own manufacture to suit their purposes, than the Mohammedans were in doing the same thing substantially to suit theirs. The book will therefore contain a defense of the Papal proclivity for destroying the sacred Scriptures, not upon the basis of justification in truth and righteousness, but upon the basis of the consistency of evil. This, of course, it will be shown, had to be proceeded with very cautiously. The work of making a new gospel, constructed of the odds and ends of fanaticism, founded upon the fables of the fathers, and seasoned with those spicy figments, simony, purgatories, and indulgences, will, of course, occupy a space in this book. It would be the business of the author of 'Paganism Restored' to show, that so far from there being anything strange in this fact that the priests were ignorant of the Bible, it was both consistent and right. What use had the priests for the Bible, if they might not teach its doctrines? It was wise, therefore, for the hierarchy to hide away the Word of God, and keep it from the knowledge of both priests and people. The safety of falsehood demands that truth be kept from sight. Upon this rests the hope of Roman Catholic Paganism. There are two works which we recommend our author to consult in the preparation of this book, especially if he be a Roman Catholic priest—Gideon Ousley's 'Papal Novelties,' and D'Aubigné's great work on the Reformation. These books will be excellent helps to him, in the way of facts and dates.

"This chapter should show, also, the harmony of progress in the uprising of the system from its idolatrous foundation, as set forth in chapter first. This, we have no doubt, will be strictly performed, if some priest or bishop largely experienced in the works and ways of hypocrisy and deceit, and well versed in the philosophy of the institution of Roman Catholic Paganism, will undertake to furnish the work. 'If any man preach any other gospel unto you than that you have received, let him be accursed.' Gal. 1 : 9.

"CHAPTERS III. IV.—*Christ substituted by the Wafer, and the office of the Holy Ghost given to the priesthood—A new Christ—New source of pardon for sin, etc. etc.*

"As another gospel had been prepared, with rules and requirements in agreement with the new-named idolatry; as a matter of course, they must have another Christ, also, made to match. The Christ of the old gospel could not answer the purposes

of the new, as the faith and practice taught by him would be in direct antagonism with this Pagan order of things. The true Christ being dismissed from the system, and the wafer placed in its stead, the atonement, in its true power and merit, was of course lost sight of and rejected. There was no need of it *then;* so with the Bible: it was unceremoniously thrown overboard to make room for another figment of the system—another priestly invention. This will make an interesting feature of the book, to show, as our author will be sure to do, how, in order to deceive the people, and to make the Paganism they reared be received as the true Christianity of the Bible, the *name* of *Christ* was retained only, while the substance of Christ—as if to cast ridicule upon the reality—was reduced to a *wafer.*

"THE HOLY GHOST IGNORED.

"With the statue of Jupiter as an object of worship, a fable-made gospel for the truth of God, and a *crucified wafer* for a Savior, the question would naturally suggest itself—what sort of a Holy Ghost did they need and invent to suit the plan? There might be many reasons rendered by the author of this book why this office of the Holy Ghost was not given to an image also, but was retained by the priesthood among themselves. This was the capital part of the scheme, and was not to be given up. The delicacies of the confessional, for instance, would all be lost upon marble, wax-work, or '*papier-mache.*' In order that *absolution* and its antecedents might be enjoyed, real flesh and blood were necessary—a genuine manhood was required. Auricular confession, ghostly communion in the flesh, and many other figments of the scheme, our author will modestly treat of, being careful not to reveal so *little* of the truth as to leave the mind in ignorance, nor so *much* as to disgust the moral sense.

"CHAPTER V.—*The head of the Image brought forth with shoutings, etc.—The Immaculate Conception—God dethroned—The exaltation of the flesh—The conclusion, etc.*

"The image of the Romanists was incomplete until the final settlement of the dogma of the immaculate conception, and consequent assumption of the Blessed Virgin. The work will show that the adoption of this dogma, which was rejected as foolish by one of the old Œcumenical Councils, has settled the whole matter greatly to the satisfaction of all true idolators. The head has been 'brought forth, with shoutings unto it.' A '*Te Deum*' has been performed, and Mary has been exalted to the throne of the universe as queen of heaven. Jehovah has been dethroned in order to make room for her. In elaborating the identity of the system of monstrosity, our author will find great help in consulting Dr. Wentworth, the celebrated Eastern missionary. The Doctor says of Romanism, in one of his recent communications, as it exists in Asia:

"'This European heathenism flourishes alongside of the Asiatic, which so nearly resembles it in all its forms, that it is hard to tell which is the parent and which is the child. Budhism has all the paraphernalia of the "mother of abominations," even to female musicians, a celibate priesthood, with shaved heads and surplices, monasteries, altars, incense, candles, vigils, prostrations, saints' worship, and so on. That terrible element of power, auricular confession, is absent, and hence the Budhist priesthood has infinitely less influence with the people than the Romish.'

"The peroration of this work might be left to the author's own taste and judgment of propriety.

"Now, having made out the programme of this book with singular sincerity of purpose, the question recurs—'Who will write it?' Neither Brownson nor Bishop Hughes would do, we should think, because the people, it is likely, have not sufficient confidence in them. The Pope might select some one, perhaps, or he might do it himself, which would be better. Whoever *does* undertake the task, however, let it be well done."

LECTURES IN BUFFALO, N. Y.

The Rev. Mr. Leo, who has labored in Buffalo recently, has sent us the following reports, viz:—

"From the first, the ministers and other brethren there interested themselves very much in my work, and by their co-operation I was enabled to commence and prosecute my labors to great advantage.

"The lectures were all delivered in Kremlin Hall, one of the largest public halls in the city; and to the close it continued to be filled by a large and respectable audience of several hundred persons, among whom about *three hundred Romanists attended at each lecture.* These are among the most intelligent and independent of that class in Buffalo. In vain did the priests, with Bishop Timon at their head, attempt to prevent those honest inquiring minds from attending at the discussion of the doctrines of their church: Timon himself was forced to take up the subject, as he did in a Jesuitical lecture entitled '*Mere man has no power to forgive sin.*' But Rev. Doctor Thompson completely exposed the Bishop's sophistry in a most able discourse delivered in his own church before a crowded audience, in the course of which the papal prelate cut but a sorry figure in the hands of the Protestant presbyter. But no wonder. For you must be aware that this Bishop Timon's great talent consists not in preaching or practising the Gospel of Christ, but in cursing folks, and hurling '*the major excommunication*' against even Roman Catholics, who refuse to place their church-property in his hands, according to the express requirement of canon law.

"The attendance, on the part of the Romanists, on my lectures continued to increase to the last. With many of them I conversed often in public and private concerning the doctrinal errors of their church, and the 'better way' revealed in the glorious Gospel of Christ. The German Romanists are far more numerous than the Irish in Buffalo. During the whole course, the utmost decorum and attention prevailed among those present on these occasions.

"I feel encouraged in view of the work already done in Buffalo—in view of its feasibleness everywhere in our land, if we be but sustained while engaged in performing this work. At the conclusion of my work in B. the ministers and other good brethren expressed in public meeting their warm commendation of the Society and its lecturer, in the resolutions which I enclose:"

By a communication printed in the daily papers in Buffalo, it appears that the interest of these lectures deepened to the close of the course, so that the hall was packed at last "to its utmost capacity," not a few of the attendants being Romanists, on whom a very happy impression must have been made.

At the close of the last lecture, the meeting was called to order, and, on motion of Rev. Dr. Chester, Silas Kingsley, Esq. took the chair. Rev. Dr. Thompson offered the following resolutions, which were unanimously and enthusiastically adopted:

"*Resolved*, That the course of lectures on Romanism, closed this evening, by Rev. Mr. Leo, has been to us who have attended upon it, a source of very great entertainment and instruction.

"*Resolved*, That we entirely approve of the manner in which Mr. Leo has conducted his discussions; that we have been charmed with his entire freedom from all controversial bitterness and rancor, and with the perfect fairness which he has observed in stating the positions and treating the arguments of his Romish adversaries.

"*Resolved*, That in our judgment such lectures, so delivered and so enforced by the plain declarations of Holy Scripture, are eminently adapted to impress the mind of Catholics, and greatly to benefit all such of that class of our fellow-citizens as can be induced to attend upon them.

"*Resolved*, That we approve of the course of the American and Foreign Christian Union, in sending out Mr. Leo to deliver those lectures in all our principal towns; that we sympathize with that Society in the great work to which it is devoted, and heartily commend it to the confidence and friendly support of all Protestant Christians.

"On motion, it was resolved that these resolutions be published in the several daily papers of this city."

GERMAN MISSION IN CINCINNATI.

The Rev. Mr. WINNES, who labors among the Germans in Cincinnati, Ohio, and is collecting an interesting congregation there, in a recent report thus writes:

"My first Report this year will give you some account of the past month's labor. I must say, my going over into the new year was a sorrowful and dark one; but thanks be to God, our heavenly Father, that we are led out of those troublesome days. We had a man in our congregation that began to lead a bad life: he had once been intemperate, and he fell back again into his bad habits. We often exhorted him, but to little purpose, and then at last we were constrained to exclude him from our connection; and now we have peace in the congregation again, and I must say it seems as if a new blessing from above is upon us.

"Yesterday we had a blessed day: twice a fine congregation and a large Sabbath-school; also my prayer-meeting and Bible-class, and Thursday evening service are well attended. Though it looked so dark in the beginning of this new year in my mission-field; so hopeful is it now, that I may say I work with great joy in preaching and family visiting, and I feel that new strength is given me to work.

"In my family visits among the Romanists, I have had blessed hours this month. Let me first give you an account of a half-day's labor:

"I made a recalled visit. The first I came to was an old Roman Catholic woman, whom I saw before a few times. She received me very kindly. I spoke with her about her salvation; how she could be saved alone by faith in Christ crucified, and that she must put her hope alone in him. She listened with tears, and said: 'I wish that you could lead all that are in error into this true way. I feel that I can build my hope of salvation on nothing but on Christ. The priests and Pope cannot help me.' I read a chapter, and prayed with her. Her heart seemed deeply affected.

"In the next family I had a conversation with the husband about the new birth, as represented in the third chapter of John. To my question whether he was born again, he did not know what to say. At length he said: 'I go once every year to the priest and confess my sins; is this not enough?' I said to him, 'Do you think you can deceive God by your cold and unfeeling confession to the priest? I fear you never was sorrowful for your sins.' He looked downcast, and I said kindly to him, 'May-be you lead a bad life, swear, and do many bad things.' Then I spoke about the last judgment, and how he expected to appear before God if he were not born again. The tears came in his eyes. I requested him to read the New Testment which I had given to the family before, and went on my way.

"I came to an American house. I found that the woman was before a Protestant, and her parents belonged to the Methodist church, but she had gone over to the Romanists. I asked her how this came. She said, 'My parents died early, and so I was thrown out upon the world without much learning, indeed I learned not to read; and in the place where I worked I had not time at all to go to the church. Once I was sick, and a Roman Catholic girl read prayers to me, and from that time on I went to the Roman Catholic church.' After my conversation, she promised to me to go to the Methodist church again.

"I went to another family—it was Roman Catholic. The woman accepted a New Testament. In the last Roman Catholic family I visited, I found the husband reading in the Bible. It was a most blessed visit. The parents promised to send their children to my Sabbath-school."

"With two old Roman Catholics I had a long conversation. Before I left them, I read a chapter and prayed with them, and gave them a little money because they were poor. The old man wept, and said, 'Never came a man to us as you have done.' I left them under the deepest impressions, and which, I hope, may be for their good. In another family where I was a few times before, the husband welcomed me very kindly. A conversation was soon opened as to how a sinner can be saved. At once

he went and brought out his books. They were a New Testament, that I had given to them before, and another little book published by the Tract Society, and a Roman Catholic prayer-book. I took the prayer-book in my hand and began to read out of it. Therein was written: 'If any one read or say such a little prayer once a day, for a month, then he may have from 100 to 300 days' indulgence.' When I had called his attention to it, he said, 'I see our priests are for not much good, to learn the people such lies.' His wife showed, in the beginning, a strong faith, but at once she said: 'I must tell you my children often speak about you and your Sabbath-school, and they troubled me a good many times that I should tell them where your school is kept. By our removing we lost it.' I told her where our Sabbath-school is now. Then she said, 'Our children shall come again to your Sabbath-school.'

"In another family, I had a very useful conversation with a man. As we were reading the 4th chapter of Galatians, a neighbor-woman came in, who was a hard Romanist. She listened a little, and then suddenly and very angrily cried out, 'You false prophet, (running at the same time to the door,) will you go out?'

"I sat still, and said, Dear woman, you claim to be a Christian: Is that Christ-like? Then her wrath was exceedingly kindled, and she said, 'I will take a stick and strike you.' I felt it was time then to leave. Thanks be to the Lord, that he saved me till now, and I know that not a hair of my head shall be taken from me without his will. So much for my half-day.

"Lately I had a long conversation with two priests. It is the third visit that I made to them in their house. I felt that God was with me. I spoke freely with them about the errors of their church.

"I have this month visited 180 families, distributed two Bibles and nine Testaments among Romanists, and one Bible and two New Testaments in Protestant families. A good many children I have directed to the Sabbath-school.

ANNUAL SERMON. — ANNIVERSARY.

The Annual Sermon before the AMERICAN AND FOREIGN CHRISTIAN UNION, will be delivered in this city by the Rev. Dr. FORSYTH, of Newburgh, on Sabbath evening, the 10th of May next. The services will commence at half-past 7 o'clock. The place of preaching will be published in due time in the various weekly papers.

The Anniversary exercises will take place on Tuesday, the 12th of May next, at 10 o'clock, A. M., when the Annual Report of the Directors will be presented, addresses delivered, and the usual business of the Society transacted. The place of meeting will be announced in due time. The public are invited to attend.

☞ The lady who wrote to us from "Dover," without giving the State, is informed that she can "safely" communicate with us by mail.

BOOK NOTICES.

KATHIE BRANDE. A Fireside History of a Quiet Life. By HOLME LEE, Author of "Thorny Hall," "Gilbert Massenger," "Maude Talbot," etc. etc. etc. New-York: Harper & Brothers, Publishers. Franklin Square. 1857. 12mo. Pp. 339.

The author says of this work: "It is a life-history, not a romance, that I have undertaken to tell: therefore, if any look for wild adventure or marvelous experience, let them close this book, for they will find in it only disappointment." Yet, notwithstanding, the reader who has time and taste for this kind of literature will find the book a pleasant one. Its style is easy and its moral good, whether it be romance or history. Kathie Brande loved, and honored, and did what she could to aid and comfort

her mother—and eventually, as usual in the story told, married happily and ended her course in peace.

THE TRAGEDIES OF EURIPIDES. Literally translated or revised, with Critical and Explanatory Notes, by THEODORE ALOIS BUCKLEY, of Christ Church. New-York: Harper & Brothers. Franklin Square. 1857. 2 vols. 12mo. Pp. 402, 334.

These volumes constitute a part of the "Classical Library," which the Messrs. Harper are engaged in publishing. Like the volumes which have preceded them in the series, they are got up neatly, with good paper, and clear, readable type. Students may derive some benefit from them in discovering the sense of the original, and others, also, who desire it, may (in English) in a short time make themselves familiar with an author of great celebrity, and whose works certainly have much merit, if also some striking defects.

VILLAS AND COTTAGES. A Series of Designs, prepared for execution in the United States. By CALVERT VAUX, Architect. Illustrated by 300 Engravings. New-York: Harper and Brothers, Publishers, Franklin Square. 8vo. Pp. 318.

In our boyhood, we used to marvel wherefore and why the Tenth Commandment began with forbidding the covetously inclined from coveting his neighbor's house. But when we came of age, to "put away childish things," we found that a fine house, which always seems to show a vast amount of promise, is about the most covetable thing in the world. And the worst thing to be alleged against this book, prepared by the friend and business-partner of the loved and lamented Downing, is its tendency to provoke the reader to numerous infractions of the spirit of the closing precept of the decalogue. But let the reader who cannot aspire to erect and inhabit any one of these charming abodes on earth, lift his aspirations far higher, as he may warrantably do, to "some fair mansion in the skies," for which the purchase-money was long since paid in full on Calvary.

ELEMENTS OF PLANE AND SOLID GEOMETRY; TOGETHER WITH THE ELEMENTS OF PLANE AND SPHERICAL TRIGONOMETRY. By GERARDUS BEEKMAN DOCHARTY, LL. D. New-York: Harper & Brothers. 1857. 12mo. Pp. 189.

Plato tells a pretty story of an educated young man, who was sorely perplexed on the simple question, whether or no there is a God. Reclining on the banks of the Ilyssus, in deep trouble of mind, and unconsciously toying with a flower, he started up in a sudden rapture, on noticing that the flower was fashioned on the plan of a hexagon, and exclaimed, "God geometrizes! God geometrizes!" His doubts were forever dispelled. It is a beautiful science. Here intellect comes into contact with material forms, in a way to demonstrate at once, as well the existence as the difference of mind and matter both. Professor Docharty, in this condensed and practical manual, has given a "mathematical demonstration" of his skill and capacity in his department.

LEARNING ABOUT RIGHT AND WRONG. By JACOB ABBOTT. Illustrated with ninety Engravings. New-York: Harper & Brothers. 1857. Child's quarto. Pp. 192.

The best *illustrations* of this book are not so much the pretty wood-cuts, as the simple narratives, which naturally and easily present to the young reader's mind the distinctions between right and wrong.

HISTORY OF KING RICHARD THE FIRST OF ENGLAND. By JACOB ABBOTT. With Engravings. New-York: Harper & Brothers. 1857. 18mo. Pp. 336.

CARL AND JOCKO; or, the Adventures of the Little Italian Boy and his Monkey. By JACOB ABBOTT.

This is No. XXVIII. of Harpers' Story-Books. The author has a most prolific brain and flowing pen. The "rising generation" ought ever to get up out of their seats in the presence of this benevolent and instructive teacher.

EXAMPLES FROM THE EIGHTEENTH AND NINETEENTH CENTURIES. By Mrs. L. H. SIGOURNEY. First Series. New-York: Charles Scribner, 337 and 339 Broadway. 1857. 18mo. Pp. 349.

A gallery of portraits, where the intellectual and moral features present a remarkable variety. The excellent lady-artist who has sketched them, has performed what to her was a labor of love.

Receipts

ALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF FEBRUARY TO THE 1st OF MARCH, 1857.

NEW-HAMPSHIRE.

Nathan Wheeler, ... $3 00
Dea. N. Colburn, ... 2 00
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Per N. S. Morrison, ... 5 00

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L. L. H. Delano, ... 5 00

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rton. A friend, for Home Department, ... 2 00
Union Church, ... 25 50
Young Ladies' Auxiliary Society, 10 00
d. Cong. Church, ... 9 25
er. Cong. Church, in full to make Mrs. Hannah Crombie L. M. 15 40
idgewater. 1st Cong. Church, . 11 28
ingfield. Cong. Church, . . . 31 60
erfield. Monument Church, . . 15 00
1st Parish, ... 32 38
2d Cong. Church, in full to make John B. Brooks a L. M. . 15 00
y. Benjamin B. Fay, by his mother, to make him a L. M. . . 30 00
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2d Cong. Sunday-School, . . . 5 00
adley Falls. Cong. Church, . . 16 00
Cong. Church, in part, ... 19 00
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CONNECTICUT.

don. 1st Evangelical Society, per W. C. Crump, ... 25 00
. Individuals in Cong. Church, per Rev. Timothy Tuttle, . . . 3 00
Cong. Church and Society, per F. B. Taylor, ... 1 00
ren. Add. installment of J. B. Barnard's bequest, per N. A. Bacon, Esq., Executor, ... 350 00
Dea. Samuel Talcott, ... 5 00
Benevolent Association, . . . 20 00
ritain. Olive Price, ... 5 00
anford. Jas. F. Linsley, Esq. . . 10 00
rn. H. L. Curtiss, ... 2 00
L. North Church, add. 12 50
South Church, add. 10 00
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" " 1st Presb. Church, ... 74 00
" Public Lecture, ... 56 88
" Mrs. Abigail Henry, ... 5 00
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Sweden. Presb. Ch. including Mrs. P. Capron's 2d payment for L. M. $8, Peter Sutphen's 2d payment for L. M. $5, Jacob Sutphen's 1st payment for L. M. $5, . . 24 47
North Bergen. Presb. Church $12 82, in part L. M. for Sab. School, and E. H. Talcott $5 for L. M. 17 82
Medina. Presb. Ch. $16 09 for L. M. for Sab. School; Mrs. Nancy J. L. Bayne, for L. M. $5; others, $4, . 25 09
" Meth. Epis. Church, . . . 1 00
Owasco Lake. P. R. D. Church, in part $9 76; Rev. S. R. Brown, $5 for L. M.; Wm. Adriance, $5 for L. M.; Edward Adriance, $5 for L. M. 24 76
Attica. Presb. Ch. including donations from Ladies' Benevolent Society, $3 30, towards L. M. for Rev. G. F. Folsom, 15 30
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Livonia. Presb. Ch. Livonia Centre, Rev. A. H. Parmelee. 17 00
Governeur. Mrs. C. A. Parker, in part for L. M. 5 00
Mohawk. R. D. Church, ... 3 30
Fulton. Balance, ... 2 00
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Ogdensburg. Bapt. Church, ... 4 20
" Presb. Church, in part L. M. for Mrs. Lydia R. Miller, . 28 75
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Madrid, (Columbia Village.) In part for L. M. for Sabbath-school, ... 11 85
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Orange. 1st Presb. Church, ... 125 53
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" 2d Bapt. Church, Judge Brotherton, $10; D. B. Gale, $10; L. Wilson, $10; others, $38 25—which makes Daniel B. Gale, Esq. and D. J. Hancock, Esq. L. M.'s. 68 25
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" Ebenezer Chapel Meth. Epis. Ch. North, to make Rev. Nathan Shumate a L. M. . . . 41 80
" Assoc. Ref. Presb. Church, which makes the Rev. John McClain a L. M. 33 50
" 3d Bapt. Ch. which makes Rev. Washington Barnhurst a L. M. 31 00
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" 1st Christian Ch. which makes Elder Samuel Church and Rev. Alex. Procter L. M'a. . . 65 00
" Geo. B. Boomer, Esq. to make himself a L. M. 31 53
" Centennary Meth. Epis. Ch. South, which makes Rev. E. M. Marvin a L. M. 31 53
" 1st Cumb. Presb. Ch. in part. . 7 35
" 2d Presb. Ch. Geo. S. Drake, Esq. to make Mrs. Eliz'th W. Drake a L. M. $30; Albert G Edwards, Esq. in full of L. M. $10; Hon. Hamilton R. Gamble, in full of L. M. $25; Eustace H. Smith, Esq. in full of L. M. $15; J. G. Miller, in part L. M. $80; others, $395—which makes Wyllis King, Thos. H. West, Archibald Gamble, Jos. Powell, and Chas. D Drake, Esq's, L. M'a. . $425 00
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Oberlin. Mrs. H. Hovey, ... 2 00
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WISCONSIN.

Beloit. Cong. Church, per Rev. H. N. Brimmade, D. D. 40 00

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. VIII. MAY, 1857. No. 5.

THANK-OFFERINGS.

Among the peace-offerings which the Israelites were accustomed to present at the altar of God, under Moses' law, were their sacrifices of thanksgiving for mercies bestowed upon the worshipers. These gifts were voluntary and very numerous. Sometimes they were *votive*, or brought in fulfillment of some *vow* made in time of trouble or danger, pledging the presentation of such a gift in case of deliverance; and sometimes they were simply *commemorative*, as expressions of gratitude for signal favors at the hand of the Lord.

Such gifts could have no moral value, unless they were brought with sincere and grateful hearts. As such they were acceptable to God, and doubtless were followed by further tokens of his gracious regard to his loving and thankful servants. But their worth was destroyed, if they were offered in hypocrisy, or vain-glory, or self-righteousness, or from any other motive at variance with the spirit and requirements of the Gospel.

The feeling which led the devout Israelite to multiply his thank-offerings to the God of Abraham was natural and commendable. Not that he could have any thought of requiting the mercies he thereby acknowledged; for what proportion could there be between the value of the gift and the vast benefits received? or what could the offerer present which he had not first received himself from the bounteous All-Giver? But things of little or no value in themselves may acquire a special worth from the depth and purity of the feelings which prompt them. The passionate kiss bestowed by a mother upon her babe has no appreciable value; but it may bespeak the intensity of one of the most precious and sacred affections of the soul. With what care and tenderness has a single leaf been preserved and cherished, when it chanced to be a token of friendship or of love!

The *feeling* which prompted the pious Israelite to bring his thank-offerings to God in Zion, is not at all peculiar to his system of religion. It grew out of the moral relations which must ever subsist between the Father of mercies and his thoughtful and thankful children. These relations are only strengthened and made closer by the clearer light and richer mercies of the Gospel. And so the *reason* of the thing still remaining, and existing with increased force, it would seem that the *thing itself* should also remain in some fitting and appropriate form.

It is true that the *form* in which our thank-offerings are made, must, of necessity, be changed under the Gospel

of the crucified and glorified Savior. There are no longer bleeding victims and sacrificing priests. These are all and for ever merged in that one great atoning sacrifice, in which they terminate as promises ending in final fulfillment. They are done away in Him who is at once the *victim* and the *priest*. By the blood of this *Lamb* our sins are expiated and washed clean away, and by the intercession of this great *High-Priest* of our profession, we are at peace with God, and our prayers and alms come up with acceptance before him.

But though the abolishing of the Jewish sacrificial system must enforce a change in the manner and shape of our thank-offerings, it only creates additional reasons for increasing their frequency and fervency in some way appropriate to the more luminous and spiritual character of the Christian dispensation.

The methods in which a grateful Christian may express his thankfulness of heart are almost innumerable. It may break forth in warm and glowing utterances of praise and devout acknowledgment, such as so frequently occur in the Psalms and Prophets; or in songs of joyful exultation, like that of Israel, when escaped from the bondage of Egypt and the perilous passage of the sea; or in benefactions conferred upon the house of God, in building or beautifying his sanctuary; or in giving "aid and comfort" to faithful and godly ministers laboriously fulfilling their sacred calling; or in relieving the temporal wants of the poor, the sick, and the unfortunate, particularly the "poor saints" in the household of faith; or in teaching the young, the ignorant, or the mis-taught to know the way of life, peace, and salvation; or in contributing not only in a stated and systematic way to the cause of Christian benevolence, but also by special donations, as special circumstances may invite, and our means may admit. The practice of acknowledging particular mercies by means of thank-offerings or free and spontaneous gifts to objects or associations of benevolence and charity, ought to be made far more common than it is or ever was. The practice is right in itself; it has high and holy precedents and examples to sanction it; it is a natural and becoming expression of filial gratitude to God; and by exercising that sentiment and giving it full sway and ready vent, it tends to increase the strength and activity of the sentiment itself, and so becomes both a token and a means of grace.

The *occasions* on which such thank-offerings may be properly made are innumerable as the benefits we receive from God. Some of them we will mention, though many more will suggest themselves to the truly thankful mind.

Such an act would be in order, on obtaining relief from dangerous and distressing illness:

Or when some impending calamity which may have threatened to overwhelm us with disease and ruin, is mercifully averted, and the peril is passed away:

Or when we have received some great temporal blessing; and the more, if the blessing came unexpectedly:

Or upon the birth of a child or grandchild:

Or when a child, or other object of deep natural affection and religious interest is born again, in answer to our fervent prayer:

Or when we have been blessed with any signal answer to prayer:

Or when we have received any remarkable spiritual blessings, in revived religious feelings, comforts, and encou-

raging manifestations of God's love to our souls:

Or on the anniversary of any of the more signal mercies of our lives.

Such are some of the occasions which may fitly be commemorated, and with profit to our own souls, by bringing, unsolicited and unprompted, our thank-offerings to the Lord. If brought in the exercise of right affections, they will be graciously accepted and richly rewarded.

And if there be any who feel devoutly thankful for the mercy which has preserved them, their fathers, and their children, from the dismal delusions and degrading superstitions of Rome, let them apply some of their thank-offerings for other mercies, to the diffusion of Protestant truth and scriptural godliness. Let them send their tokens of gratitude for the goodness of God, to aid and cheer the work of the AMERICAN AND FOREIGN CHRISTIAN UNION.

REPORT UPON "THE PURGATORIAN SOCIETY."

Recently, at a social religious meeting in New-York city, "The Purgatorian Society" was alluded to, and some statements presented. A poor widow had said, that "she gave five cents a month to that Society." "And sure," continued she with emphasis, "you will not blame me for doing so small a thing as that for the good of my soul!" Another, of her penury, gave to the same Society $1 50 for three masses to be said for the soul of her husband.

It was also stated that a grand mass had recently been celebrated at St. Patrick's cathedral, upon the anniversary of the Purgatorian Society. One of the speakers humorously suggested the appointment of a Committee to investigate the said Society. The hint was acted upon, and himself and another gentleman were chosen. A printed circular, well worn and soiled, which was obtained by a Tract visitor from a poor Romanist, was placed in the Committee's hands for dissection. This document, first of all, we present for the edification of all concerned:

PURGATORIAN SOCIETY,

Established with the approbation of his Grace the Archbishop of New-York, 1855.

Scarcely has a year elapsed since a few young men felt desirous of forming themselves into an union, each member contributing *Fifty Cents* a year, to provide a fund, that when one of their number should die they could have several Masses offered for the repose of his soul.

As the design of this Association became known, hundreds of persons sought admission, (many of the members having their friends in the Old Country enrolled.) The result is, that hundreds of Masses have been offered for the repose of the suffering souls in Purgatory, particularly for deceased members and the friends of members.

Almighty God has visibly manifested his approbation of this pious Association; for several of these young men, who were the first to contribute to this work of charity, have since been inspired by God to give up the world, and devote themselves wholly to his service, in that *Apostolical Work, the Education of Youth, under the rule of the Brothers of the Christian Schools, (whom, under God, we look to as the hope of the future Church of America.)*

There has been procured at considerable expense (having been advanced by a few members) a beautiful original design, exclusively for the members of this Society, which serves as a certificate of membership; also, to remind them "That it is a holy and a wholesome thought to pray for the dead."

The Chancellor of the Diocese has been appointed as General Treasurer of the Society, and is charged with the procuring of the celebration of the Masses.

For the convenience of persons desirous of joining this Association, a register will be kept at several churches in this city, wherein the names of members are to be enrolled; also, a certificate should be procured by each person on admission to membership. The Local Treasurers are to be furnished with authority from the General Treasurer, and shall pay over to said General Treasurer all moneys received by them, on the second Sunday of each month.

RULE 1.

A member contributing fifty cents a year, shall be entitled to the following benefits, viz:—Two Masses each month shall be offered for the grace of a happy death of all the members; and on the death of a member, the first eight Masses that are said for the Society shall be offered for the repose of the soul of the last deceased. *By forming this intention all the members are equally provided for at death, though thousands of miles distant.*

RULE 2.

Persons admitted as members in their last illness shall be admitted only to the general benefits, which extend to the deceased members and friends of members; also, to the most desolate souls in Purgatory.

"The martyrs' dark prisons, chains, and tortures, the roasting alive on gridirons, etc., were refreshing, when compared to the pains suffered by the souls in Purgatory." Such is the language of St. Augustine and St. Gregory. The angelic St. Thomas goes further, and says, "Their torments exceed that of our Blessed Lord in his Passion." EXECUTORS and others, who are charged with the responsibility of having Masses said for the dead, will have a dreadful account to render to God, if, by their neglect, those poor souls are detained in the fiery furnace of Purgatory.

The great doctor, St. Jerome, does not hesitate to affirm, that the souls which are tortured in Purgatory, for which the Priest is wont to pray in the Mass, while the sacrifice is celebrated, feels no pain."—(D. Thom. Opusc. 21, aliter 58; de sac. alt. C. 25.)

Next to the Holy Mass, Indulgences afford the greatest relief to the souls in Purgatory. Of the many indulgenced devotions, the following have been selected as most richly endowed with those "Celestial Treasures," as the Council of Trent calls them:—

No. 1. The Stations of the Cross is the greatest of all indulgenced devotions. Many souls may be released from Purgatory each time we practice this simple devotion, who otherwise might have to suffer for years in that prison of woe.

No. 2. All who have their Beads blessed by a priest, who can apply to them the Indulgence of St. Bridget, gain every time they say the FIVE DECADES, one hundred days' indulgence for the Creed, for each Our Father and each Hail Mary. To gain those Indulgences, it is necessary to meditate on the mysteries of the Rosary. *Those who cannot meditate, it sufficeth to say the Beads devoutly.*—(Decree of the Congregation of Indulgences, 1833.)

No 3. *As often as you repeat the following Aspirations you gain* 300 *days' indulgence, each time*—Pius VII:—

Jesus, Mary, and Joseph, I offer you my heart and soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

No. 4. To all who say three Our Fathers, and three Hail Marys, in Honor of the Passion of Jesus, and the sorrows of the Blessed Virgin, gain 300 days' indulgence each time.—Pius VII. *All the aforesaid indulgences are applicable to the souls in Purgatory.*

Who is there that, on seeing their friend fall into a fiery-furnace, would not at least

reach a helping hand to rescue him? Perhaps a beloved mother, husband, or spouse, etc., are calling to us from Purgatory to assist them. This we may do with very little trouble:—

1st. *By Hearing Mass or Receiving Holy Communion for them.*

2d. *By giving alms to the poor, or putting it into the poor-box for them.*

3d. *By saying some Indulgenced prayers for them.*

(See Indulgences Nos. 1, 2, 3, and 4.)

4th. *By offering to God our daily labor for them.*

5th. *By joining the Purgatorian Society.*

For the love of Jesus, do some of these actions daily, for the relief of the souls in Purgatory.

If no higher motive, self-interest should at least influence us to assist the souls in Purgatory, that we may have them for intercessors in Heaven. I hold for certain, says St. Liguori, that a soul which has been released from Purgatory by your prayers, will, when entered Paradise, say to God:—"O Lord, do not suffer that soul to be lost, who has released me from Purgatory, and hastened for me the enjoyment of thy glory sooner than I deserved.—(St. Liguori, Novena for the Souls in Purgatory.)

Let the members be punctual in making their little offering of Fifty Cents a year, and there will be a succession of perpetual daily Masses celebrated for the relief of the souls in Purgatory. Thus, with our mite, we shall emulate those noble endowments of our Catholic forefathers for a similar purpose.

"The Purgatorian Society," thus set forth in its principles, policy, and ends, under the sanction of the Archbishop of New-York, cannot fail to provoke investigation.

Purgatory is a "peculiar institution." How it came to be known in this world, does not appear; but as it was made for our Roman Catholic brethren, they ought to know. It is their half-way house between Paradise and Perdition, or more precisely, midway between heaven and hell. Heretics pass straight through it to the pit beyond; and that so swiftly, that the virtue of ten thousand masses, were it borne on angels' wings, could not overtake them. Protestants, therefore, are through-passengers, deprived of the privilege of stopping on the way. Romanists, supplied with way-tickets on their way to heaven, halt at feasible points along the Purgatorial coasts. The region in question is divided into several spheres, corresponding with the seven heavens, the most promising being the station of those who are likely to be drawn out the soonest, which depends upon the masses said for them, and these again upon the money.

It was discovered that *old bones* possessed great powers and virtues, not at all confined to this world. The argument was the more unexceptionable, because, unlike Purgatory, they could appeal to a scripture fact: see 2 Kings, 13:29. The corpse of a dead man touched the bones of Elisha, and was immediately restored to life. *Ergo*—If a Jew's bones, under the circumstances, restored a dead body to life, much more shall the bones of a Catholic saint and martyr give life to a soul.

Forthwith the power of old bones was brought to bear upon Purgatory both as a preparation for it, and for the benefit of the souls already bound in Limbo. The very first experiments were so successful that it opened a new branch of Roman trade, the fruits of which have been manifest in the deliverance of multitudes from torments worse than those of "the gridiron." (See Purgatorian circular.)

It is a blessed thought, that it may fall to the lot of the present Pope, who has fathered the Immaculate Conception, to reduce the Purgatorian process

to a mere nominal discipline; so that his successor may see his way equally clear to extinguish its fires entirely,—having served the purpose of its creation, the soldering of the true church.

It appears, that in the Pontificate of Fathers Leo and Luther, there were dealers in Purgatorian stock whose zeal outran their discretion. One Tetzel, a *friar*, (the very title smells of the Purgatorial "gridiron,") was favored by Pope Leo with a commission to gather stones for St. Peter, to build him a church, inasmuch as "his bones were rotting in the rain and mud of Rome." Upon this point Luther did not agree with his learned pontifical brother. Luther objected to Tetzel's exposure of the supposed facts of Purgatory, charging that he drew the pictures a little stronger than the originals would warrant. He could not reconcile with the law of acoustics, the idea that the clink of a coin was heard in that remote region. He did not believe that one of Tetzel's customers could escape from Purgatory by having his certificate pinned to his soul. Luther soon resorted to extreme measures—he struck out Purgatory from the list of the powers of the world to come. As the result, Purgatorian stock was utterly swamped in vast districts, and fell below par everywhere.

It is now in order to speak of the present standing of Purgatory in the Roman Church, and of its recent offshoot, "the Purgatorian Society."

Purgatory being a church institution, is of course under ecclesiastical jurisdiction. Consequently it is in order for Dr. Hughes to establish the Purgatorian Society, to operate as a central power, through which may pass all the lines of influence that reach the Purgatorian state. Those are masses, indulgences, beads, rosaries, aspirations, the five decades, Hail Marys, and especially the *joining of the Purgatorian Society*. These "celestial treasures" constitute "the sinking fund" of the Holy Roman Church.

Considering the interests at stake, your committee cannot expatiate too warmly upon the philanthropy of this comprehensive charity. It provides for the grace of a happy death, and shields the soul by its certificate, at trifling expense, from Purgatorial fires. While the operations are going on, i. e. "the sacrifice celebrated for the *repose* of the soul," "it sleeps well," "and feels no pain." Good chloroform!

And here the moral value of money comes in as an element of power, to rob death of its sting, to relax the clutches of Satan, and to bear the soul fleetly and triumphantly through all the stages of Purgatory; yea, even with magnetic speed, *if expense is not spared*. Executors are solemnly urged to charge, under the item of necessary expenses, heaps of money for the redemption of the rich testamentarian's soul, if they would not be held to answer and suffer at the expense of their own. Paul, who lived before Purgatory was heard of, said that the love of money is the root of all evil. But something must be pardoned in the Purgatorian Society, who love it as the root of all good. Emphatically, no monied man need lose his soul, or stay a day in Limbo, if in life or by his last will he fully patronises its sinking fund. Truly, the institution seems happily adapted to effect a total revolution in Purgatorial experience; and if benignantly extended, it having discretionary powers, we see not why it may not close up the prison gate, or at least stop all souls upon the threshold, and put them straight through to Paradise. Multitudes, we are informed, have taken out papers of relief

or insurance, wisely willing to secure for their souls an easy passage to that place whose torments are so tragically described, and a swift transfer from it. And as the papers, pre-paid, take effect at death, benevolent hearts have been moved to insure "their friends in the Old Country," so that when they die the benefits may reach their souls with telegraphic speed. We see not why, on this plan, Purgatory may not soon get to be entirely useless for want of occupants.

The priestly board of underwriters have strangely forgotten to tell what sends men to Purgatory or Perdition—whether it is *sin* or the Church of Rome. It is to be feared that it is the latter.

"A word to the wise is sufficient." We respectfully object, also, to the witness of St Liguori, unless it can be shown that he has returned from those regions, and left his personal testimony on record. The holders of Purgatorian stock ought not to rely too strenuously upon the intercession of any who leave Limbo before their time is out, on this ticket-of-leave system, which is of very doubtful virtue. The principle of "self-interest" in matters of charity, though endorsed by his Grace, is not underwritten in heaven.

We suggest to the board of underwriters the propriety of a little more definiteness in their circular, as to the length of Purgatorial probation. For if one can lop off one hundred or three hundred days of it by saying ten words, or counting a few beads, he can subtract five hundred years from that probation each day of ten working hours, by only a moderate application of such means of grace, or the amazing sum of 182,500 years by one short year's "indulgenced devotions." Now, here is the rub—either the whole period is substantially immeasurable, which, if so, they should have the frankness to state; or their appliances for getting out of it are so many, and so simple, as to excite suspicion that the "horrors of Purgatory" are possibly a stupendous humbug, and that Purgatory itself has long since been used up. Any how, under a process so cheap and easy as this, it must be stripped of all its terrors.

In conclusion, your Committee remark, that such a scheme could only have originated among a people of comprehensive views; and hence its birth in this noble country and in this mighty city. We are again reminded of that grand old prophecy of an Irish Bishop—

"Westward the star of empire takes its way."

The benighted people of the old country must regard this spiritual discovery as one of the brightest scintillations of that westering star. Luckily for them, if not for us, they can catch its beams by proxy. And as it works on the principle of the American and British Ocean Telegraph Company, "thousands of miles make no difference." Let them attend to the initiation fee, and the annual offering of fifty cents a year punctually paid, and rest assured of Purgatorial relief at the very nick of time. In the contemplation of this ingenious and far-reaching charity, the sage Berkley must have broken out into that classical exclamation,

"Time's noblest offspring is the last!"

Respectfully submitted by the Investigating Committee.

March 14, 1857.

WAS PETER EVER AT ROME?

This may appear to some persons as a merely speculative question, without practical result, even should a perfectly decisive answer be rendered. But this is a mistake. The Romish Church lays the utmost stress upon the supposed residence of Peter in Rome as its first Bishop. Now if it can be proved that Peter never was at Rome, or that his being there is a very doubtful matter, then a huge mass of superstition, heresy, false doctrine, and cumbrous ceremony will be at once swept away, and many who have believed in the "lying wonders" of Rome will be led to renounce their trust in such a system.

The Romish priesthood assert that Christ constituted Peter his vicegerent on earth, and that Peter's official seat was at Rome. They also assert, that when Peter died he left his power and authority to the Bishops of Rome, to be perpetuated by them in the line of their succession. In order to overthrow these assumptions, *it is not necessary to the truth of the Protestant cause that Peter should never have been at Rome.* To assert this would be a manifest absurdity. We may imagine Peter to have traveled in Italy and to have visited Rome; or even that, as tradition says, he was there martyred by the tyrant Nero; without in the least admitting that he was constituted "Bishop of the Diocese of Rome," especially as this pretension did not obtain sway until corruption had begun to manifest itself, and the spirit of his Eminence Cardinal Diotrephes had developed itself in the chief pastor of the churches at Rome.

On the other hand, the opposite opinons, that Peter is the head and foundation of the Church of Christ, and that the Romish is that Church, will be overthrown, if it should appear that Peter never saw Rome. All arguments which uphold the Romish Church based on such assumption, are without a solid basis, and must fall. If there be any devout Romanist who is anxiously inquiring for truth, and whose faith in that system is grounded on the primacy of the Apostle Peter, we would join issue with him on that point, and narrow down the whole field of controversy to these questions:—Was Peter ever at Rome? If so, did the fact of his presence there constitute him Primate, etc.? To the principal question I will, in the first place, present the evidence affirmative; secondly, the negative side of the question.

As far as the Scriptures are concerned, the Romanists have not the shadow of a proof that Peter ever saw Rome; which is "passing strange," when we consider the vast consequences made to hang upon it. They are therefore obliged to rely on the testimony of ancient tradition, which is also very weak and unsatisfactory. Let us see what it amounts to. Eusebius, the first who asserts anything distinctly on the subject, says, that Origen says that it was received as a fact in his day, (A. D. 240,) that "Peter went to Rome after having preached to the Jews of the dispersion," "and was there crucified with his head downwards." Jerome still later says, "that he was buried at Rome, in the Vatican, near the Triumphal Way." Lactantius also writes to the same effect, and so do the monkish writers succeeding him.

Origen, then, in the middle of the third century, is one of the earliest

writers who speak of this subject. All the testimony on that side is derived from tradition. There is no real, reliable, historical record corroborating the monkish legend. The following *indubitable* fact is offered to prove the verity of their story:—"A principal design of Peter's coming to Rome was to oppose Simon Magus and his pretended wonders. At the first interview, the magician engaged to ascend into the air and fly about. This he did, with the help of Satan; but Peter invoking the name of Jesus, the devil was so terrified that he left Simon Magus to take care of himself, who fell and broke his legs. The impression of the Apostle's knees in the very stone where he kneeled, and another stone tinged with the blood of the magician, are still shown at Rome to demonstrate the truth of the fact." After this proof, if any one dare to doubt that Peter was at Rome, he is a heretic, "ipso facto."

The foregoing, omitting, for brevity, many fainter and less reliable allusions, is the sum of the strongest testimony in proof that Peter ever saw Rome. We think it is a very meagre array. It is tantamount to this: Archbishop Hughes would say that his predecessor, Dubois, declared that Cardinal Wiseman stated, that Cardinal Bellarmine reported, that he read in Jerome, that he could prove from Epiphanius, that he got it from Lactantius, that Eusebius said, that Origen had heard from an ancient source that Peter was crucified at Rome with his head downwards. What a marvelous bump of veneration do Romanists possess!

Let us see now what can be said on the negative side of this question.

The New Testament is entirely silent on the point; from which fact we conclude that Peter either was never at Rome, or never there in the character of Bishop of the churches in Rome. As we have to depart from direct Scripture proof to gather our testimony, it is evident that the negative proof must be either conjectural, analogical, or inferential, or all combined. Trying the question, then, by these methods, we conclude that Peter never was at Rome, as its Bishop, (and perhaps never there at all,) from the following reasons:—

I. From the fact that he would have no reason for going there, seeing that he was the "Apostle of the circumcision," that is, to the Jews alone. Gal. 2: 7, 8, 9. In the state of the world at that time, it can hardly be supposed that Peter would abandon his work, and interfere with Paul, the apostle of the uncircumcision.

II. From the address of his epistle—this was "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." If he were the Bishop of Rome, it is strange that he did not mention the Romans in any way. How is this omission to be accounted for?

III. From the subscription of the epistle, which was from Babylon, not Rome. This, with the last proof, shows that Asia (not Europe) was the field of his labors. But if any should say, as Jerome does say, that by Babylon Peter meant Rome, then he would be gored by the other horn of the dilemma, and surrender *without argument* that sore point which so troubles Romanists, i. e. that Rome is the mystical Babylon. This of course depends on higher testimony than Jerome's.

IV. From the contents of his epistles, abounding in arguments drawn from the Old Testament, with which the scattered Jews would be familiar—the Romans not so much so.

V. From Paul's omitting to name

Peter's being at Rome in any of the epistles sent from that city—especially as Peter is not mentioned in the salutation at the end of 2 Timothy. It is morally impossible that Paul could have mentioned the names of less eminent men, and also women, without specifying Peter, had he lived at Rome.

VI. From 2 Tim. 4: 16.: "At my first answer, no man stood with me but all men forsook me." Can it be supposed that the ardent, undaunted, loving Peter would have forsaken Paul at such a moment, if he were the Bishop of Rome—he who had suffered every kind of persecution himself for Christ's sake?

VII. From the fact that in no way does Paul, "the Apostle to the Gentiles," allude to Peter's presence at Rome, either as equal, helper, or opposer. Now, it is incredible that Paul, who would have derived such support from Peter's presence, should omit to mention him, especially if he were recognized as "Primate," "Lord High Vicegerent," "Vicar of Christ," "Prince of the Apostles," "Foundation of the Church," "Helper of the Faithful," "Chief Bishop of the Church Universal," and "Lord High Keeper of the Keys of Heaven and Hell." Why, if only the Milesian Archbishop of New-York goes to Havana or to Rome, the event is duly chronicled, especially by that portion of the press who are anxious to sprawl down before him. How much more have we a right to expect that Paul would make mention of the "President of the College of the Apostles"—him who is head of all things to the Church, according to Roman doctrine. He only mentions Peter in his epistle to the Galatians; and what he says there only relates to their interviews at Jerusalem and Antioch, not a word about Rome. Moreover, what he said to Peter at Antioch would prove that Paul was in no way inferior to Peter, since he rebuked him openly to his face.

From the foregoing considerations, we may safely conclude that Peter was never engaged in promulgating the Gospel at Rome, and that he was not its Bishop in any sense of the word; besides, the great balance of inferential proof warrants the conclusion that he was never at Rome at all. What a huge mass of ecclesiastical dust and cobwebs does this sweep away! This alone suffices to overturn the venerable fabric of Romish superstition, and level it with the ground. And now, this heavy pile of Roman and Gothic architecture is overthrown, let us dig a little into the foundation and see what the corner-stone is like. The Romish priests say that eighteen hundred years ago (six hundred too much) the building was erected, and that a certain kind of stone, variously called Kephas, Petrus, Pierre, or Peter, was laid as the foundation. But what do we find? Nothing but a decayed, crumbling stone of the kind called Rome-ance, of the consistency and durability, not of Saint Peter, but of Salt-Petre, and the building itself reared in honor, not of Peter the Jew simply, but of JU-PITER, changed by the Romans of the fifth century into St. Peter.

The following outcry of vehement indignation against Papacy came from the mouth of the President Arnould, Bishop of Orleans, in the tenth century: "O deplorable Rome! thou who didst make known to our ancestors the glorious light of the fathers of the church, thou, in this age, hast only covered us with a profound darkness which will be unendurable in ages to come!"

CONVENTUAL JAILS.

Every convent is in its very nature a prison. They are constructed as much to restrain and confine those who are induced to enter them, as to exclude the observation of all who are without. The will of the superior is as absolute within those high walls, barred windows, and bolted doors, as the will of the sea-captain on board his ship, and "off soundings." More; the power of the superiors, removed as they are from all legal surveillance, and from the wholesome restraint of public inspection of the internal administration and discipline of their establishments, is more dangerous to those under them than the power of any commander at sea. The longest voyage must come to its close, and once more in port, the abused and oppressed sailor may demand and secure legal protection and redress for his wrongs. But the poor novice or wretched nun is embarked on a voyage for which there is no haven but the silent grave. Cut off from intercourse and sympathy with friends outside of her prison-walls, till she feels in doubt whether she has a friend left in all the world—subjected to a system of espionage and repression, cunningly devised during successive ages by crafty and despotic minds, to repress all natural feeling, and crush her spirit and individuality—broken down in health and moral energy—her whole soul stagnated by a weary round of labors and penances—she loses the power to effect her escape, till at last the very desire for freedom dies out, and with a "dropping down deadness" she yields to her fate. Occasionally one of more than usual energy and courage will, with much difficulty and terror, effect an escape. An indignant public listens for a moment to the tale of her wrongs, and declares such things to be intolerable; and then the indignant public gets angry at something else, and forgets the poor pining nuns, expiring by inches in their gloomy cages. Once in an age, a frantic mob, in an outbreak of popular fury, such as Lord Bacon calls "wild justice," may sack a convent, in revenge of the wrongs of some inmate who has broken out, and told the story of her prison-house. But this reprehensible violence only leaves the matter worse than before, and produces a reaction which protects the moral nuisance. No legislature, though its main duty is to protect above all things, and at every cost, the liberty of the citizen, dares to enact a law which may at least regulate conventual life, and prevent some of its grosser abuses. Oh, no; legislators are professed politicians, and it will never do for politicians to do right at the risk of losing a vote, where blind, priest-led Papists are taught to cast their ballots as they are bidden to do by their "father confessors;" and so, as courts of justice can only define and execute the laws—not make them—even the temple of justice affords no redress for the cruel wrongs of the repentant captives whom superstition has ensnared and caged.

We are led to make these comments by reading in the daily papers the following letter from one who has just escaped, as a bird from the snare of the fowler:

"MOUNT WASHINGTON, March 11, 1857,
HALL TAVERN, Bullitt Co., Ky.

"*To the Editors of the Louisville Journal.*

"I notice in this morning's Democrat an article in relation to the escape of a young lady from Nazareth, a Catholic institution

near Bardstown, Nelson County, Kentucky.

"I am the fugitive spoken of, who escaped from that institution, the corruptions of which nothing but eternity will disclose. I was placed in this institution, January 28, 1856, by my brother, who resides in Nashville, Tenn., with positive instructions that he did not wish me educated in the principles of the Roman Catholic religion, leaving that discretionary with myself.

"While attending since that time I have been subjected to the severest kind of religious discipline, contrary to my own feelings. My reasons for leaving the school are these: I have been repeatedly confined in a room, two, three, and once five days at a time; deprived of my allowance of food, for no other reason than that of *refusing to go to confessim.* This, and a variety of other punishments, have been inflicted, from time to time, exhibiting a disposition like anything but that requisite for a student far from home and under the protection of the teachers.

"Their regulations are such, that no letter written by me could inform my friends of my condition. At length, when their commands were past all endurance, I determined to make good my escape at the first opportunity, which I effected February 16, at 8 o'clock P. M. Having been all day in close confinement, I made my escape during prayers. I remained all night in the neighborhood, and between four and five o'clock next morning I hastened on foot to beyond the reach of my pursuers. At two o'clock I was overtaken by the overseer, on horseback, two miles beyond Mt. Washington, on my way to Louisville.

"He demanded my return: I protested and told him plainly that I would not go. He then urged me to go back to the hotel at Mt. Washington, which I did, being first advised to do so by a gentleman who was accompanying him, assuring me that I should be protected. On the night of the 17th Dr. Mattingly called for me at 12 o'clock, but, refusing to see him, he remained all night, and the next morning urged me to return with him.

"To the people of Mt. Washington, and particularly to Mr. Hall and family, under whose kind protection I am at present,—until the arrival of my brother,—I tender my sincere thanks, for their kindness and sympathy in my behalf.

"The statements I have made I affirm and declare, as God is my Judge, to be the truth and nothing but the truth.

"Yours with respect,

"MARY E. B. MILLER."

There is no reason for regarding this case as at all peculiar in respect to the abuse practiced, contrary to express covenant, to compel this young lady, by severities and punishments, to repair to that abomination, the CONFESSIONAL. The brother who confided an orphan sister to such unworthy keeping, we doubt not, meant to do well for her; but he is apparently one of those loose-jointed Protestants on whom all the teachings of history make no impression, and who will never learn till taught by bitter experience, and often when the experience comes too late to be of any use, that "no faith is kept with heretics" by priests and abbesses. No language is too strong to reprobate such a breach of trust on the part of teachers, who ought to "stand in the parent's place" to one sent far from home, and confided to their sense of honor and moral obligation.

Will the Legislature of Kentucky provide any remedy for such wrongs? Will this flagrant instance of oppression, practiced within their borders, induce them to take any step to prevent numberless repetitions of the wrong? Will they take measures for the proper inspection of convents, conducted, indeed, with all decorum and due respect to the rights and feelings of their rulers; but yet so as to give full protection and opportunity for relief to any who may be suffering under the abuse of authority?

Take the case of others who have

been treated like Miss Miller, and like her have succeeded in breaking out of their cells. As for instance, Miss Reed, who fled from the Ursuline Nunnery on Mount St. Benedict, in Charlestown, Mass.; and Miss Olivia Neal, who, after nineteen years' confinement, twice escaped from the Carmelite Nunnery in Aisquith-street, Baltimore, Md., and was once taken back by force, and a second time by a gross perversion of law; and Miss Helen Grier, and Miss Josephine M. Bunkley, who both got away from the St. Joseph's Nunnery at Emmettsburg, Md.

These examples, as well as Miss Miller's, and others that might be cited, show that there have been those who have been wickedly and unlawfully restrained of their liberty in these "priests' prisons for women." And when we take into account the extreme difficulty of effecting an escape from one of these conventual jails, and the many discouragements which deter the timid and spirit-broken inmates from the bold attempt to regain their freedom, we cannot doubt but that a much larger number have pined and died in hopeless captivity. Many are now drooping to their cold graves as the only release from their cruel durance.

Is there never to be any legal redress for these wrongs? never any legislation to prevent them? Shall our State governments continue to inspect most vigilantly their own penitentiaries and asylums for lunatics, to see that no madman or murderer suffers any oppression or grievance at the hands of those to whose care the State itself has entrusted them; and shall nothing be done to protect helpless females from the irresponsible power of those who hold them in *duresse* in private prisons? Shall our courts issue their writs of *habeas corpus* to defend a daughter from the too strenuous but well-meant endeavors of a loving father seeking to prevent her, though of age, from contracting an unworthy marriage; and shall those who have no father to take their part be abandoned to the tyrranous caprice of a "lady superior" and her stern and secret discipline, so often fatal to the reason and the life of her captives?

When will our laws make just and wise provision for preventing the abuses of the conventual system, by means of enactments for the due inspection and regulation of convents?

FOREIGN FIELD.

FRANCE.

In our last number, we spoke of a purchase which had been made in Paris, by two spirited American gentlemen, of the British Chapel in the Rue d'Aguesseau, acting in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION. Rev. Dr. Kirk, who had gone out fully empowered to act for us in the matter of providing a place of worship for our countrymen there, on his arrival found the purchase awaiting his decision for its confirmation or otherwise. He was much perplexed in coming to a decision. For while the purchase, in a pecuniary point of view, was very advantageous, and the building a good one; yet, on the other

hand, it stood in need of considerable repairs, and had no accommodations for Sunday-schools and prayer-meetings. And more than this, it was evident that the feelings of the British brethren would be deeply hurt, if the property were to pass out of their hands. This last consideration, and the desire to cherish the most friendly relations with our English fellow-Protestants, prevailed with Dr. Kirk, and the judicious advisers with whom he took counsel on the spot. They gave up their contract, and at once took vigorous measures to purchase a piece of ground in the *Rue de Berri*, and build such an edifice as is wanted. It will be considerably larger, and much more commodious, according to American ideas, than the place first contracted for. The land, which has been purchased and one-third paid for, cost a little more than eighteen thousand dollars. The construction, and other expenses, will amount to twenty-eight thousand more. Such pecuniary arrangements have been made, in reliance upon the well-known zeal and public spirit of American Christians in Paris and here at home, that the building is already begun, and is under contract to be finished in July. We hope that all friends of this enterprise, which now promises to become the most important missionary station the American churches have ever planted abroad, will be remembered by thousands at the throne of grace. We hope, too, that those of them who have not as yet contributed to the work, and especially such as have been in Paris, and know by painful experience the need of such a source of holy influence there, will be prompt in coming to the aid of this great and good work.

We give below two letters, received at this office from the Rev. Dr. Kirk—one in relation to his special mission for the new church, and the other in reference to the religious aspect of things in France. He is preaching, for the present, in the Taitbout Chapel, which has been kindly loaned for the purpose. All things are full of promise, and this devoted man of God has been warmly welcomed by his friends in that country. He is working with singular industry and zeal, and is laboring in hope:—

PARIS, Feb. 20, 1857.

REV. A. W. MCCLURE, D. D.

DEAR BROTHER:—I have never regretted, since my arrival in this city, the steps I have taken in reference to the work I have now in hand. The task assigned me I anticipated to be the most difficult of my life; and certainly upon no other have I entered with a deeper sense of the indispensableness of a Divine benediction to ensure success. It might make an interesting history in itself, to recount the steps already taken, the obstacles encountered, and, by the favor of God, removed. This might, however, prove to be tedious to many of your readers. I will therefore abridge the story, and give you a sketch of the *leadings of Providence in establishing the American Church in Paris.*

I arrived in Paris on the 6th inst. (Friday,) and commenced on Saturday searching for the friends of the enterprise. Mr. Curtis, the treasurer of the former committee, was the first I naturally called upon. He was not in his office; but a letter had been left there for me from Mr. Little. This contained the cheering information that Dr. Evans and Mr. Dale had purchased a chapel for us, and were awaiting my decision as to keeping it for our use. I soon found that the Episcopal Church which had worshiped in it was greatly distressed at the prospect of losing their house of worship. And very soon a message came from Lord Cowley, the British Ambassador, requesting an interview, (unofficial,) in reference to the affair. He treated the subject very fairly, but earnestly entreated that we should sell the church to his coun-

trymen; (we having purchased it from its owner, the rector, who had retired from Paris from want of health.) My reply was, that due regard should be paid by us to every interest and every feeling in considering the case; and, that it would be with us an object of great importance to restore the building to the British community in Paris, and thus contribute to promote kindly feelings between them and our fellow-citizens. Dr. Evans and Mr. Dale and myself then took the matter in hand vigorously—searching for a lot of land, engaging the services of an architect, and preparing the way for the authorization of our movements by the civil authorities. In the latter I called on our Ambassador for his aid, and found him disposed to do everything in his power. It was exceedingly difficult to find a convenient lot at all within the compass of our means. At length we found one; but it was very difficult to ascertain what steps we must take to obtain permission to erect our chapel, and to secure the title to a foreign Society. And then we had not enough money pledged to meet much more than two-fifths of the cost of the land and building. Very soon we discovered competitors for the lot, who were likely to outbid us. This became so alarming that we concluded to go forward, and trust to the honor and the religious zeal of our countrymen, and secure the land. When we had done this, and notified the British Ambassador that we had given up the Rue d'Aguesseau Church, and purchased that lot, congratulations came in upon us from every quarter: both in reference to the giving up that church, and the low price at which we have obtained so eligible a site. It is far from what used to be the centre of Paris, but near the future centre, literally in the west end of the city.

The site happens, as I now find, to be that selected by the Rev. Mr. Shedlock for the British Congregational Church; and which, he tells me, he has been for more than two years urging his countrymen in England to secure for a chapel. He rejoices, since they will not take it, that we have purchased it. Among the other expressions of thanks, Dr. Evans has received one from Lord Cowley, very cordial and full. He has likewise written thus to me:

"PARIS, 21st February, 1857.

"REVEREND SIR:—I have the honor to acknowledge the receipt of your letter of yesterday's date, in which you are kind enough to congratulate me on the issue of the negotiations in reference to the chapel in the Rue d'Aguesseau. I shall never forget the spirit of moderation and conciliation which you and others have shown during the progress of them, and which proves you to be true sons of that great nation whence missionaries for the propagation of religious truth are spread over the world.

"I trust that the church, which you are come to found, will soon rear its head, and, under the blessing of Divine Providence, become a source of benefit and comfort to your countrymen.

"I have the honor to be, sir,

"Your obedient servant,

"COWLEY."

By the next mail I may be able to tell you that the government has authorized our opening a new house of worship, and given me the right to hold the property as the Trustee of the UNION; and that the first spade has been struck into the ground.

May its spiritual history be as prosperous as its temporal has thus far been.

Yours most truly,

EDW. N. KIRK.

PARIS, Feb. 27, 1857.

REV. A. W. MCCLURE, D. D.

DEAR BROTHER:—My time and thoughts have been so completely absorbed in our church affairs, that I have not been able to look around me yet, and comprehend the France of to-day; only I am sure it is no more the France of '98, nor that of '48. Perfect political tranquillity on the surface; what may be working deeper I know not; only sometimes an article in the newspapers shows that socialism has not ceased its fermentations entirely. My present impression is, that the French character is undergoing important and beneficial changes. The alliance with England is not only an

effect, but also a cause. It seems to me evident that the Emperor understands his people better than any Bourbon or Orleanist ever did; and that he has learned profounder lessons by his foreign residence and his severe trials, than his predecessor ever learned. The most painful feature of his reign is, that with such an ascendancy as he has acquired, and with such energy of will, he should still suffer the priests and petty magistrates to persecute for religious opinions. A case has just come to my knowledge, in which one of the national Protestant churches has been kept out of their house of worship by the police, under these circumstances: The house needed repairs to such an extent that no worship could be performed in it for several weeks. When the repairs were finished, the people went back to their house of worship, but found the gendarmes at the door, forbidding them to enter. Now, I do not know how far the Emperor may think it impolitic in him to interfere in such a case; but I have sufficient reason to believe that such things do not commend themselves to his judgment. And I, moreover, believe that if this case should, by any means, come to his notice, he would set those gendarmes to doing better work.

The carnival has just passed, and to me the most striking feature of it was a confirmation of my first remark. I never saw less folly on such an occasion in France, nor the people less interested in what they did see. The crinolines furnished the chief material of burlesque on the Boulevards. A gentleman, who has mingled much in the inferior elements of French society, told me that he was impressed with the evidence of a religious change operating there. The Gallican feeling has not yet died out, and the *Univers* gets sound "raps on the knuckles" from the other journals. To-day an article appeared in the *Constitutionel* which accused the Jesuit paper of lying. The occasion was an interesting one that brought out the accusation. A French bishop (evidently of the Ultramontane school) had dismissed some of his priests from their posts, without notice, accusation, or trial. They have appealed to their fellow-priests and to other bishops who have consequently examined the case, and taken their part. The bishop finds himself in so uncomfortable a position that he has sent to Rome, and got the sanction of St. Peter's Vicar. It need hardly be said that, if true, the case is one of hierarchical oppression. There is manifestly a slow stirring of thought in France, that promises more than any of the violent outbreakings of popular passion, or even of religious zeal, that have characterized bygone days.

When the financial and architectural questions are off my hands, I may be able to report to you more fully the present religious condition of this great and interesting country. Yours truly,

E. N. KIRK.

SOCIETE EVANGELIQUE DE FRANCE.

PARIS, February 19, 1857.

REV. DR. McCLURE.

SIR AND MUCH ESTEEMED BROTHER:—Anxious to make you fully acquainted with the proceedings of our Society, we enclose our last quarterly bulletin, bearing date 15th January. From the details which it contains, you will perceive that so far as spiritual matters are concerned, the work of our Society continues to be abundantly blessed, and that our Society is still a mighty instrumentality for the promoting of the kingdom of our God. Were our financial resources more abundant, could we answer every appeal which is addressed to our Committee, it would be manifest that there never were so many facilities to establish new missionary stations among populations which feel attracted towards the Gospel, and quite disgusted at the errors and superstitions of their religion. How is it, therefore, that God, who originates these religious aspirations, and to whom the gold and silver belong, does not bestow upon us everything that is necessary to the

promoting of the Gospel cause in our own land? He means, no doubt, to try our faith; and, therefore, it is that we do not suffer ourselves to be discouraged by our present difficulties.

This year, all our Christian Societies are placed under difficult financial circumstances; and if we are straitened in our resources, we do not ascribe it to any diminution of the sympathy of our American friends. Far from it: their sympathy and affection are rather increased, owing to the struggle which we have maintained and are still maintaining in behalf of religious liberty. The Evangelical Society is considered as a mighty champion of that liberty. Our friends know that we are not impeded by any connection with the State, and that we can boldly stand forward wherever there is any encroachment upon that liberty.

Several reasons may serve as an explanation of the diminution of our financial resources. France is experiencing the consequences of several successive bad crops, and the extraordinary burdens of the past years of war. There is a great amount of destitution to be provided for. Besides, many particular humane or religious institutions have been established in our Departments, and require the efforts and sacrifices of those who have set them up. We are far from complaining of the multiplication of more Christian undertakings. We may consider them as one of the blessed results of the work of evangelization, to which we have devoted ourselves for these twenty-four years. Still, we may regret that that state of matters should tend to curtail our own resources; and we feel the more constrained to solicit the aid of our foreign brethren.

We are deeply thankful for your remittance of five thousand *francs*. (The first of exchange was brought to us by our excellent friend Dr. E. N. Kirk;) and we are no less thankful for the promise made by your Treasurer of another remittance before the end of our twenty-fourth financial year, ending 15th of April next.* You will judge how far it is necessary that we should be aided by our American friends.

When we published our last bulletin, herewith enclosed, our deficit amounted to 55,600 francs; it now amounts to 58,000 francs; and we have, moreover, to pay the sum of 30,000 francs before the 15th of April, to meet the liabilities of the year. Considered from a temporal point of view, our situation is truly distressing. But viewing it with the eye of faith, and recollecting so many unexpected deliverances which God has bestowed upon us, we do not suffer our hearts to be troubled. The arm of the Lord is not shortened. He may still deliver us. It is next to impossible that God should suffer all these works, which he has commenced, to be ruined. It is next to impossible that he should suffer the Evangelical Society to perish for want of support.

With Christian regards and much esteem, we remain, dear sir, yours very truly,

On behalf of the Committee.

DE PRESSENSE.

P. S.—It is with heartfelt pleasure that we have welcomed our valuable friend Dr. Kirk. The Committee of the Taitbout Church have placed their beautiful chapel at his disposal.

* The balance of the full sum appropriated to this Society, one of the four through which we operate in France, has been seasonably sent—making, with the amount acknowledged above, $2,500.—EDS.

LYONS.

The half-yearly Circular, mentioned in the letter below, has not come to hand. We regret this the more, because these documents are usually of very great interest, and it would have afforded us much pleasure to translate it for the satisfaction of our numerous readers. Lyons is a missionary station of great activity and vigorous spiritual life. Our readers may remember the case of the Church of Sain Bel, to which our esteemed correspondent refers. From this church, in the vicinity of Lyons, the permission to meet for public worship, which had been enjoyed for a considerable time, was arbitrarily withdrawn by the civil authorities in the Commune. The brethren, still persisting to meet for the worship of God, were arrested, with their pastor, to the number of forty-seven. On their trial, when they all courageously avowed their action, they were fined, the pastor, M. Charpiot, three hundred *francs*, and his hearers sixteen *francs* each; making, with the costs of suit and expenses of defense, a very heavy burthen on those oppressed brethren in Christ, who are all, like their Master, poor as to this world's goods.

EVANGELICAL CHURCH OF LYONS.

LYONS, 13th Feb., 1857.

DEAR SIR:—We have had the pleasure of dispatching to your address our half-yearly Circular-letter, just issued. It will have caused you joy to hear of the progress of a work in which you take an active interest. We need hardly recommend it to your prayers. Without having anything special to add concerning the cause in general, we are happy to be able to state, respecting the persecuted station of Sain Bel, that no aggravation has taken place in its position, and no positive interruption experienced in the meetings. The local authorities have, indeed, given to understand that there was danger, inasmuch as the continuance of meetings prohibited might provoke a fresh legal interference. They have, moreover, claimed payment of the fines and costs charged upon our friends by the sentence pronounced against them on the 19th November last; but no hostile proceedings have as yet been taken in consequence of their non-payment, our friends alleging that they do not feel themselves called to decide the question of payment whilst they are petitioning before the higher authorities. Meanwhile, the inhabitants are quietly looking on, in expectation of the result; a fresh hearer appearing now and then, and others manifesting their desire to attend, but waiting for the legal re-opening of the meetings.

May their expectations soon be realized to the satisfaction of all parties!

Please receive our thanks for the transmission of the interesting monthly Magazine of your excellent Society, and believe us to remain, dear sir, yours very respectfully and affectionately in the Lord.

For the Committee of Evangelization,
C. A. CORDES, *President.*

The REV. DR. MCCLURE.

BELGIUM.

The following communication is from Mr. Fulhol, a converted Israelite, and the efficient Secretary of the Evangelical Society, or the Belgic Christian Missionary Church—a noble title for an ecclesiastical body. In reference to the allusions to their pecuniary straits, we are happy to say, that while this letter was on its way to us, a remittance of $800, or four thousand *francs*, was on its way from us to them. We hope it will prove a seasonable succor. The sum is larger than we ever sent them before; and we shall be glad if, in another year, we can make it larger still. The brethren there are *working* Christians; and the exceedingly cheering statements in this letter will show

that they are not laboring in vain, and that God worketh with them.

BRUXELLES, Nov. 5th, 1857.

REV. DR. MCCLURE.

HONORED BROTHER:—I send you a short review of our labors and of our wants, entreating that they may be laid before the Lord, and held in serious consideration. Thanks to God, the work of our Society goes on in the most encouraging manner; and the six months just passed away have been marked by a considerable development of our missionary activity. At almost all our stations there has been progress; but this movement has operated particularly in the great centres of population. Antwerp, Ghent, Liege, and Brussels have been successively the theatre of religious events, which have made noise enough to attract the attention of the political press of the country, so that it has made many references to them.

Not to make this Report too long, I will not speak of the work which has been going on in the two cities first named. The *Chrétien Belge*, in its later numbers, has given many details, to which we refer any friends who may desire further information.

At Liége, the work heretofore so blessed under the ministry of our sainted brethren, Girod and Auberjonnois, has received a fresh impulse since the arrival of the new pastor, Mr. Durand. Twenty Romanists have been received to the Lord's Supper in the last three months, and others are applying for admission. Mr. Durand having hit upon the happy idea of giving public notice that, every Monday evening, he would have a service for the refutation of the errors of the great catechism of the diocese of Liége, hundreds of Romanists attended these explications, and more than once the hall and the stairs of the house were crowded with hearers. Latterly a French Papist missionary, the Abbé Camboldt, went there to hold conferences. He was not ashamed to assert, in one of his preachments, that Paganism had been introduced into Europe by the Reformation; and that England, having embraced the Reformed doctrines, had become Pagan. Mr. Durand offered to discuss these points with him in a public debate; and, upon the refusal of the Abbé, he has examined them in his chapel, after notice being given in the public prints. Such was the effect produced that he has been obliged to repeat his discourse three times, to satisfy the wishes of those who could not get in the first or the second time. This has brought him into relations with a great number of persons, and particularly with a great number of the students in the university, who have been to converse with him. At Liége, and its vicinity, colportage has also been most blessed. The sales had never exceeded eighty *francs* per month; but last January they exceeded one hundred and eight *francs*' worth of Scriptures and tracts. All around Lize-Seraing, six miles from Liége, where Mr. Cacheux is stationed, as our colporteur writes, "new doors are opened. Many copies of the Bible, the New Testament, and religious treatises have been circulated. You may offer them almost at every door and be well received.

"At Wandre, the people are at variance with their priest. They have built a small chapel at their own charge, and will have nothing to do with the priest. They are thinking of inviting Mr. Durand to preach in this chapel.

"At Cheratte, there are many who are seeking to know the will of their Heavenly Father. I have found there four friends, who, I think, may be depended on, though they are yet young in the faith. I have distributed here several copies of the Scriptures and a great variety of tracts."

At Brussels, the movement has been even more considerable, especially of late. One of our chief obstacles has been that we could not get the inhabitants of this great city to attend to the word of salvation as we wished; but now the adversary himself has furnished the means. That Abbé Camboldt, after a very short stay at Liége, came to Brussells, and for several weeks attacked in a most unheard of manner the Bible and Protestantism. According to him, *the Bible Societies are infernal machines, the most satanic persecution which has ever been stirred up against the* Church. With the Bible, deprived of the

interpretation of the Church, you may justify theft, brigandage, adultery, and set the four corners of the world on fire! We, Protestants, drive a trade in souls, buy up consciences, etc., etc.

It was impossible to keep silence under such blasphemies and slanders. The honor of the Gospel we are sent to defend and the interests of truth itself demanded a public protestation. A letter, signed by Messrs. Panchaud, Anet, and Filhol, in which he was defied to prove his assertions, and challenged to a public dispute, appeared in most of the city papers. Mr. Camboldt refused, as he had done at Liége. We felt it our duty to refute his assertions, and we announced, by bills posted on the street-corners, that we would hold public conferences in the Flemish chapel of Mr. Van Maasdyke, the largest place devoted to Protestant worship in this city. The conferences turned upon the right to read the Bible, upon Christian proselytism, upon Bible Societies, and other controverted matters. It is impossible to describe the lively interest with which they were attended. My colleagues, who have been here since the awakening, say they never saw anything like it. Each time, nearly twelve hundred people packed themselves into the place and as many more had to retire for want of room. Messrs. Filhol, Anet, Panchaud, and Durand, in turn, took up the Word, and it may be said that a full testimony has been borne, in this thoroughly Papal city, to the divinity, inspiration, and plenitude of the Scriptures, and their perfect sufficiency for the salvation of sinners. Moreover, Mr. Anat has published two pamphlets in reply to the assertions of Mr. Camboldt; and so eager were the public to get them, that nearly two thousand were sold in a few days.

We know not what may be the result of this fine movement; but it is impossible that so much seed should be sown among the people, and not yield in due season the most blessed fruit in the salvation of souls.

Mr. Jaccard writes to us, that he has made a highly interesting journey to Gottignies, and that a minister ought to be stationed there as soon as possible.

Mr. Poinsot earnestly entreats that he may have an assistant at Charleroi. On the field he cultivates is a rich harvest ready to perish, for want of help to gather it in. He insists upon his demand, because it is above all things necessary to save souls; and because when the Lord opens a door, it must be entered. A wide and effectual door is opened there. For some time past the audience has been increasing, and abundance of strangers frequent the worship.

At Gilly, a "village" of more than ten thousand souls, the brethren are very active in spreading the Scriptures. The colporteur, Olysse Hay, finds far more than he can do, and is asking for another colporteur to help him in that region.

Finally, Bruges, where is the largest Flemish population, next to Ghent and Antwerp, has of late occupied much of our attention. Pressing invitations have been sent to us from awakened souls there. We long to give them an evangelist; but here, as in so many other cases, we are hindered by the utter inadequacy of our resources.

Judge for yourself, dear sir, as to the state of our finances. We are already in debt; and from now to the end of June we must receive thirty thousand *francs* to meet our engagements, and this without attempting any new work, though on all sides, and more urgently than ever, we are invited to exertion. We entreat the earnest attention of your friends to our numerous and pressing wants: and we beseech them to ponder the growing importance of the missionary movement in *la Belgique*.—"When God throws open the gate, is it not infidelity to refuse to enter?" So asks one of our brethren, who has just written to us. When such wants are manifested all around us, is it not our duty to meet them? And let not our friends at a distance suspect that we are not trying to do all we can ourselves. Our churches are mostly composed of recent converts from among the laboring class; but we can testify that they contribute to the extent of their power. And though the farthing of the poor is as precious before God as the golden gift of the rich, we cannot rely upon the subscriptions

of poor laborers to carry on such a work as ours, which constantly enlarges itself more and more.

We know, dear sir, that you love our Society, and are interested in our operations; and the interest you have constantly manifested is a pledge to us that you will do all that you are able, to uphold the pressing appeal we are obliged to make.

Receive, Dear Sir, our most devout and fraternal salutations.

For the Committee,
E. FILHOL, *Secretary.*

SWITZERLAND.

The Canton of Tessin, (its Italian name is Ticino,) is a very mountainous district, inhabited almost wholly by Italian Papists. They are ignorant and have been reputed somewhat bigoted. But while the other Cantons were of late enthusiastically engaged in warlike preparations to defend their country from the threatened attacks of Prussia, the people of Tessin were busy in burning confessionals and protesting against the ridiculous dogma of the Immaculate Conception. The *Deutschland*, a strong Papistical journal in Germany, gives the following statements: "In Loco, the principal town of the Circle of Ouferone, the municipal Council resolved to do away with auricular confession, and the Festival of the Immaculate Conception was the day which they fixed on for putting their purpose into execution. On the 8th of December, the Festival of the Conception of the Virgin, all the confessionals were carried out of the church, and as soon as divine service was at an end, and the congregation had left the sacred edifice, a fire was made and the confessionals were tossed into it." This is a beginning, which, if not suppressed by force and cruelty, must lead the way to other reforms not less needed than the purging by fire of those sinks of sin, those sewers of immorality, those stagnant and miasmatic pools of reeking corruption and moral pestilence, those execrable plague-spots—the Romish confessionals.

We learn from the *Archives du Methodisme*, that an encouraging work of grace appears to have commenced among the Italians employed on the iron works at Lasanne. A great number of them attend the services held in their own language by a resident evangelist; and they have willingly and gratefully accepted numerous copies of the Word of God.

CANADA.

The French Canadian Missionary Society held its Anniversary at Montreal on the 28th of January. From its Eighteenth Annual Report we gather the following particulars:—

Montreal is regarded by the priests as their principal stronghold on the North American continent. They are not only more numerous and wealthy there, but they are also feudal lords under the old French laws. There is a church of thirty converts. At Point aux Trembles is the principal station of the Canadian Society. Here are "Institutes" for boys and girls, on which God has graciously poured his Spirit. During a part of the year three friars from different convents have resided there. They have renounced Romanism, and it is hoped two of them are converted to Christ. A fourth friar was not admitted, for want of evidence of sincerity and moral character. The congregation numbers one hundred, of whom twenty are communicants. There is also a small church at Belle Riviere. In the vicinity of that place there are twenty-four French Canadian families, numbering one hundred and fifty-one

persons, who have left the Church of Rome in consequence of the labors of the mission at Belle Riviere. Besides these, several other families have removed to the West. There are many other stations, which have been commenced so recently, that the fruits do not yet very fully appear.

There seems to be a wide scattering of the divine seed of God's Word among the eight hundred thousand French Papists of Canada; and we doubt not this sowing will yield a rich harvest of souls for the garner of the celestial Husbandman. And yet it is a startling fact, that while the Protestants of Europe and America spend during the year hardly $15,000 in evangelizing Canada, the French Society for the Propagation of the Faith (falsely so called) spends more than twice that amount in laboring to Romanize more thoroughly the same unfortunate country. Let Protestants think of this!

The number of scholars taught in the missionary schools is two hundred. There are over one hundred converts in church-fellowship. Many other converts have emigrated to the West or to the United States, to escape the petty persecutions instigated by the priests. It is certain that upwards of a thousand seceding Romanists have embraced Protestantism in connection with the efforts of the French Canadian Missionary Society, since it was formed in 1839. It has imparted a scriptural education to five hundred children, who, with very few exceptions, have adhered to Protestanism. It has eleven mission-stations, besides several out-stations; and during the year has supported about thirty missionaries of all kinds, who have wrought in the good work with a zeal and industry that will in nowise lose their reward.

VALLEY OF THE AMAZON.

Rev. Dr. McClure.

Dear Sir:—As ignorance is always the mother of superstition, so is the degree of intelligence that characterizes a people a tolerably fair way of judging the moral standing of a community. As we have now got fairly west of the Brazils, and in the eastern province of Peru, on the Amazon, it may be well enough to give an idea of their social bearing and general knowledge of matters and things, especially in reference to the many improvements of the nineteenth century, among which are steamboats, railroads, and electric telegraphs.

We are now at the town of *Loretto*, some *twenty-five hundred miles* from the Atlantic, and about fifteen hundred higher up the river than a "Vagor" had ever been, or even heard of by a large majority of the inhabitants. Of course we were visited by both great and small, who were at a loss to account for such an unearthly looking monster ever getting there. But great as their astonishment seemed to be while the steamers were lying at the bank, it was increased tenfold when they moved off like things of life, at such a rapid rate, without any Indian paddlers. For as there were a good portion of our cargo *live* freight, including some officers of the Peruvian government, bound for Lima, it became necessary for one of the boats to proceed some nine hundred or a thousand miles farther up the river, to the starting-point for the Pacific coast over the Cordilleras.

All things being ready, we weighed anchor and started for regions, to most of us, unknown; and where the sight of a steamer was a greater miracle than any that the "Lady of Loretto," as the Virgin is here called, had ever performed. We had a half-naked In-

dian for our pilot, who appeared to have no better idea of the river than the boat itself. The consequence was, that before we lost sight of Loretto we were hard aground upon a sand-bar, with six fathoms of water in the channel only a few rods distant. Now came their trial of faith in the "Immaculate Virgin," for she was appealed to most earnestly. The Governor-General had assumed the command of the steamer for the time being, though he knew no more about a steamboat than it knew about him. Here I learned a new item in navigation; for in less than two minutes the water was swarming with human beings, from the commander of a company of troops we had on board, down to his excellency's cook, all trying to *lift her off* with their heads and shoulders, as they had been accustomed to do their canoes in similar situations. But the steamer proved to be much harder to manage than one of their "hollow logs." It was really amusing to us of the north, to see governors, for we had three on board, deputy-governors, majors, captains, lieutenants, and soldiers, all *squatting* under the sides of the steamer, endeavoring to *pry* her off with their heads. Even a *padre*, who was a passenger, got into the water, and gave his valuable aid, both in muscle and appeals to the "Lady of Loretto." But all would not do. There the steamer was, and there she was likely to remain, for all the Governor-General and his host of advisers could do for her. Meanwhile, my companion from Lowell, Mass., kept hunching me on the elbow, and saying, "For goodness sake go and get the boat off for them." "Let them alone," I replied, "there are nearly enough of them in the river to pick up the boat and carry her into deeper water. It is time enough to give your assistance when it is asked for." Thus they worked away for nearly an hour, when his excellency condescended to ask aid from the infidels, the "*Americanos del Norte.*". I told him if the worthy padre would take the good Virgin for his *aid-de-camp*, I would take the engineer; and I had not the least doubt but we would soon get the vessel afloat again.

The engineer having a good head of steam on, while the good priest was dressing himself preparatory to calling upon the Virgin, his partner, for assistance, I rang the bell to reverse the engine, and directed the engineer to give her all the steam he had, which he immediately did, and off slid the boat, amid the shouts of the motley crew in the water, who had to use their own paddles to reach the steamer again. This was the first steam-miracle the Blessed Virgin ever had anything to do with on the Upper Amazon.

Nothing of interest occurred, only all the faithful committed themselves afresh to the keeping of the good Virgin until we reached the city of Nanta, the capital of the province. Here we were received very kindly by the authorities, especially the resident *padre*, who at the time was the ruling spirit of the place. He gave the officers and officials an entertainment at his house, where he appeared to be perfectly at home, and the best customer he had at the demijohn. He soon got so *limber* that he had to be carried to bed; where we left him fast asleep next morning, when we started.

Here the poor natives stand aghast as we go puffing by, wondering whether the boat is saint or sinner, or the spirit of some unknown monster of the "vasty deep." As we passed a large *ployа* (sand-bar) covered with Indians drying fish, I concluded to give them a

civil salute, and touched the steam-whistle, which, to them, gave such an unearthly and diabolical screech, that men, women, children, dogs, and monkies all took to their heels, and never halted until they plunged into the water at the opposite side of the sand-bar, and swam for the main shore. Whether they are running yet or not they never telegraphed us to say. His excellency said that they would never come near a steamboat again, or visit Nanta while one was lying there; but I think this is a mistake. At any rate, I was very sorry that I had frightened the poor creatures so badly, as I have never had an opportunity of making the *amende honorable*. Through this whole region of country *Deity* has very little trouble with the prayers of the people, as all their dependence is upon the Virgin. But I am afraid she has too much on hand to do justice to them all; so that I think it would be a right good plan to send out a few Yankee *Protestant padres* to assist in taking care of the immortal parts of these harmless and easily managed natives of South America.

Yours truly, R. N.

HOME FIELD.

ROMANISM IN OREGON AND WASHINGTON TERRITORIES.

The writer of the following letter, the Rev. Mr. Williams, till quite recently was engaged in missionary labors for the Society among the Spaniards in Valparaiso, South America. His health having failed, by consent of the Board he withdrew to California. With a view to its restoration, he made an excursion into the territories on the north of that State, wishing withal to ascertain their moral and religious condition, and to improve such openings for doing good as the providence of God might bring within his reach. His account of the state of things in the places he visited, by reason of the Indians and of the influence of the Romish missionaries upon the tribes there, will be read with painful interest. It is in keeping, however, with what the public have known from other sources, and in respect to Romish missions among heathen tribes elsewhere; and it adds another item to the weight of evidence already before the world, that Romanism is not Christianity, but its deadliest foe. When will our American churches come to understand it! When will the world be redeemed from its power!

The Board hope that Mr. Williams will be fully restored to health, and be able to give at least part of his time to missionary labors among the people in California, in behalf of the Papists, and in promoting the interests of the Society. Romanists are numerous there, and that portion of our field has strong claims upon the sympathies of the Christian community. But we submit the letter:—

San Francisco, Cal., Feb. 19, 1857.

Rev. Drs. McClure and Fairchild.

Dear Brethren:—I have just returned from my rambles in Washington and Oregon Territories. Your letter, with its fraternal salutations, is before me. As the steamer goes in the morning, I can do but

le more than acknowledge the receipt of You mention only the receipt of the er I wrote you upon my arrival from ili. I afterwards wrote fully by the next amer.

Your proposition to spend a portion of time in visiting the churches in your ir) cause will be kept in view. There is ossibility, though not very probable, that people, among whom I might settle, uld be willing to allow me to do this. yet, of course, nothing can be deter- ied. I expect more can be known of future plans in a few weeks.

had a great time of it traveling in the lst of rains and snows, high waters and p mud, through Washington and Ore- ı Territories. I was preaching almost istantly among those wilds and sparsely tled regions, gathering together a few ıilies where it was possible. There is a at want of itinerant ministers in those ghty forests and beautiful prairies.

I traveled much in open boats about the Sound," and the smaller portion of it led "*Puget's Sound.*" The various tribes Indians are now peaceable. Yet in ıch of Washington Territory I had to vel like everybody else, with a pistol ded on me. It seemed so strange to me be armed *to shoot mortal man.* Many e doubtless lost their lives by traveling ırmed; so that in some cases there is ttle practical wisdom perhaps for minis- , even, to be armed with a small sprinkle "*iron gospel,*" as a kind of entering- ge to the gospel of Christ.

'uring much of the last year, the people, re they had preaching, all went with r rifles and revolvers. Horrible barba- s have been committed by the savages helpless women and children. They e literally been cut to pieces, hurled n into wells, their brains beat out, etc., too horrible to relate. Yet, strange to the Romish priests have had their mis- s established among many of these es, through the patronage and protection he Hudson's Bay Company and other- e, for many generations. I had almost , and may boldly say, that they have ouraged hostility by the Indians against. Protestants; that Roman Catholics have traveled and do travel everywhere among the hostile tribes with entire safety; that they have probably their secret signs by which Romanists make themselves known. Of one thing there is absolute certainty, and that is, they have not benefited the Indian in his moral character; and the only ideas he has of God is, that he is some great "*Tié*" or great man.

But I have drawn out this much longer than I intended, as I meant to say a few words only. God bless you all in your great work, is the prayer of yours

Most truly in the Gospel,

M. A. WILLIAMS.

A NEW TESTAMENT BURNED.

The following extract is taken from a Report of one of the itinerant missionaries of the Board. It shows how Rome feels toward the sacred Scriptures:

"A respectable woman, now resident in the city of New-York, and who has four children in one of our Sabbath-schools, said to me, 'In the summer before I left Ireland, a Protestant lady gave my father a New Testament. He read it, and soon stopped going to "Mass" and "Confessions," and indeed he stopped swearing and drinking too. He was after a while taken sick, and we sent for a priest, and when he was come, he saw the Testament on a shelf near the bed, where my father always kept it. The priest took it up and opened it, and with much displeasure asked how long he had been reading that book? My father answered, "Long enough to read its thoughts several times." He then became exceedingly angry, *and threw the Testament into the fire,* and stood by and saw it burned up; and then said to my father that he might die; he would not anoint him, nor prepare him for death; and he went away. I saw in my father's case that the New Testament did not do harm. It did him good. It will not hurt my children, nor anybody else.

It will do them good, and I wish them to read it."

Rome's wrath, in this case, confirmed this woman, in respect for the Bible.

A MONTH'S LABOR OF A LAY MISSIONARY.

From a monthly report of a lay missionary who travels in one of the counties in Massachusetts, we take the following synopsis. He says:

"I have visited during the month 259 families, (Roman Catholics 185, Protestant 74;) traveled 117 miles, given away 6 Testaments, visited 28 schools, addressed 1,919 scholars. Pledged to temperance, where they were old enough to understand the nature of a pledge, 1,218. Written 17 letters. Read the Scriptures, and offered prayer in several Romish families, and distributed 270 tracts. I visited, also, the Roman Catholics in ——, and think my former visits there have left their mark. I visited ——, also, and where I was treated harshly last winter, now I am kindly received. I often find among the Romanists whom I visit, many who, like Nicodemus, go by night to the prayer-meeting. Tell the missionaries to keep sowing the seed. It will ultimately come up."

METHODIST PROTESTANT CHURCH.

At the meeting of the Annual Conference of the Methodist Protestant Church of the New-York and Vermont District, in Brooklyn, N. Y., in March last, after an address by the Rev. Dr. Fairchild, one of the Secretaries of the Society, the following resolutions were unanimously adopted, viz.:—

Resolved, 1st, That the AMERICAN AND FOREIGN CHRISTIAN UNION is engaged in a work which calls for the co-operation of all sincere Protestants, and that it ought to be sustained by the sympathies, prayers, and funds of our church.

Resolved, 2d, That this Conference recommends to the ministers in its connection to preach to their respective charges upon the claims of the Society, and to take annual contributions for its treasury.

(Signed,) JOHN A. MORRIS, *Sec.*

Adopted at Brooklyn, March 16, 1857, at Grand-street Methodist Protestant Church.

ADULTERATION OF SACRAMENTAL SUBSTANCES.

A Catholic paper gives an account of an article published by a Dominican monk, on the "Falsification of Sacramental Substances." We know too well how everything is adulterated now. Bakers introduce into their wheat bread, plaster, sediment of potatoes, horse-beans, kidney-beans, rye, barley, and Indian corn. Now, the orthodox Roman doctrine is, that if the bread of the Eucharist (the host) is not made of perfectly pure wheat flour, the "real presence" does not exist in it. The Dominican father says: "Every sort of mixture, every adulteration which imparts its essence, renders the consecration good for nothing;" and he adds: "We must not disdain any precaution in such an important affair." He therefore commends very highly certain believers and priests who themselves make the paste for the host; and much more, certain Carmelites, who grind the wheat used for that purpose in their own house. The reverend father also examines the adulteration of wine, oil, wax, and incense—all which substances are used in the sacred ceremonies of the Papists.

How contemptible "Christianity" appears to the unbelieving world, when it is thus debased and materialized! It is impossible for us not to pity those who, if the *host* is pure, consume Jesus Christ—body, blood, soul, and divinity

but lose all, if the paste has in it the least particle of the meal of barley, or of horse-beans, the presence of which annuls consecration.

The most useful and necessary science for the Romanist is chemistry; and a laboratory of chemists has an importance and authority greater than the church and the priests, and absolutely eclipses the less material science of philosophers and theologians.

IRISH MISSION IN PITTSBURGH, PENN.

The Board have for some time employed the Rev. Mr. Sinclair to labor among the Irish Romanists in Pittsburgh. The way having been open for it, the missionary extended his efforts to the Papal population of Alleghany City, which is separated from the former but by the Alleghany river. We are happy to know that he does not labor in vain, nor without the sympathy of Christian people in the place of his residence. That his efforts are attracting attention and meet with approbation is indicated by the following paragraph, which we recently clipped from one of the secular papers of Pittsburgh. The mission, though not more prosperous, nor doing more good, than many others under the care of the Board, is doing well. But read the paragraph. Here it is:—

"A NEW MOVEMENT.—Rev. J. Sinclair, whose missionary efforts and works of benevolence have been so eminently productive of good, has in view another commendable scheme, new in this vicinity, which it is his intention to put in operation as soon as possible. He contemplates opening the building in which he holds his Sabbath-school, located on the corner of Tunnel-street and Pennsylvania Avenue, in the Third Ward, one day in every week, for the purpose of giving instruction in sewing, reading, and writing to the destitute and neglected female children of that vicinity, and otherwise administering to their wants. The requisite number of ladies to teach the children he expects to find in this and Alleghany City, and intends, if possible, to select them irrespective of religious denomination; and, if we are right in the generous opinion we have formed of the fair sex of our cities, there will be no difficulty in finding willing hearts and ready hands enough to embark in this truly charitable enterprise."

MISCELLANEOUS.

THE ASSASSINATION OF ARCHBISHOPS BY PRIESTS.

A great sensation was occasioned by the recent murder of the Archbishop of Paris. While he was in his gorgeous paraphernalia, in a solemn procession, he was stabbed to the heart, in the precincts of a church, by a furious priest who had been deprived of his functions. The behavior of the priest, while on trial for this crime, was frightful. He overwhelmed the judges and the law-officers with torrents of abuse, and it was repeatedly necessary to drag him out of court by main force. After his condemnation, he was kept in a strait-jacket till led forth to execution, continuing his turbulent behavior, till the axe of the guillotine fell and cut off his wretched career.

Since then, another Archbishop, the metropolitan of Motera, in the Neapolitan province of Basilicata, was assailed by an infuriate priest, and severely wounded; while a canon, who rushed to the rescue of the prelate, was shot dead upon the spot.

The London *Record* states, on the authority of a member of the British Parliament, who had mingled much with the people of France, that the prevailing sentiment is, that there will ere long be another political earthquake; and that when it comes, it will swallow up the priests. The priests, aware of this peril, are many of them preparing for it, by discontinning to shave their tonsures, and by providing themselves with the dresses of laymen to be used as a disguise.

The writer of these lines has repeatedly heard natives of Rome, in Rome itself, declare that if there were ever to come another revolutionary outbreak in that city, there would be a general cutting of the throats of all the priests. And when he expressed his horror at the thought of such an indiscriminate butchery of this hated class, and declared that it would excite the indignation of all Protestant people, those Romans could hardly believe him to be in earnest, or that he was really a Protestant. During a residence of many months in Italy, he never but once saw a priest and a layman walking together in the streets. The clergy live wholly by themselves, and are wholly isolated in the midst of a community which abhors them as instruments of oppression and tyranny. Alas for them, in the day of popular vengeance!

The execution of Verger was a scene of great horror, owing to his desperate resistance. Numerous applications were made by individuals for an opportunity to convert him. One lady was very importunate that the chaplain of prison should contrive to make Ve *swallow* a certain small medal, w would be sure to convert him! At rate, she was for having it hung u his clothing without his knowledge; if it but touched him in any wa must bring him to repentance! this superstition in the latter half o nineteenth century, in highly civil Paris!

AGREEMENT OF BRAHMAN AND ROMANISM.

The *Journal des Bruxelles* is a champion of the clerical party. St does not hesitate at times to amus readers with a morsel like this, w is printed in its number for the 21 October last:

"It is read in the *Bibliothèque Orie* that a poor Hindoo, having been rel from the cares of this world and fr scurvy wife, presented himself at the of Brahma's paradise.

"'Have you been through *purgat* asked the god.

"'No! but I have been *married*.'

"'Come in, then; it is all the same.

"At this moment arrived another just defunct, who begged of Brahma t permitted to go in also.

"'Softly, softly! Have you been thr purgatory?'

"'No! but what of that? Did yo admit, a moment ago, one who had not there any more than I?'

"'Certainly; but he has been *mar*

"'Married! who are you talking t have been married *twice!*'

"'Oh, pshaw!' replies Brahma, away! Paradise is not the place *fools!*'"

From this wondrously edifying it appears that Brahmanism and Po agree in holding the heathenish n of purgatory, and also in pouring tempt on the holy state of matrim

which the Word of God declares "is honorable in all." Brahmanism, however, is less inconsistent than Popery, which, while it systematically degrades a union which God has consecrated from the foundation of the world, still falsely makes it one of her seven sacraments.

We see the same inconsistency in another aspect. While all Rome adores the Virgin Mary as a goddess, the priests and monks habitually treat all her sex as polluted beings. Last winter, an American lady at Rome was exploring the grand old church of *Santa Croce di Gerusalemme*. This was founded by the empress St. Helena, mother of Constantine, the discoverer of the true cross, according to legendary tales, and a mighty benefactress of the church. The lady wished to enter the chapel of St. Helena in the crypt; but was prevented by a priest, who told her that women could only enter there once a year on pain of excommunication. The lady remonstrated in a lively way. "Strange," said she, "that your church, which is under such obligations to St. Helena, and still more to the Holy Virgin, should subject all their sex to such indignities as these!" The old priest, with a laugh and a shake of the head, replied, "Well, the way the church treats the women *is* queer!"

AN EX-PRIEST CONDEMNED.

The *Gazette de Liège*, of Nov. 28th, says that the Court of Assize at Ghent was occupied, in its session of the preceding day, with the case of *De Geest*, renouncing priest, and now an evangelical missionary. The accused failed to appear, and was condemned to two years' imprisonment, and a fine of five hundred *francs*. The Court decreed the confiscation of his book. The same *Gazette*, in its number for Dec. 7th, says again, that the Court of Assize for East Flanders, in its session of Tuesday, tried this ex-priest for having sold and circulated at Ghent, a writing entitled, "The Secrets of the Confessional," tending to the reproach of religion and the corruption of morals. It was for this the above-mentioned penalties were imposed upon him. It further appears that De Geest was never an evangelical missionary, having never had any ecclesiastical vocation, except that of a priest of Rome. If, in the judgment of the Flemish courts, an exposure of the ordinary secrets of the Popish confessional "tends to the reproach of religion and the corruption of morals," then what must be the natural and inevitable tendency of the confessional itself! Its corruption is its protection. It is too bad to be described as it is. "For it is a shame even to speak of those things which are done of them in secret."

MORALITY OF THE THEATRE.

There is in France, the land of theatres, a commission appointed by public authority to decree a considerable annual prize to the best dramatic composition that may have been produced during the year. For three years, however, the commission has not been able to discharge this duty. Last year, the report of the commission, drawn up by M. Sainte-Beuve, states that. as was the case in 1854 and 1855, they did not find a single theatrical piece which fulfilled the required condition, viz: "that it should be of a nature to instruct the laboring classes by the propagation of wholesome sentiments, and the spectacle of good examples." Of talent, of spirit, of *interesting faults*, there is abundance; but of true morality there is nothing. This is the judgment of a com

mission composed of Messrs. Lebrun, Mérimée, Scribe, Nisard, Camille Doucet, Rolle, Théophile Gautier, Edouard Thierry, Sainte-Beuve, and Cabanis. See *Moniteur* of December 29th, 1856. These gentlemen are among the chief *literati* of France, and some of them are famous play-writers themselves! Is not this fact a striking condemnation of the theatre in a religious and moral point of view? The commission seem to give up the theatre as a "school of morals;" for their report closes with a request to the Government to strike out morality from the programme, and to restrict them to the duty of crowning only art and talent!

ANNUAL SERMON.—ANNIVERSARY.

The Annual Sermon before the AMERICAN AND FOREIGN CHRISTIAN UNION, will be delivered in this city by the Rev. Dr. FORSYTH, of Newburgh, on Sabbath evening, the 10th of May next, in the Fourteenth-street Presbyterian Church (Rev. Dr. Smith's,) corner of Fourteenth-street and Second-avenue. The services will commence at half-past 7 o'clock.

The Anniversary exercises will take place on Tuesday, the 12th of May next, at 10½ o'clock, A. M., in the Central Presbyterian Church, (Rev. Mr. Wood's,) No. 408 Broome-street, between Broadway and Centre-st., when the Annual Report of the Directors will be presented, addresses delivered, and the usual business of the Society transacted. The public are invited to attend.

We have a large amount of matter on hand for the Home Field, which is necessarily crowded out. In the next number we shall appropriate more space to it. We hope also to find room for a number of excellent communications received from valued correspondents.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF MARCH TO THE 1st OF APRIL, 1857.

MAINE.

Washington. Calvin Starret, . . . $10 00

NEW-HAMPSHIRE.

Claremont. Dea. T——. per Rev. R. F. Lawrence. 5 00
Nelson. Rev. Adonijah Cutter, in part L. M. 10 00
Amherst. Benevolent Association, . . 21 51
Hollis. Cong. Church and Society. . . 29 91
Manchester. Franklin-street Ch. $10; David Gilles, Esq. $30, to make himself a L. M. 40 00
Derry. First Church, ... 8 25

VERMONT.

South Woodstock. J. Smith, ... 5 00
Hinesboro'. Cong. Church, ... 17 00
Williston. Cong. Church, ... 17 32
Charlotte. Cong. Church. 12 00
Winooskie. Cong. Church, ... 4 13
Corinth. 1st Free Will Bapt. Church, . . 5 00
" 2d Free Will Bapt. Church, . 2 46
Thetford Centre. Free Will Bapt Church, . 18 50
East Randolph. Free Will Bapt. Church, 8 18
South Tunbridge. Cong. Church, . . 4 46
Randolph Centre. Cong. Church, . . 12 75
West Randolph. Cong. Church, . . . 6 10
Shelburn. Wesleyan Church, ... 3 54
Chelsea. Union meeting, ... 18 61

MASSACHUSETTS.

Charlestown. A. D. Mitchell, ... 5 00
Warren. Homer Sackett, ... 3 00
Salem. J. H. Towne, ... $10 00
Southwick. Jas. A. Clark, ... 10 56
Pittsfield. Cong. Church, in part, . . . 6 00
North Weymouth. 1st Cong. Church, . . 18 94
East Weymouth. 1st Cong. Church. to make Clinton Loud a L. M. 30 00
Millbury. 1st Cong. Church, ... 10 00
Dedham. James Downing, ... 5 00
North Bridgewater. A balance. 1 00
Holliston. Cong. Church, a widow's mite, 5 00
Marlboro'. Union Church, to make Hollis Taynter a L. M. 30 00
East Medway. Cong. Church, ... 28 52
Winchester. Cong. Church, ... 80 00
Boston. Maverick Church, to make Wm. R. Lovejoy a L. M. 31 15
" Phillip's Church, ... 53 18
" Salem-street Church, to make Rev. Geo. W. Field a L. D. 108 59
" Central Church, ... 77 00
" Essex-street Church, ... 179 14
" Old South Church, to make Rev. Jacob M. Manning a L. D. . 100 64
" Bowdoin-st. Church. Mrs. James M. Beebe, $30 for L. M.; Mrs. Jos. J. Fiske, $30 for L. M.; others $99 32, 159 32
" Mt Vernon Church, in part, . . 273 63
Williamstown. Cong. Church, ... 48 50
Athol. Cong. Church, a balance, . . . 13 00

RHODE ISLAND.

Pawtucket. Central Falls Cong. Church, per Willard Jones, ... 10 00

Providence. For Paris Chapel. J. Chapin, $50; Robert H. Ives, $50, Moses M Ives, $50, . . $150 00

CONNECTICUT.

Middletown. Elizabeth Hubbard, in part L. M. 10 00
" South Church, ... 13 00
" North Church, in part, . . . 45 83
South Farms. Rev. D L. Parmelee, add. for L. D. 5 00
Farmington. M. A. Lowrey, ... 51
Naugatuck. Cong. Ch. per C. S. Sherman, 13 50
Suffield Mary C. Gay, ... 1 00
Glastenbury. Cong. Society, ... 45 00
Waterbury. 2d Cong. Church, ... 28 86
Southington. Cong. Ch. F. D. Whittlesey, for L. M. $10; Dea. Edward Twitchell. $10 for L. M., others, $80 31, to make H. D. Smith and Anderson Upson L. M.'s, ... 100 31
East Windsor Hill. Cong. Church, Bennet Tyler, D. D. a L. M. . 34 00

NEW-YORK.

Pierrepont. An interested reader, . . 9 00
N. Y. City. 13th-street Presb. Church, to make Jno. P. Cummings, W. H Christie, and Jon'n Danforth, L. M.'s, 111 56
" 7th Presb. Church, . . . 35 00
" V. Lockwood, $2; Jas. Richards, $1, and Mrs. Ivison, 50 cents, 3 50
" Mrs. H. E. Cable, to make herself a L. M. 30 00
" F. Marquand, for Chapel in Rome, 25 00
" For the Paris Chapel,—
Per S. B. Holmes. Esq. Messrs. Loeschigk, Wesendock & Co. 100 00
Messrs. Munsell & Co. . 25 00
" J. & J. Stewart & Co. 50 00
" Geo. Pearce & Co. 50 00
" Sturgis, Shaw & Co. . 100 00
" F. Cottenet & Atherton, 100 00
" S. McLean & Co. . 25 00
" Babcock & Co. . 50 00
" Little, Alden & Co. . 100 00
Per E. J. Brown,
Messrs. Lawrence, Stone & Co. . . . 100 00
" E. D. Morgan & Co. 100 00
E. J. Brown, . . 100 00
" Ref. Dutch Ch. per J. Van Benschoten, ... 177 35
" Jasper Corning, ... 5 00
" Messrs. Hughes, ... 1 00
West Farms. Mrs. C. M. West, . . 50
Mt. Vernon. B F. Durkee, $3; others, $5, in part to make Rev. J. M. See a L. M. 8 00
New-Rochelle. Presb. Ch. in part to make Rev. Chas. E. Lindsley a L. M. 18 65
" Dr. Alfred Smith, to complete L. M. 11 50
" Wm. M. Paterson, . . . 2 00
" Bapt. Church, ... 3 50
Newton. Presb. Church, in part, . . 9 32
" Ref. Dutch Church, ... 24 45
Batavia. Jos. Clark, 2d payment for L. M. 5 00
Pittsford. Presb. Ch. in part for L. M. of Rev. Mr. North, $5.85; S. Lusk, $5; Miss H. Gilbert, $2, ... 12 85
" Albert Marcellus, 2d payment for L. M. 10 00
Ogden. Presb. Ch. part L. M. of Rev. Wm. A. Fox, $16 68; others, $8, . . 24 68
Newark. Jos. A. Miller, 3d payment for L. M. 5 00
" 1st payment of A. F. Cressey for L. M. of Mrs. Cressey, ... 10 00
Palmyra. Presb. Church, ... 21 50
" A Jessup, to make his son Josiah F. Jessup a L. M. 30 00
Clyde. Presb. Ch. and individuals, to make Rev. Robert E. Wilson a L. M. . 31 00
New-Hudson. From Dea. Newman, . . 1 35
Cuba. Rev. J. Wynkoop, for L. M. . . 15 00
Buffalo. 1st Presb. Church, add. . . 5 00
Rochester. Washington-st. Presb. Church, . $43 94
" 1st Presb. Church, in part, . 52 00
" " " add. . . . 205 00
Cartskill. Ref. Dutch Church, ... 20 00
Albany. For Paris Chapel,—
E. Corning. 50 00
E. C. Delavan, ... 50 00
" 1st Cong. Church, ... 93 90
Boght. Ref. Dutch Church, ... 5 50
Oswego. A friend, ... 4 00
Kingston. Ref. D. Ch. of Marbletown, . . 18 78
Bethel. Rev. Loring Brewster, for the Paris Chapel, ... 2 00
Winfield. Cong. Ch. in part to make Rev. H. H. Waite a L. M. 15 00
Madrid. Cong. Church, add. . . . 4 54
Kingsboro'. In part to make Eli Leavenworth a L. M. 20 18
" Mrs. Laura Blossom, in part to make herself a L. M. . . . 10 00
Ogdensburg. Presb. Ch. to complete L. M. of Mrs. L. R. Miller, . . 4 25
Marshall. Add. for Sunday-school, . . 4 27
Deansville. 1 21
Brasher's Falls. Presb. Church, . . . 11 00
Fonda. Ref. Dutch Church, ... 7 51

NEW-JERSEY.

Paterson. A friend, ... 2 00
Baskingridge. Alex. McEowen, Esq. . . 10 00
Trenton. Wm. C. Howell, ... 5 00
Newark. 1st Ref. D. Ch. per D. Demarest, . 50 00
" Park Presb. Church, ... 141 91
" A friend to the cause, ... 5 00
Greenwich. Presb. Ch. per H. R. Kennedy, 15 00
Elizabeth. 3d Presb. Ch. to make Rev. Robert Aikman a L. M. 30 50
West Bloomfield. Presb. Church, . . . 23 42

PENNSYLVANIA.

West Philadelphia. Anonymous, . . . 4 00
Pittsburg. Sons of Malta, for the Mission-school, ... 25 00
Warren. Widow S. Rogers, ... 1 00
Mast Hope. In full of Mrs. Jas. Selden's L. M. 10 00
Philadelphia. Through A. W. Little, Esq. for the Paris Chapel,—
Messrs. G. Gilmore & Co. . 100 00
" F. V. King & Co. . 100 00
T. W. Evans, ... 50 00
A. W. Little, ... 100 00
Messrs. T. W. Evans & Co. . 50 00
W. Ashmet, ... 100 00
A. Ritter, Jr. 50 00
Jno. Grigg, ... 50 00
Samuel Tolland, ... 50 00
G. H. Stewart, ... 100 00
J. Dwight Bell, ... 50 00
C. S. Wurt, ... 100 00
Benj. Curtis, ... 100 00
H. Williams, ... 50 00
Jas. A. Farmorn, ... 25 00
Jno. A. Brown, ... 250 00
Jno. Sparhawk, ... 20 00
W. E. Bowen, ... 50 00
Messrs. Dale, Ross & Whither, 100 00

MARYLAND.

Baltimore. A friend, ... 1 00

DELAWARE.

Wilmington. Capt. David Bush, . . . 3 00

NORTH CAROLINA.

Park's Store. A reader of the Magazine, . 5 00

ALABAMA.

Selma. N. Waller, ... 5 00

KENTUCKY.

Louisville. 1st Presb. Church. Wm. Garvin, Esq. $50; Samuel Cassedy, in full of L. M. $10; Murphy, $10; Messrs. Duncan, Anderson, Dunlap, Clifton, Benedict, Barrett, H. Pope, Marshall, Escott. Bell, Hervey, Ballard, each $5;—others, $25—which makes Rev.

W. L. Breckenridge, D. D. and Curran Pope, Esq. L. M.'s, $155 00

MISSOURI.

St. Louis. 2d Presb. Ch. add. Chas. Semple, Esq. in full of L. M. $25: Mrs. Lydia S. Crittenden, to make herself a L. M. $30: D. Rankin, Esq. $10; others, $56 75, to make Rev. W. A. Shubert a L. M. . 121 75
" Pine-st. Presb. Ch. which makes John Whitehill, Esq. a L. M. 40 00
" 1st Trin. Cong. Ch. S. M. Edgell & Co. $150 to make Wm. F. Anderson, L. Wilkey, E. S. Hill, Fred. F. Fletcher, and R. E. Sayres L. M.'s: J. S. McCune, Esq. $30, to make Mrs. Margaret Cleaver a L. M.; R. Beardsley, Esq. $30, to make Mrs. Beardsley a L. M.; A. D. Pomeroy, Esq. $30, to make F. Frank Pomeroy a L. M.;—S. N Kellogg, Esq. $10; J. Fogg, Esq. $10; S. Plant, Esq. $10; others, $90 80, which makes J. Burt. Turner, Esq., Sam'l Nourse, Esq. and Robert P. Studley, Esq. L. M.'s, ... 360 80
" Centennary Meth. Epis. Ch. add. $3, and from Mr. Records some benches for German Miss. school, 3 00
" Central Presb. Ch. add. H. B. Merritt, $5; W. Sell, $5; Major Dobbyns, $5; others, $1 70, . 16 70
" 1st Cumb. Presb. Ch. add. . . 2 00
" Ebenezer Meth. Epis. Ch. add. 5 00
" 1st Asso. Ref. Presb. Ch. add. Mr. Kane, some benches for German Mission-school,
" 1st Presb. Ch. M. Collins, $25; J. K. Bent, $10; Mrs. Van Bergen and Mrs Cowperthwaite, in part for L. M. $13; R. Scarrett, $10; Rev. Mr. Nelson, $5; a slave woman, $2 50; others, $10, which makes R. Scarret and G. K. Budd, Esq's, L. M.'s, . . 75 50
" Fairmont Presb. Church, . . . 8 15
" Mound Presb. Church, ... 12 80
" Jas. S. Thompson, ... 5 00

ILLINOIS.

Morris. Cong Church, in part to make Rev. E. B. Turner a L. M. 7 80
Troy, ... 2 00
Marine, ... 2 85
Collinsville, ... 13 30
Jerseyville. Dr. E. D'Arcy, ... 5 00
Presb. Meth. and Bapt. Churches. to make Rev. Jos. E. Edwards, Rev. C. J. Houts, and Dea. Jona. Plowman L. M.'s, . . . 100 50

INDIANA.

Thortown, ... $10 50
Frankfort, ... 17 55
Jefferson. Asso. Ref. Ch. to make Rev. S. C. Baldrige a L. M. in part, . 19 50
" Asso. Ref. Church, add. . . 5 26
" O. S. Presb. Church, . . . 8 28
Crawfordsville. Prof. Mills, ... 5 00
Portland Mills. O. S. Presb. Church, add. 1 00
Madison. 2d Presb. Church, W. W. Atterbury, 5 00
Jeffersonville. Bapt. and Meth. Churches, 10 00
Utica. Union collection, ... 2 15
Charleston. Union collection, ... 7 25
Salem. Union collection, ... 15 00
Orleans. Meth. Epis. Church, ... 1 00
Paoli. Union collection, ... 8 60
Evansville. Union collection, ... 36 00

OHIO.

Cincinnati. 6th-street Meth. Prot. Church, to make Rev. Jos. J. White a L. M. 34 50
" 1st Ref. Presb. Church, in part, 26 95
" George st. Meth. Prot. Church. . 6 37
Wellington. Trin. Cong. Ch. in part to make Dea. Milton Adams a L. M. 4 50
Madison. Cong. Church, add. to make R. W. Childs a L. M. 10 00
Sheffield. Presb. Church, in part to make Rev. C. C. Baldwin a L. M. . 5 50
Middlebury. Cong. Church, in part to make Rev. L. B. Lane a L. M. . 7 00
Oberlin. Cong. Church, to make Rev. E. H. Fairchild a L. M. 30 00
" Dr. Jas. Dascomb, $5; Daniel B. Kinney, Pringle Hamilton, Mrs. Delia, A. Shepard, F. T. Spees, each $5; Miss E. M. Bowen, $3, 28 00

MICHIGAN.

Battle Creek. Cong. and Presb. Churches. to make Dea F. Cr.ss a L. M. 30 00
Coldwater. Presb. Church, add. for Nelson Skeel's L. M. . . . 5 00

IOWA.

Durant. Cong. Ch. per Rev. Benj. P. Putnam, 3 00

Rome (Italy.) Contributions at the Chapel:—Dr. F. W. Sargent, $20; Mrs. F. W. Sargent, $20, Mrs. Singer, $20; a lady, $5; James Lenox, $100; Dr. R. C. Stiles, $2 50; N. Carruth, $15; H. F. L'Estrange, $10: S. Colgate, $3 72; Jos. Howland, $100; Individuals, $29 43; Rev. P. Booth, $8; W. J. Ford and Miss Crawford, $8; Miss Shand, $10; Mrs. Belt. $5; Mrs. J. Latter, $5; Rev. Mr. Jeffreys, $2 50; A. W. Bull, $10; E. E. Salisbury, $25; Edward Colgate, $2 50; J. W. Wheeler, $10; J. Lane, $10: others, $18 79—Total, ... 440 44

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

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THE SOCIETY'S EIGHTH ANNIVERSARY.

The exercises of the Eighth Anniversary of the AMERICAN AND FOREIGN CHRISTIAN UNION have been held since the May number of the Magazine was issued. They commenced on Sabbath evening, the 10th of May, in the Presbyterian Church on the corner of Fourteenth-street and Second Avenue, in this city. They were well attended by highly intelligent audiences. They were instructive, impressive, and very appropriate throughout.

We devote the most of this number to an account of them, and respectfully request our friends in every part of the country to give what circulation they can to the facts and truths which it contains. We feel assured that with us they will rejoice in the good which has been accomplished during the year that has just closed, and in the "doors of entrance" which God is opening to the Society in the Papal populations of the world, for working out a nobler and better service in time to come than it has yet performed. We begin the account with the

ANNUAL SERMON.

The annual sermon in behalf of the Society was preached at the time and place above stated, by Rev. JOHN FORSYTH, D. D., of Newburgh, New-York, of the Associate Reformed Presbyterian Church. It was an able, eloquent, and highly appropriate discourse, founded on Luke, 24 : 47, "Beginning at Jerusalem."

The Board have requested a copy for publication, which they trust the author will grant, and that previous to its publication he will repeat it in various places in our country. It should have a wide circulation. We have room but for the following outline of it. Dr. Forsyth said:—

"One would have supposed that Jerusalem was the very last place to commence the mission on which the apostles were sent; and if this express charge had not been given to them by their Master, probably they would have so judged themselves. But no: here, in the very city where the Savior drank the very dregs in his cup of shame, where he had been condemned to death, buffeted, spit upon, scourged—in this city they must begin the work of a world's regeneration. Various reasons may be suggested as inducing the Savior to give this command.

"1. The apostles, as *witnesses*, were called to testify to certain *facts* which were the basis of the *faith* they preached. These were, the events of Christ's public life, his sermons, his miracles, his death, his resurrection. This command was a virtual challenge to skepticism to disprove these facts,

if she could; if they could be disproved anywhere, it was in Jerusalem, where they were said to have occurred.

"2. That the Gospel might vindicate its claim to be the power of God unto salvation. If the apostles had been directed to pass by the city where with wicked hands the Prince of Life had been crucified and slain, it might have been supposed that there were some sinners beyond the reach of mercy; and therefore, as if to show that the blood of Jesus cleanses from all sin, the heralds of his grace are charged to begin at Jerusalem.

"The Gospel, moreover, claims to be the means of quickening dead souls, as well as a revelation of pardon to guilty ones. And surely, if it would raise up from the pit such sinners as those of Jerusalem, it was adequate to encounter and overcome every form of human depravity.

"3. That a host of efficient missionaries of the cross might be at once raised up—men and women, who could tell what they had themselves seen and felt of the grace of the Lord Jesus.

"Results quickly proved that a divine wisdom had selected the first central spot of Christian effort. Long before the last of the apostles had gone to his rest, the Gospel was so widely diffused, that Paul speaks of it as having been preached in the whole world.

"Now the principles underlying this command have an important bearing on the missionary efforts of the church in the present day. The relation in which Jerusalem stood to the apostles and their mission, is in several respects not unlike the relation in which the largest part of nominal Christendom stands to the evangelical church and her mission, which is to subjugate the nations to the cross. Whether Romanism be *the* predicted Antichrist or not, one thing is certain: if *ours* be the true Gospel, Rome preaches a false Gospel.

"If the inhabitants of Tahiti or of China had known the religious condition of the nations of Europe, and had asked the first missionaries sent to them, 'Why have you passed by Spain, Italy, France? is the spiritual state of the people in these countries essentially better than ours?' what reply could they have made? Might they not have said to these venerable men, 'We thank you for bringing the good news of salvation to our dark and distant land, but we think that the church which sent you forth should also have made a beginning with nominal Christendom?'

"This *is* the field the AMERICAN AND FOREIGN CHRISTIAN UNION proposes to cultivate; nor are reasons wanting to vindicate the enterprise.

"1. There is the consideration that millions upon millions within these limits, though nominally Christian, are really strangers to the Gospel. Such is the view which we must take of their condition, if our idea of religion and the Gospel be correct.

"2. The difficulties that impede the spread of the Gospel in these countries should only serve to give fresh stimulus to our efforts. They are confessedly very great perhaps greater than any we may encounter in the wide field of heathenism; but to succumb to them, is to do dishonor to Christ our Master, and to the glorious Gospel of the blessed God.

"3. There is the claim which these lands have upon our sympathies, derived from the blood of martyrs, so largely shed for the testimony of Jesus.

"4. We should be encouraged by the results of successful effort. Just so far and so fast as the good work proceeds, we not only gain new ground, but one of the mightiest antagonists to Christ and his cause is converted into a cordial and co-operating friend. In this result, the missionary cause everywhere, and our own land in particular, have a very deep interest.

"It only remains to observe that our Society is a Union—a Christian Union. Our purpose is not to propagate this or the other *mode* of worship, but to make known to these blinded nations the only true *object* and the only true *medium* of worship. Our purpose is not to spread this or the other polity, but to proclaim that word of Christ which alone can give what these nations need—'spirit and life.'"

We may now speak of—

THE ANNUAL MEETING.

The Annual Meeting was held in the Central Presbyterian Church on Broome-street, Tuesday morning, May 12th, at half past ten o'clock. The house was well filled, and on the part of the audience the attention was fixed, and the interest was kept up to the close.

The Rev. Dr. De Witt, the President of the Society, took the chair at the time appointed, and the exercises were commenced by singing an original hymn, written for the occasion, suggested by the passage of Scripture, (Matt. 21 : 28,) "Go work to-day in my vineyard."

The whole congregation joined in the hymn, which was sung in the tune "Duke Street" with happy effect.

The Rev. Dr. Dowling, of the Baptist Church in this city, read the first ten verses of the second chapter of the Second Epistle to the Thessalonians, and the first seventeen verses of the tenth chapter of the Epistle to the Romans; after which the Rev. Dr. Mitchel, of the Methodist Episcopal Church in this city, led the audience in prayer.

Edward Vernon, Esq., the General Agent, read the Treasurer's report, from which it appeared that the receipts for the year, including the balance on hand at the beginning, were $76,296 93, a sum larger than was received the previous year, by $6,724 49.

An abstract of the Annual Report of the Board of Directors was read by the Rev. Dr. Fairchild, one of the Corresponding Secretaries of the Society.

The Rev. James Pressley, of the Associate Reformed Presbyterian Church of this city, (seconded by the Rev. Dr. Mitchel,) moved the following resolutions; viz:—

Resolved, That the Reports, extracts from which have just been read, be accepted, adopted, and committed to the Board for publication.

Mr. Pressley urged his motion by a brief and forcible speech, the leading thoughts of which were the *pressing need* that exists for *such labors* as this Society is putting forth—that the American community should be made acquainted with these labors, and aroused to a sense of the magnitude and importance of the work to be done in this direction—that no missionary work could be superior to it in point of importance or obligation—that the Papacy was the great obstacle to the conversion of the heathen world—that it was at this time stimulated to special activity—and that evangelical Christians, in regard to it, had devolved upon them a special responsibility.

The Rev. Rufus W. Clarke, of the Congregational Church, Brooklyn, New-York, seconded by the Rev. Joel Mann, of Kingston, Rhode Island, moved the following resolution; viz:

Resolved, That the friends of Protestant Institutions are under the most solemn obligations to make direct and vigorous efforts to preserve and extend their interests upon American soil.

In support of this resolution, among other things, Mr. Clark said—

"That he did not wish to seem to sound a note of alarm, but held that we are bound to recognize the existence of evils, and to take proper measures for their extinction. He believed that this country would continue to be Protestant. He did not believe that it would be overcome or be crushed by the Papacy. But if it is preserved in its Protestant purity, it must be by the use of appropriate means.

"He believed in the perseverance of the saints, but the saints must persevere to make the doctrine true. We must therefore look to the Papacy and its bearing upon the destiny of the Republic. American Christians

are especially under obligations to recognize the presence of Romanism, to measure its forces, and resist its progress among them.

"We boast of our free government, of our public virtue, of our Protestant religion. But it seems the will of Providence that against every great good there should be planted a great evil. If we have freedom, we also have slavery—if we have virtue, we have intemperance to corrupt it—if we have Protestantism, we have its antagonist, Romanism. Blessings and curses in this world are set over against each other, and God undoubtedly intended to try us, as he has tried every other nation. We need this discipline. If we cannot cope with Romanism here, with all our advantages, what claim have we to be the great missionary nation of the earth? A cannon or a bridge are tested before being used, and thus is God testing our nation. Some would leave Romanism to be met by indirect and invisible agencies. But he did not believe in allowing things to take their own way, waiting for the natural course of events. He would meet evil with a bold and determined front. Rome is fixing her eyes and her hopes upon this country, and in politics her adherents already hold the balance of power among us. Shall we refuse to open our eyes to her machinations because they are conducted secretly? He thought there was in this *secresy* a strong motive to vigorous resistance of the power that practised it.

"He said, Romanists held no anniversary meetings such as Protestants hold. It would be instructive if they would. He urged the adoption of the resolution, because the Romish system is antagonistic to our institutions: Romanists are the enemies of education; they would take the Bible from our public schools; Rome is the enemy of virtue; Rome is opposed to internal improvements and the development of national resources.

"The speaker saw much encouragement in what had already been accomplished by the Society. In eight years a thousand converts have been made, ten thousand children gathered into Sabbath and other schools, and millions of pages of valuable matter on the subject of Romanism had been distributed.

"He said we owe a duty to our posteri Our fathers transmitted unimpaired to their free and religious institutions; we bound to do the same to our descendant

The Rev. Dr. KENNADAY, of t Methodist Episcopal Church, second by the Rev. Dr. HOWES, of Hartfo Connecticut, moved the following re lution; viz:—

Resolved, That the happy experience our country, whose resources have been remarkably developed under the fosteri influences of a pure and scriptural fai gives to the American churches a spec mission to spread abroad the blessings a benefits of a pure Christianity in all pa of the Papal world.

In urging the adoption of this reso tion, Dr. KENNADAY said:—

"It would seem strange that any ar ment should be needed to compel Christ hearts to a belief in such sentiments. there is a reluctance on the part of the A rican churches to put forth their best proper efforts in behalf of their brethr Hence he liked the resolution. It contai said he, two propositions which assume be true, and from these draws a deduct in reference to the churches of our coun The first is, that 'the happy experience our country has developed remarkable sources.' The other proposition is, t this development is attributable largely the fostering influence of a pure scripti faith.

"The prosperity of our Government is to the fact that it was established under clear light of Christianity. Mr. Webs he said, held this view; and he mad quotation from what he at first called Webster's second centennial discourse, afterwards explained by saying, that it the speech at the second centennial a versary of the landing of the Pilgrims.

"The existence of this Government be in intelligence; its corner-stone was upon the Word of God. After the Rev

tion had just been passed through, the American Congress, declaring that the success of the cause had been owing to the intelligence and virtue of the people and to the blessing of God, and that prosperity could not be hoped for without virtue or religion among the people, passed a resolution instructing a committee to purchase and import thirty thousand copies of the Bible from Scotland or from Holland. And when Washington became President, after his inauguration in New-York, his first act was to go from the Old Federal Hall, where he had been made the chief of the nation, to St. Paul's Church, and there consecrate heart, and country, and liberty to God, in partaking of the holy sacrament. It is Christianity alone that has developed the resources of the country. The duty which the resolution deduces from these points is this, *that the American churches are bound to give a pure Scriptural faith to the dominions now under the influence of the Papacy.* This the speaker argued at considerable length and very forcibly.

"There are many," he said, "who say, Let alone the Romanists. This spirit is like that of Cain, when he said, 'Am I my brother's keeper?' It is like that of the elder brother in the parable, who wanted to hush the gladness of the rejoicings when he that was lost had been found and the kid was killed. All men on the face of the earth are our brethren. He drank with every other man from a common fountain of light. He looked upon every Jew as his half-brother. He looked upon every child of the Romish church, born and brought up in it, as part of his own blood and kindred, as being the offspring of the same common Father. And we are bound, said he, as we have freely received, freely to give. We are bound to use every effort, in the spirit of meekness, to bring these deluded men out of their snare.

"He did not wish to make all men think alike. It is impossible to do it. Charles V. of Spain became so disgusted that he could not make his people think as he did, that he left his throne and retired to a monastery. He there set to work making clocks. After he had made a great number of clocks, he was annoyed by their discordant ticking, and he tried to make them all tick alike—but he tried in vain. Then, on a sudden, it flashed upon his mind how foolish he had been in attempting to make *men* think alike, when even *clocks* would preserve their individual independence, and tick as they chose. He wanted all men to think, and to think independently; and in order that they might think independently, he wanted them to have the light and liberty of the Gospel of God. He referred to the intolerance of the Popish church; to its severe censorship over its believers; to its jealousy of losing them from its fold, and to its artfulness in winning proselytes to its errors; and after relating some instances showing the restricted liberty of American citizens in Popish countries, he concluded his address."

This able address, of which the above is but an outline, was listened to with deep interest and produced a very happy impression.

The congregation then rose and sung the hymn beginning with the words—

"Who but thou, Almighty Spirit,"

When the Rev. Dr. WILKES, of Montreal, Canada, who was present, (having that morning arrived in the city, but not expecting to speak,) was introduced to the meeting by the President, and made a brief and happy address.

He said, among other things, that—

"He had the advantage of being a liege subject of a lady, Her Royal Majesty Victoria. He supposed he must pass for a foreigner, though his tongue does not differ from ours.

"He liked the Report, because it has the right ring. It does not tell of Mary, but of Christ, the Savior, of whom the Apostle said, "Who loved *me* and gave himself for *me*."

"England is still a Protestant nation; it is "the other Protestant nation;" and each Sabbath in his pulpit, when praying for his own country, he prays also for our nation.

"He came from Canada, and there the system now under consideration is to be

seen in full vigor. But as he left his home yesterday, he read of admissions to a convent, and among them one lady from Boston; and still the convent ladies say they never interfere with the religion of pupils. But the girls say they cannot believe the nuns, *they lie so!* and they say the nuns tease them so! They ask them if they will not be Catholics, they will be so happy!

"He would urge parents to be careful where they put their children. They may not only learn French, but something else. He observed that two young ladies from the States were about to join the Catholic church. He urged the Society to keep Canada prominently in view in their operations."

At the close of the address by Dr. Wilkes, the President of the Society announced to the audience that the Rev. R. D. HARPER, of the Associate Reformed Presbyterian Church in Xenia, Ohio, who, it is understood, had set out from his home to attend this meeting, had not arrived. He therefore introduced to the meeting the Rev. W. D. ROSSETER, one of the District Secretaries of the Society, residing in the West, who, seconded by the Rev. P. J. LEO, moved the following resolution; viz:—

Resolved, That in view of the remarkable and unprecedented emigration of the present age to this land—an emigration from all climes, but especially from those of nominal Christendom; and in view of the providences of God in regard to this nation in preparing it for the same, the *American Church* has devolved upon it a special, peculiar, and important mission—no less than the emancipation and evangelization of the apostate portions of the nominally Christian world.

Mr. Rosseter commenced by saying,—

"Pride is an American sin, and he did not wonder at it, considering our origin, prosperity, and prospective destiny. But this morning he would speak in no such spirit; but as an American citizen, Christian, and minister, he desired to impress on the audience the glory and privilege of the responsibility devolved on this country.

"The emigration to this country is increasing in a rapid ratio, and becomes continually more multifarious, and it is mostly from nations nominally Christian.

"The providence of God has prepared for this emigration, by so long delaying the discovery of this continent, by permitting the persecutions of Queen Mary's day and subsequent periods in English history, by furnishing us so vast an expanse of fertile soil, by rendering necessary an exodus from the overstocked countries of Europe, and by peopling this land with a population of so thorough a religious Protestant character before this emigration commenced.

"He spoke of the interest of Catholic children at the West, in the schools established for them, one coming with his father's coat trailing to the ground, because he could get no other to come in; and of a Fourth of July celebration, when sixty Catholic boys were gathered in procession, each with a badge having an open Bible on it. Such interest as this, he represented to be general throughout his field. He asked the prayers and liberality of the church in behalf of the cause."

After a few remarks by the Rev. Mr. LEO, the resolution was adopted.

The audience then united in singing the hymn beginning—

"From all that dwell below the skies,
Let the Creator's praise arise;"

after which the benediction was pronounced by the Rev. Dr. HUMPHREY, of Pittsfield, Massachusetts.

The Society then proceeded to the transaction of the usual annual business, when the minutes of the last annual meeting were read and approved. The vacancy occurring in the Board of Directors was filled by the election of the class which will hold office for the next succeeding four years, and whose names appear, in the proper place, in the list of Directors.

Vice-Presidents were also duly elect-

ed, whose names are inserted in the list of Vice-Presidents.

A vote of thanks was passed by the Society to the Rev. Dr. Forsyth for his able, exellent, and highly appropriate sermon, delivered before the Society on the 10th inst., and a copy was requested for publication.

Votes of thanks were also passed to the various speakers on the occasion.

Having directed the first meeting of the Board to be held on Thursday, the 14th instant, at their office in Chambers-street, at 4 o'clock, P. M., and afterwards on their own adjournments, the Society adjourned to meet on the Tuesday preceding the second Thursday in May, 1858, in the place to be determined hereafter by the Board of Directors.

We subjoin here, though somewhat abridged, the

EIGHTH ANNUAL REPORT.

Our Lord Jesus Christ is, with a special and exclusive emphasis, THE Savior;—*the* Savior to the exclusion of all others, and of any admixture of human merit with his work—*the* Savior, whose blood alone, at once, perfectly, and for ever, cleanseth from every sin —*the* Savior, in virtue of a direct, personal union with whom the believer is already partially sanctified, and shall at last be made eternally perfect in holiness and happiness—This is the Gospel. It is "worthy of all acceptation."

But Popery, both in teaching and practice, robs our Lord of his exclusive claims as *the* Savior of the lost sinner; and it impiously makes him to share this honor with many partners. It is, in effect, a complete *series of substitutes* for the Gospel in all its parts; and it has invented for their defense a complete system of dogmas, and their cognate tenets. *The* Savior is thus thrown into the back-ground, hidden from view, and altogether supplanted by this crowd of inventions and corruptions.

It follows, from this view, that it is the highest duty of all who love the Gospel to do their utmost to destroy Popery, and to restore the Gospel to its own place in the faith and affection of all who are called Christians. There is the same reason for missions to the Papists, and the same necessity for them, as for missions to the heathens.

But suppose the state of the Roman church not to be one of open apostasy and anti-Christianism, but only a state of backsliding—not so far gone as to amount to utter defection from Christ and his religion. Even in this mildest and most favorable view of the case, it is no less our duty to labor to reclaim them. Nay, in this view, this duty is even more imperative. For, till this shall be done, and the true church shall purify herself by cutting off the diseased members, or by bringing them back to a sound and healthy condition, she has no right to expect the favor of God, or to plead for the fulfillment of his promises.

If the many millions of Romanists, though all of them backsliders, are still members of the true church and in its communion, we are far more bound to labor for their spiritual restoration, viewing them as fallen brethren, than we are to exert ourselves for the heathen, or any other sinners who are *extra Ecclesiam* and beyond the pale of the covenant. This obligation is the more pressing, because the Papists, on this supposition, are an overwhelming majority in the visible church; and who ever heard of God as reviving his work

in a church where such an overwhelming majority is in such a shamefully backslidden state, *and where, at the same time, the sound members were doing little or nothing to heal the backslidings of their brethren!*

But it is not only on their own account, and for their own salvation, that the Papal nations ought to be evangelized. The re-conversion of these apostate nations to Christ and his cross, to his grace and his truth, is especially important in view of its bearings upon the Pagan world. At present the church of Rome, strong in its traditions, its antiquity, its temples, its endowments, its revenues, its compactness, its unity of will and purpose—strong in its cunningly devised system of fables and falsehoods adapted to captivate and keep in subjection to itself the corrupt propensities of the carnal mind—strong, too, in the blind and bigoted attachment of aggregated millions who mutually confirm and excite their passionate zeal in its behalf—is the grand obstruction to the progress of the Gospel.

It interferes directly with Protestant missions to the unbelieving nations, by carrying on a rivaling propagandism among them, and thereby confounding and distracting the narrow and prejudiced minds of the heathens.

Nor is this the worst of it. The corruptions held and practiced by the Romanists put many an argument into the mouth of the unbeliever. The religious veneration for saints, images, pictures, and relics, and especially the worship of the "Mother of God conceived immaculate," which swallows up everything else in the Romanish devotion, excites the most profound contempt and disgust among the "children of the captivity." It is almost impossible that an Austrian or a Polish Jew, taking his idea of Christianity from the stupid and abominable image-worship he sees around him, should not be bitterly prejudiced against the approaches of our religion in any and every form.

In the same way the haughty disciple of the Koran, who boasts himself of a purely spiritual worship, obtains his conception of Christianity. Humanly speaking, what hope is there of his conversion to Christ, till the tremendous stumbling-stone of Popery be rolled out of his path toward the pure and saving faith of the Gospel.

Nay, the veriest heathen see nothing in the worship of ancestors and of images more irrational, or more opposed to the light of natural reason and conscience, than they see exemplified in the temples of Romanism. They even fancy, and not without good grounds, that many of the priestly vestments and ceremonies of Rome are borrowed from their more ancient and consistent forms of worship. And so the heathen will continue to harden themselves against the Gospel, till Popery ceases to deceive them as to the true character of the religion of Jesus Christ.

On the other hand, if ever the day shall come when the Papal nations will cast off the antiquated innovations by which, during successive ages, Rome has perverted, covered up, and neutralized the Gospel, it must be the grand preliminary to the conversion of the world. Then Christendom will rise up in mass to precipitate itself irresistibly upon the strongholds of Mohammedism and heathenism, and sweep them from off the face of the earth.

Having thus shown the Popedom to be the most important, and the most pressing in its needs, among all the fields which call for the missionary activity of Protestant Christendom, we go on to speak of it as being also the

most *accessible*. Not that all parts of it are fully or equally open to our endeavors. Yet in many nations, peopled by far more millions than we can reach by any amount of means as yet at our disposal, we have the law on our side in attempting to diffuse the word of God and its holy teachings. In Ireland, in Belgium, in France, and elsewhere, full *legal* protection is accorded to missionaries and their converts. Here we find some fifty millions of nominal Christians, scarcely any of whom have any better knowledge of the way of salvation than the veriest heathens possess, who are perfectly open to the approach of affectionate and judicious labors for their good, so far as their laws and governments are concerned.

This field of missionary enterprise is not only remarkably accessible, but it is full of *promise*, and continually becoming more and more promising. Not only are the laws in our favor, but the degree of intelligence and civilization prevailing among the people, makes them more hopeful objects of Christian instruction. The Bible is in their language, with many auxiliary books of evangelical instruction; and they are somewhat accustomed to exercise their mental powers. In the midst of them the way is prepared for the labors of all our evangelists and colporteurs, as fast as it is understood that these are liberators of the mind, and deliverers of the people from the bondage of priestly domination and delusion.

Moreover, this vast field is not only highly accessible and inviting, but it is already yielding rich and ample *fruits* for the brief season and extent to which it has been under cultivation. Brief as the period of culture has been, and scanty as have been the means applied, already we can count up churches by the score, and are even beginning to count them by the hundred, in Europe and America, composed of converted Romanists and their children. Most of these are churches yet in their infancy, and struggling for existence against the most adverse influences. But these struggles are hopeful signs of vigorous life. Many of them, however, are strong in numbers and in zeal, and are pushing out in all directions, extending their activity into new stations all around them. It may be truly said, that no missionary ground, in modern times, can show more or better fruit, in proportion to the time and strength devoted to it by the AMERICAN AND FOREIGN CHRISTIAN UNION, and kindred associations.

It needs only the opening of the windows of heaven, such as prophets and apostles have foretold, to cause this immense desert to bud and blossom as the garden of the Lord.

LEGISLATION.

Far be from us to ask for any special legislation in disfavor of Romanism. The law, and the administration of it, should deal as impartially with this system of religion as with any other.

There are, however, some peculiarities in Popery, which make it necessary that other forms of belief should enjoy legal protection against the inequitable and wrongful working of those peculiarities.

We specify three points, on which it is of the highest importance that the statute law of the land should guard the rights of the citizen, no matter what his religious belief may be. These points are, THE PUBLIC-SCHOOL SYSTEM, THE TENURE OF ECCLESIASTICAL PROPERTY, AND THE DUE INSPECTION OF CONVENTS.

THE PUBLIC-SCHOOL SYSTEM.

The Romish clergy in this country, as everywhere else, is utterly opposed

to popular education. This opposition relaxes, and that very unwillingly, only when the process of popular education shall be under their control as to its extent and direction. As they cannot acquire this control, they have made desperate efforts to break up the whole system. First, by their clamors, they try to get the Bible excluded from the schools. If they succeed in coaxing or frightening the school-administrators into shutting the Bible out of a school, the latter soon find that they have gained nothing by this unholy compliance; for the priests immediately set up a second cry,—"Behold, a godless school! an infidel school! There is no religion there!" The priests having withdrawn the children under their influence into seminaries of their own, next make demands that a portion of the public-school money raised by general taxation shall be paid over to them. They do not ask that they may receive the proportion of money paid by their people toward the tax, (which would be pitifully small,) but that they may receive in proportion to the number of children which they can muster. If they can succeed in this demand, they secure two important objects. First, they draw a large tax out of Protestant purses for the support of Popish seminaries; and secondly, they effect a union of Church and State, on which their hearts are fully set, by getting the money of the State to pay their sectarian teachers, who are mostly all ecclesiastics, for imparting religious instruction. Furthermore, it is expected that if the Papists succeed in this demand, then all the other religious bodies and denominations will demand the same thing for themselves. Thus the funds provided for schools common to all, being dissipated among the different sects, the common-school system itself must perish.

Consequently, it is of the utmost importance that the several States should so legislate upon this subject as to keep the common-school system intact and impartial towards all sects, and the funds provided for it expended for the benefit of all who will avail themselves thereof, without preference of any sect, whether Protestant or Romanist, over others.

THE TENURE OF CHURCH PROPERTY.

It is a singular fact, that in the United States the Romish church enjoys privileges on this point which are denied to it in most countries where hers is the religion established by law and alone recognized and tolerated. In this country there is no limit to her accumulation of real estate. In the Papal countries of Europe she cannot augment her possessions, except under very rigid limitations.

As the laws of this country now stand, it may not be more than a hundred years before the people of the United States will find themselves in a frightful predicament. The Church of Rome is buying up all the land she can in city and country. She sees her chance—a chance denied her in Europe and elsewhere among her own followers; and she is eagerly availing herself of it to become the great landlord over our posterity, to the peril not only of their spiritual interests, but of their civil rights and liberties, and all their sources of prosperity and happiness. It is absolutely required by the supreme law of self-preservation, and by our impassioned love of freedom, that such a calamity be made impossible by wise and timely legislation. Recent statutes have been enacted in New-York, Con-

necticut, and Ohio, with this end in view. We want laws, in all our States, so framed that they may and must be enforced; *laws which shall not bear upon the Romish Church alone*, but which shall judiciously and impartially limit the tenure of church property, and the amount to be so held by churches of all denominations, be they Popish or Protestant.

THE INSPECTION OF CONVENTS.

These institutions are getting to be somewhat numerous among us. There are above an hundred of them. In their very nature they are anti-social, and anti-human, and anti-Christian. They especially militate against the spirit of our laws and the genius of our institutions, which guard with vigilant jealousy the liberty of all who enjoy the recognized rights of citizenship.

No other prisons are allowed among us but those for the punishment of crime and the custody and remedial treatment of the insane, and also these dungeons of which the priests hold the keys. Now the State will not surrender her own penitentiaries and asylums even to officers of her own appointment, and leave the latter to act irresponsibly in the premises. And shall the State watch thus jealously over the welfare of her criminals and madmen, and abandon her innocent and too conscientious sons and daughters to the tender mercies of proud priests and stern ascetics? If convents must be, then the least the State can do, is to see that the republic receive no detriment thereby, and that due protection be secured to the inmates, even against the consequences of their ignorance or want of consideration. Let it be enacted, that every convent shall be so built that every inmate may be able to leave it at will. Let it also be provided, that they shall be thoroughly inspected from time to time by competent and reliable magistrates or other public officers.

From these thoughts on the subject comprised in the Society's object, we proceed to details of the year. We begin with the

HOME FIELD.

On the Home Field, and the state of things within it, the ability, and very much of the usefulness of the Society, must necessarily depend.

In assuming, therefore, their office and its duties, the Board could not avoid the feeling of deep concern in regard to the results of their labors. But the results are better than their fears had allowed them, in the beginning, to expect. They will compare advantageously with any period of equal length in past time, and in several respects they are considerably *in advance* of them. More funds have been received than ever before, and more laborers have consequently been employed.

Among the causes of their concern the following were prominent:—

1. The political excitement which obtained in the country.

For obvious reasons, such agitation as the nation has suffered in the past twelve months must be eminently detrimental to the interests of the AMERICAN AND FOREIGN CHRISTIAN UNION. Romanists constitute a small part of the nation, and political aspirants and demagogues, through ignorance, or something less amiable, seldom fail to give them in such a time a prominence and position in the minds of multitudes not at all favorable to missionary labors for their spiritual good, or for the welfare of their fellows in foreign lands.

2. The continued tendency manifested in some portions of the evangelical

branches of the church, to what may be called denominationalism, and consequently to separate action in the work of missions.

Few things have been used since the Reformation, in Papal communities with more effect, to keep the people from intercourse with Protestants, and from inquiring for and obtaining the true Gospel, than the exhibitions that have been made as to their differences, their separate organizations, and want of fellowship and co-operation in religious matters.

3. The continued prevalence, in many quarters, of the delusive sentiments—1st, That Romanism has undergone radical changes of favorable character within the last three centuries, so that it is not now what it previously was; and 2d, That sufficient provision for the protection of our citizens against its evil tendencies, if it still have any, is found in the genius of our civil government and its free institutions, and especially in the Bible, Tract, Domestic and Foreign Missionary Societies, which were formed long ago and without any special reference to Romanists.

Few things are more delusive, or have led the masses of the American people further astray. Romanism is not changed. In all its essential elements and aims, it is what it was at the beginning, or in the palmiest days of Hildebrand, the darkest hour of the dark ages. And if, for the sake of more easily obtaining an introduction into a country and a foothold upon its soil, its priesthood or others may encourage the popular error in this regard, it nevertheless remains in policy, dogma, and purposes the same.

The genius of our civil government and its free institutions, it is true, have a liberalizing effect; and they doubtless do much to check the progress and smooth flow of the Papal streams that have been let into our land. But their tendency to destroy Romanism has been greatly overrated, as the present state of Romish interests and influences in the country most conclusively shows.

The Board would acknowledge with gratitude to God, all the influences which Bible and Tract, Domestic and Foreign Missionary Societies exert in extending the area of the Gospel's domain. They are not at liberty, however, to rely upon their workings for the removal of evils which they have hitherto failed to remove, and which, on the contrary, have steadily gained consistency and strength even in the places where these agencies have been most faithfully and constantly employed.

In her ecclesiastical and corporate capacity, Rome has already accumulated an amount of property that far exceeds the value of that which is held by any other class of ecclesiastics in the nation.

In view of these reliable and startling facts, the Board cannot accord to the civil government and its free institutions, nor to the excellent Societies named, the power and bearing which in this regard many have relied on them to exert. They have not met this wily enemy of humanity and godliness face to face, and grappled with his strength; unmasked and exposed his hideous deformity, his malign and destructive purposes; nor by *any direct assault*, with well-selected weapons from the heavenly armory, sought to drive him from the deadly work on which his heart is bent among our population. Their resistance has been but incidental, and hence the progress he has made, the triumphs he has gained. And until these delusive sentiments, whose stupifying influence on Protestants have allowed him to take his pre-

sent position, are given up, and pastors and people shall come to preach and speak of Romanism in its anti-Christian character, and earnestly seek to deliver mankind from its destroying power, its still further triumph must be anticipated.

But nowithstanding these causes of anxiety, the Board have enjoyed the support of various countervailing considerations, while engaged in the discharge of the duties connected with their office. And prominent in the list are—

1. A strong conviction that the cause which the Society aims to promote is of God, and that it must ultimately prevail.

The prophecies and promises of the Scriptures in regard to the ultimate state of the church, and to the destiny of her oppressors, and particularly those *which may have arisen within her enclosures*, have an interesting and encouraging bearing upon this cause, and the Board cannot doubt that it is of God; nor that it will finally prevail, whatever may be the estimate now made of it by any class of men, or the treatment it may receive from the hands of its foes.

2. The extension of the sentiment that Romanism *is not Christianity*—and that Romanists ought to enjoy more largely the sympathies, and prayers, and missionary efforts of the church of Christ, than they have enjoyed heretofore.

There is more thought bestowed now upon the subject of Popery by the people of the nation than at any former time, and the discussion of its nature and claims have greatly cleared the mists that overhung it in many minds. Many who had but imperfect views of it, and had given it but little attention, and consequently regarded it favorably, have come to regard it as involving *fatal error*, and its adherents as being most appropriate subjects for missionary sympathy and efforts.

And besides those who co-operate with the AMERICAN AND FOREIGN CHRISTIAN UNION, several denominations who have Missionary Boards, and perform a great deal of service among Protestants and Pagans, have recently added Romanists to the number who should share in their efforts at evangelization.

3. The Divine favor which has signally attended the cause and prospered most of the efforts that have been put forth.

Many of these evidences of favor will appear in the details of the operations about to be submitted.

We may now speak of

THE TREASURY.

The receipts of the treasury during the year ($76,296 93) are considerably ($6,724 49) in *advance* of the amount received the year immediately preceding—a full account of which, and also of the disbursements, may be seen in the usual place at the end of the Annual Report.

A larger share of the receipts than is usual, was derived last year from legacies left by friends of the cause, to be used for its advancement after their decease.

And thus, "though dead," they "yet speak," and share in the work of propagating among the living a pure Christianity. The Board respectfully commend their example for imitation to such as of God are entrusted with the ownership and disposal of large amounts of worldly property.

PUBLICATIONS.

In the Publication Department the Board have made no material changes since the last Annual Report was published. The state of the country, the tastes of the age, and the tendencies of the times, render it imperative that

there be furnished in an acceptable form, either of books, tracts, or periodicals, such reading matter as may expose the real nature and tendency of Romanism, and instruct the people in regard to both their duty and privilege touching it.*

As heretofore, they have continued to publish monthly,

THE MAGAZINE,

an octavo pamphlet of 32 pages, devoted to the discussion of subjects connected with the objects of the Society. It has found its way into many colleges and theological seminaries, and into the reading-rooms of many Young Men's Christian Associations. It is read by more than 4,000 ministers of the Gospel of different religious denominations, and is circulated, in addition, among nearly three times that number of families in the United States. It is also sent, to a limited extent, to friends of the cause in foreign parts.

In the course of the year they have also reprinted editions of the following

BOOKS:

Secret Instructions of the Jesuits; Trial of the Pope; Middleton's Letter, with the Author's Defense Against a Roman Catholic Opponent; Our Country, its Dangers and Duties; The Conversion and Sufferings of Sarah Doherty; The Decrees and Canons of the Council of Trent; Ciocci, a Narrative of Rome in the Nineteenth Century; Romanism Compared with the Bible; Romanism Incompatible with Republican Principles; Book of Tracts on Romanism, and a Catechism, in the Spanish language, designed for the benefit of Spanish Papal children.

* The number of pages of books, tracts, and pamphlets, published in German, Spanish, and English during the year, is about two millions.—EDITORS.

TRACTS.

The Board have reprinted, in English and German, editions of the Nos. 1, 2 5, of the recently commenced "series" of Tracts; and in German and English No. 13 of the former "series," and also Nos. 11 and 12 of the same "series" in English; which have been distributed as circumstances seemed to demand, in various parts of the country, among Romanists and Protestants, according to their nature and design.

They have also published an "occasional" tract of 12 pages designed for circulation among the American churches, entitled, "Summons to American Protestants;" copies of which were addressed by mail to several thousand clergymen, pastors of different evangelical denominations in the United States, and many thousand copies additional were otherwise distributed among our citizens in various walks of life.

Of the Seventh Annual Report, a pamphlet of 115 octavo pages, upwards of *six thousand copies* were printed, and distributed to the pastors of churches, instructors in colleges and seminaries, to librarians, managers of lyceums or reading-rooms, officers of Young Men's Christian Associations, and other persons of standing and influence in the country. Some copies were also sent to friends of the cause in foreign lands.

The events of the year have tended to increase in their apprehension, the importance of the proper instruction of the youth of the nation, in regard to the anti-Christian nature and dangerous and destructive influence of Romanism as a religion, and the Board have therefore given considerable attention to the preparation of a good supply of sets of the—

SUNDAY-SCHOOL LIBRARY,

consisting of 22 volumes, of which no-

tice was taken in the two preceding Annual Reports. This library can now be furnished to any extent which may be required. And although they have employed no agency devoted exclusively to its sale or distribution, (though the importance of its use in the Sunday-schools might warrant such agency hereafter,) yet in response to the communications made in regard to it through the Magazine, correspondence, or services in the pulpit, more than a hundred schools in different parts of the country during the year have been supplied with it.

The amount of *gratuitous* distribution of publications during the year is upwards of ($5,000) *five thousand dollars.* But, in the errors it has corrected, in the information which it has imparted, in the zeal it has kindled in behalf of the truth, and in the guards it has set against the insidious and injurious movements of the Papacy, there is ample remuneration for the outlay.

We may now proceed to speak of

MISSIONS.

Missions among the Romanists in this country have been sustained in various places, among the Irish, German, French, and Spanish portions of the population.

With the gradual approximation of the Romish system to its completed organization and full development in this land, there has been an accumulation to the intensity of Papal opposition to every effort for the evangelization of the people who had been brought under its power.

The Papal press, in German, French, and English—the Papal priesthood, now amounting to *about two thousand individuals*, stationed in almost every locality where Romanists live in considerable numbers—the various orders of subordinate laborers, male and female, which in very great numbers have been imported to us and distributed throughout the nation, have within the year, as at no former time, made assaults upon the common Protestant sentiment and feeling of Americans—and also have put forth unwonted efforts to cut off all access to Romanists on the part of evangelical teachers.

And it is with sincere regret that the Board have occasion and feel themselves called upon to say, in this connection, that many *nominal Protestants* have lent their agency to it, and much facilitated and even hastened the advancement of the Romish system to its present position among us; while they have done nothing to enlighten and to bless, through evangelical truth, the millions of Romanists who are here and deluded by their hierarchy, misled in the matter of salvation, and are going down the "broad road" to destruction—and who by their influence (directed by their spiritual leaders) often embarrass the natural action of our institutions, and thus endanger the prosperity and happiness of our country.

The Board would respectfully and earnestly request all such to consider whether, by the course pursued, they are not laboring to bring upon themselves. their children, and our whole land, one of the direst calamities that ever fell upon any people—one of the heaviest scourges that ever afflicted the true church of our Lord Jesus Christ—and which, unless prevented attaining to its aimed-at expansion, and power here, will "crush out" and destroy all that is lovely either in State or Church, as it has done in Spain, Italy, Mexico, and some other lands.

To a pure Christianity, and the principles and duties it discloses and enjoins, is attributable, under God, the

unparalleled prosperity of our nation; and for its maintenance in its simplicity and uncorrupted form every citizen is in some degree responsible. If every one shall prove faithful to its demands, the inheritance secured to us by our forefathers, at an immense sacrifice of toil, and blood, and treasure, no outside power brought upon us, and no hostile bands or schemes covertly brought in among us, can take from us nor stop the onward flow of our happiness. We shall continue to have and to enjoy all that has hitherto made our country the desire of the millions in other lands.

But notwithstanding the peculiar delicacy of the work, and the difficulties that cluster around it, the Board are enabled to report most gratifying results. In many respects, advances upon past usefulness, both in the itinerant and stationed missions have been made.

CHILDREN, AND SCHOOLS FOR THEM.

Much more than usual attention has been given to the children of Romanists. A greater number than formerly have been brought under the influence of the missionaries, and led into schools, where they have been taught the rudiments at least of an English education.

More than ordinary success has also attended the efforts of the missionaries, at a number of the stations, in connection with Sabbath-school instruction under their own care. These schools in their respective localities have grown upon the affections of the Protestants, and come to share generously in their patronage and in their personal support. They have indeed shared largely in Papal persecutions and detraction, but have nevertheless maintained their way, and so gained the confidence of the parents of the children, that the power of the priesthood has not been able to disband or destroy them.

INDUSTRIAL AND COMMON SCHOOLS.

The neglected condition of multitudes of the Papal children around them, and who were growing up in idleness and vice, has opened a wide door of usefulness to the missionaries at several stations; and they have, within the year past, established, through the aid of kind friends on the ground, "Industrial Schools" for their benefit. These schools are held on week-days, and are chiefly for the instruction of little girls, who in them are taught the habits of industry—to make articles of clothing for themselves and others—and also the principles of morality and the religion of the Gospel.

In a few instances schools have been opened for the benefit of little boys of Papal parents who do not attend any of the public schools, and have none to care for their instruction.

These efforts have been productive of great good. They have not benefited the children merely, but they have benefited the parents likewise. They have tended to soften and dissipate that prejudice with which the Romanists had been taught to look upon all Protestants, and to dispose them to listen to Protestant instruction, and to receive and read the Holy Scriptures; and consequently *many hundreds of adults*, who were born in Papal lands and reared under Papal instruction, and until lately believed in the delusions of Popery, are now seeking and obtaining the truth that saves, in these hallowed institutions, at the lips of the missionaries of the Board.

The following extracts from the reports of some of the missionaries, will exhibit the nature of the service performed, the difficulties encountered, the success that attends it, and the position of the Society in this department. We therefore here submit them:

We will begin with the—

IRISH MISSIONS.

The Rev. J. C. SINCLAIR is stationed in Alleghany City, Pa., which is separated from Pittsburgh only by the Alleghany river. His labors are extended to both cities. He has succeeded in making an impression upon the immense Irish Papal population congregated there. He has, besides his visitation service in families, no less than *three* schools, week-day, Sunday, and industrial, in operation, comprising nearly three hundred children: and, besides his two daughters, more than *thirty* persons engaged more or less of their time with him in carrying on the work. The influences thus exerted at that station against the seductive and ruinous teachings and arts of Romanism, and in favor of a pure Christianity, are most salutary and hopeful, and they extend over hundreds of minds. In his annual report he says:

"Allow me to speak first of the work of family visitation. This is a daily service, and is carried on both in Pittsburgh and Alleghany cities. The method which I generally adopt in these visits, and find best adapted to bring out their sentiments concerning the cardinal doctrines of the Christian religion, sin, its effects, and the means of deliverance from its evil consequences, is generally of the nature of question and answer.

"The next subject to which I shall advert is the missionary schools. These form the ground-work, if I may so say, of our mission. The 'Sinclair Mission-School' has been, after many removals from place to place, located in Pennsylvania Avenue, in Pittsburgh. The opposition which we had to contend with at the first opening of the school on the avenue was most annoying. But we have obtained the victory over these annoyances and insults. It is now as quiet and orderly a school as can be expected from the class of children in attendance. The names on our roll are 130 —average attendance from 80 to 90. There are 70 in attendance on the other school. This latter school is in session in the morning, and the former in the afternoon. My daughters, as well as myself, attend both schools.

"The 'Industrial School' for poor girls went into operation four months ago. The good accomplished by this institution in that short period is very encouraging.

"We commenced with 25 girls. The numbers on the roll have increased to 96, and the average attendance is upwards of 50.

"The encouraging features of the mission schools may now be noticed:

"1st. There is an energetic and efficient band of *upwards of thirty* pious ladies and gentlemen who take the deepest interest in the moral and spiritual instruction of the children connected with the mission schools.

"2d. The very necessary and valuable assistance rendered by the following religious Societies, by donations of books, etc., to enable me to carry out the object contemplated by the Board, should be recorded. The Pittsburgh Ladies' and Young Men's Bible Societies, and the Alleghany Ladies' and Young Men's Bible Societies furnished me with Bibles and Testaments for the school and for distribution. The Pittsburgh Presbyterian Committee of Colportage has donated $4 70 worth of books for a library. The American Sunday-School Union has donated 100 volumes for a library, also primers, spelling-books, and two sets of the Penny Magazine. The Massachusetts Sunday-School Society sent in a small box of books, and the Third Presbyterian Church (Dr. Riddell's) Sabbath-school has given 100 copies of the Child's Paper for 1857 to the 'Sinclair Missionary School.' The American Sunday-School Union has also given a $10 library for half price to the other school.

"3d. The ladies of the Second Presbyterian Church (Dr. Howard's) have done much to assist me in clothing the more destitute of the children. Their liberality in this work has exceeded that of last year. Some other ladies have also sent in some articles.

"4th. Another source of encouragement is the number attending the schools, and the co-operation of different denominations with me.

"The deep interest which the ladies connected with almost all the Protestant churches take in the 'Industrial School' is very cheering. Members of the Episcopal, Baptist, and Presbyterian churches can be seen wending their way to our mission-house, and aiding in its labors. Our little school is a beautiful example of Christian union, bearing testimony that union and co-operation are compatible with Protestantism.

"But let me add that another 'Industrial Sewing-School' is organized.

"On Saturday, the 21st inst., we opened another Industrial School in Alleghany City. At its first session the names of 32 scholars were enrolled. Six ladies were in attendance. The school is to be in session on Saturdays, and hence we expect a pretty numerous attendance. We meet in the English Lutheran Church, which was cheerfully given us, and it has this advantage over the Pittsburgh school, because there is no rent to pay for the place in which it is held.

"Such has been my work under the auspices of the AMERICAN AND FOREIGN CHRISTIAN UNION, and aided by the churches here.

"Having spoken of some of the encouragements connected with the mission, I cannot overlook its difficulties. Who does not know of the murder of the little girl in Cleveland by a Popish monk, for attending a Protestant Sabbath-school? Is it thought that Protestant missionaries in the United States shall meet with no opposition, no trials of their faith and patience, and particularly in the so-called diocese of Pittsburgh, where the priesthood, nearly to a man, are of Irish birth, and where the great majority of the Popish females have their names enrolled in one or another of the Societies which abound in the diocese? Verily, they must meet it. When the surveillance of priests, of lay brothers, and of the sisterhoods, is taken into account, the greatest wonder to me is, to see a single child of Catholic parentage in any of my schools; and yet they come. Truly this is the Lord's doing.

"The number of official visits made from house to house, in both cities, is 3,925; of tracts, 9,826 pages have been distributed in Pittsburgh. I have been permitted to read portions of the Word of God and offer up prayers in 300 Romish families, and I trust that the Lord has converted at least *three* persons here. They have abandoned Romanism, and make the Bible which I furnished them the man of their counsel. There are others of whom I indulge hope. Ten copies of the Scriptures have been thankfully received in Catholic families.

"Our schools for Sabbath and week-days are prospering. There are nearly 300 children receiving instruction, and 33 ladies and gentlemen engaged in teaching in one department or another.

"Every year's experience convinces me more and more of the great importance of the labors of the AMERICAN AND FOREIGN CHRISTIAN UNION to our country's welfare. Popery is unfolding its coils, and laying aside the mask.

2. *New-Albany, Indiana.*—About a year ago the Board commenced their operations in this city. Mr. JOHN M'BRIDE was appointed to the charge of the mission. It was new ground. The Papal force on it was large. Every thing to introduce the work, to get it into notice, and to gather around it good and sustaining influences, was to be done. No one had previously prepared the way. Now the mission has its Sunday and industrial schools, its prayer-meetings, and a place among the most effective agencies for good. The following extract from the missionary's annual report, gives an interesting view of it. Mr. McBride says:

"New-Albany is supposed to contain a population of sixteen thousand souls. It is on the north bank of the Ohio river in Indiana, and extends over a space of two miles in length and one in breadth. The

number of Romanists here is supposed to be one thousand. They have two churches, one for the Irish, the other for the German inhabitants. They have two priests. Accessions to their churches are derived chiefly from emigration.

"I have in the year made 2,515 visits: some have been made to the sick and dying, and others to the comparatively healthful, but in the abodes of wretchedness and want.

"I hardly know how to give you a just description of the state of those for whose good I labor; but I will say that the mother and children are often found in filthy rags, without the usual comforts of life, and without any to care for their spiritual wants. They are extremely ignorant, and if I inquire of them whether they have a Bible, they often answer yes; then if there is an effort made to find it, it is usually NOT found. If I inquire, Can you read? in many cases the answer is, no! And those who can read do so but rarely. When I ask them, Do you send your boys and girls to school? they usually reply, No, we cannot send them, for they have no clothing nor shoes but what you see on them.

"But the condition of the parents is as sad as that of the children, which the above statement but faintly represents. The poor women especially are shut out from intercourse with society, except with that part which is equally destitute of Bible-knowledge with themselves. Their principal knowledge of religion and acts of devotion are comprised *in a few Romish dogmas and delusions, and in praying to the Virgin Mary.* If they are about to die, they send (in haste) for the priest, that he may impart to them what they call the grace of 'extreme unction.'

"But our Sabbath-schools, three in number, are doing very well. The average number in weekly attendance of Romanists is 75, though as we admit others, there are in all over 200. In one of these schools the children have recited 4,000 verses of Scripture.

"The expenses for books of our schools have been met principally by our excellent friend Mr. J. C——, who from the first has taken a lively interest in our cause.

"Besides our Sabbath-schools, we have a 'sewing-school' for the benefit of the neglected little girls, which is conducted by several benevolent ladies, and is made the means of moral and religious instruction to them of great value, besides inculcating habits of industry. These schools are held in the public school-houses.

"From the experience of the past year, therefore, we are satisfied that a gradual and permanent reformation is going on, at least among the younger portion of the Papal population of the city, and that much can be done by the united and prayerful co-operation of Christians. Romanism is the same everywhere, and by the grace of God its subjects can be led to yield to the winning power of Christian charity when exhibited in scripturally authorized efforts for their salvation.

"Let me say, in conclusion, that I cannot but regard most hopefully our 'sewing' and 'Sunday-schools,' and shall be much disappointed if they do not yield, for the cause for which we specially labor, an abundant harvest in time to come."

3. *Louisville, Ky.*—The Rev. JOHN MCDEVITT and his wife have labored at this station during the year. His annual report gives a brief and striking view of the Papal numbers and strength in the city and vicinity. It also shows the urgent need of labors in their behalf, while at the same time it is a powerful plea for devout thankfulness to God, who has vouchsafed such favor to the efforts of his servants in behalf of the followers and subjects of the "Man of Sin."

Mr. McDevitt says:—

"Before I proceed to give a report of my labors in Louisville, permit me to represent, as briefly as possible, the powerful and varied machinery Rome has here at work, not only to maintain her interests, but to *make aggressions*, and to draw, as she in some cases does, Protestants into her communion. Our friends should know this, that they may see how necessary it is to have some counteracting forces here, ex-

clusively devoted to showing up this system in its wickedness, and aiming to protect the Protestant youth from Jesuitical wiles, and, with God's blessing, to lead deluded victims to the Bible, and through it to Christ.

"The number of Romanists in this city has not been exactly ascertained, but the number in the diocese is reckoned by themselves at 45,000: judging from their large church accommodations, their numbers in the city must amount to a fourth of this number. They have seven very large churches and three chapels, in which services are conducted as in the churches. Their schools, free and select, in the city are thirteen. One academy has 100 pupils. There are fourteen religious female communities in the diocese: two of them at least are located here. There are also in this city two orphan asylums, one infirmary, and a 'Society for the Propagation of the Faith,' with various other societies, some only of whose names I know.

"In this diocese there are 46 priests and 40 ordained missionaries. How many of these are in this city I cannot tell, but there are many, besides monks, lay brothers, and sisters not a few. FORTY *missionaries!* what a number for so small a population! These men are not idle. Many of them are disciples of Loyola. With such an immense machinery, what may not Rome accomplish, in these days, when Protestants extend sympathy and support to her!

"At the close of the year 1856, the number of children in all the public schools was 4,159. The Romish schools at the time claimed to have 1,500, and many of them were Protestant! From this it seems that they have under their influence more than a third of the children of this city, and they are determined to keep them if they can.

"What, it may be asked, is doing to correct this state of things?

"All the ordinary means of grace are here, and much is done, and with good effect on Protestants and a few others; but the only thing that has tried to meet it openly and professedly, and face to face, is the AMERICAN AND FOREIGN CHRISTIAN UNION. And yet how feebly, comparatively, do Americans support this invaluable institution!

"If Rome has a theatrical exhibition in her churches, a so-called 'holy-show' in her chapels, or a 'fair' to support some of her institutions, her members, and even *some* Protestants, will give to it liberally, while those Protestants *give grudgingly, if at all*, to sustain Protestantism, or its institutions or missionaries. But all do not so act, and I bless God that there are here many, very many liberal and excellent people who never refuse to aid a cause, when they know it is a good one; and I may say that the AMERICAN AND FOREIGN CHRISTIAN UNION has here gained that reputation by its fearless support of evangelical truth, steering clear of 'politics,' seeking only to send a pure gospel to those who have it not, and requiring its missionaries to be 'instant in season and out of season,' that they may counteract the evil influences that threaten to desolate the land.

"But I must give you an account of the mission here, and of some of its results.

"The mission-house is now well arranged, and its apartments accommodate very well the several schools and meetings connected with the mission. The first floor, so far as it could be done, has been converted into one large room. In this room we hold our *day-school*, *Sunday-schools*, and *prayer-meetings*. The second floor is occupied almost entirely by the 'INDUSTRIAL,' OR 'SEWING-SCHOOL,' with its cutting-room and work-room. The third floor my family occupies in part.

"These schools are all doing well. The average attendance on the day-school is about 85. The average attendance of the little girls on the Saturday morning 'industrial' or 'sewing-school,' conducted by several excellent ladies, who have helped us much, is 70. In the *two* Sunday-schools, held every Sunday, the average attendance of parents with their children is 150.

"Besides attending to these schools, we maintain meetings for prayer and reading the Bible. The number attending these meetings is encouraging. We have held during the year 117 of them. I have made 3,360 visits to families in the time, for the

purpose of religious instruction—have distributed 22 Bibles and 40 Testaments to them, and eight books on Popery, besides 6,000 pages of tracts.

"I am happy to report 60 families now studying the Bible under my care, and 19 families, with their children, who within the year have renounced Popery.

"These statements will give you a little insight into our labors, and what, by the Divine blessing, the AMERICAN AND FOREIGN CHRISTIAN UNION has set in operation here for the benefit of these deluded yet immortal souls."

4. We take the following from the report of Mr. MICHAEL YOUNG, a layman, who has labored in the city of New-York, in a section densely crowded with Papists. It reveals an encouraging progress in the right direction, and shows the need there is of a vast increase of laborers, and of deeper interest in regard to Romanists among our Protestant churches in the city. Mr. Young says:—

"My field of labor lies on the west side of the city, from 20th-street to 45th-street, and from the 6th-avenue to the North River. The people among whom I labor are principally Irish Romanists.

"There are within the boundaries of my field of labor four Roman Catholic churches, where thousands congregate every Sunday to bow down at the shrine of the gods they worship. As I passed one of those churches, a few Sabbaths since, I beheld a large picture of the Virgin placed before the altar, and hundreds bowing before it.

"This is, however, but one instance of the idolatries practiced by those people for whose spiritual welfare the Society labors. In giving an account of what I have attempted to do, and of some of the results within the year, I will begin with the 'Industrial School.' It is due to say that the Rev. Mr. Murray, who labors in another part of the city, and also the Rev. Mr. Welsh, who labors for the Society, and whose duties call *him to the city* frequently, have rendered me much assistance, particularly the last-named gentleman.

"Last June we opened a Sabbath-school, and collected a number of children who had been growing up in ignorance and under the baneful influence of Romish error. It was soon clear that one day of the week was too little for the instruction of such a class, and that it would require six days' teaching to eradicate the evil influences under which they labored, and do them any great good.

"We then called on some ladies of our acquaintance, and stated our views and desires for their assistance. They very willingly came to our aid. Those again interested others. The result of which is, that we have now 25 ladies who come in turn to help in the service for five days of the week.

"The school is located in the 10th-avenue, between 43d and 44th-streets, to which place it was lately removed from the 7th-avenue, near 28th-street. It commences at 9½ o'clock A. M., and continues until 2½ P. M. It is opened with singing, prayer, and reading the Bible. It is closed in the same manner. The ordinary branches, spelling, reading, writing, geography, and arithmetic, are taught, but instruction in the Scriptures is the principal object. The result has proved most satisfactory. There is an average attendance of 60 scholars, and the number on the list of those who are sometimes there is over 130. We have gained a great advantage by this mode of operation. We can collect and teach by this plan more of that class of children which our Society aims to evangelize than by any other; and, indeed, we can get the instruction of some whom we never could induce to attend a Protestant Sunday-school.

"My attention has also been given every Sabbath-day to a 'Sabbath-school,' held in our mission-house in the 7th-avenue. The average number of pupils in this school is 58, though we have had the occasional attendance of more than *twice* that number. In conducting this school, we have been greatly aided by kind friends, who have come in from several of the churches in the vicinity, and also one of the students of the

Union Theological Seminary. We are indebted also to others for donations in books, and various things needed to make it useful.*

"The duty of family visitation has not been neglected. I have called upon and addressed more than 12,500 persons in the year on the subject of religion, distributed 22,255 pages of tracts, and 15 Bibles and Testaments.

"I have induced 12 adult Romanists to attend Protestant churches, and 143 Romish children to attend evangelical Sabbath-schools. I have held 22 prayer-meetings, and am happy *to report five cases of hopeful conversion of Romanists to Christ.* I have endeavored to diffuse information about the AMERICAN AND FOREIGN CHRISTIAN UNION, and have obtained eight subscribers for its monthly magazine. Thus you have evidence that our work at this station is advancing. May it flourish more and more! I am sure it is gaining many fast friends here."

GERMAN MISSIONS.

5. The Rev. WM. WINNES is stationed in Cincinnati, Ohio, among the German Romanists. We have much abridged his annual report; yet the parts submitted exhibit great encouragement. He entered that field a stranger, and commenced the work alone. No one had preceded him. A small yet flourishing congregation is now gathered; two Sabbath-schools are in operation, and a church has recently been formed. He says:—

"The Popish church is powerful in this city. There are at least 30,000 *German* Roman Catholics here, besides the Irish. We have here a large nunnery and seminary; eight large German, and three or four Irish, and one Dutch Roman Catholic churches. Near by every German Roman church is a large school-house. The priests work very hard to bring all the Romish children in their schools, to keep them from the public and Sabbath-schools and under their influence. If the parents do not send their children, they will not get absolution at confession.

"In one of these eight churches they have *four* priests, *four* males, and *four* females (nuns) as teachers. This school numbers near 1,500 children. The churches on Sabbath are so crowded that many stand in the street.

"All their prayers and worshiping go as an atonement for their sins and help to secure salvation. Most of them know nothing about Christ's salvation for sinners.

"My family visitings and preaching have not been in vain. Some Romanists have been brought to Christ truly converted, for such persons give good evidence of a change of heart and have united with churches.

"I have directed a good many Catholics into the German Methodist churches. In these churches there are quite a number of Roman Catholics that are converted and are now true Christians.

"My services are regularly attended on the Sabbath, and on Thursday evening during the whole year. My prayer-meeting on Saturday evening, in my house, is very interesting. In my Bible-class on Tuesday evening we have had as many as 18, usually from eight to twelve grown persons.

"Our Sabbath-school in Clinton-street numbers 80 children; the other, in Elder-street, 70.

"In my congregation we have raised for rent $100; for other expenses, $75. At our monthly concert we have raised for the AMERICAN AND FOREIGN CHRISTIAN UNION $14; for foreign missions, $5; for the Bible Society, $3; and for our Sabbath-schools, $60. Also, my people have subscribed upwards of $250 for erecting a small house of worship. We have purchased a lot in a very good location in the western part of the city. I have begun a subscription-list, and obtained so far for it $765. We have to pay $1,000 on the 1st of next July on the lot.

"Of family visits I have made 2,295. Of these 1,575 were to Romanists.

"I have given in Catholic families 9

* Great credit is due to Mr. Welsh for the service he has rendered in founding and giving prosperity to these schools. His counsels and labors in regard to them have been invaluable, while in the meantime he has obtained another form of service to which he was specially committed.—EDITORS.

Bibles and 80 New Testaments; in Protestant families, 17 Bibles and 20 New Testaments; in English, 3 Bibles and 6 New Testaments; also one French Bible to a French Romish family; also to others 30 other books, with 2,525 Tracts.

"I have read the Bible in more than 400 families. I have now upwards of 250 Romish families that read the word of God. I have induced 125 children to attend different Sabbath-schools; also a good many grown persons to attend Protestant churches.

"One Catholic family burnt the New Testament which I had given them."

6. We take the next extract from the report lately received from the Rev. WILLIAM EPPING. Mr. Epping is stationed at Savannah, Georgia. His engagements have allowed him to devote but one half of his time to the work of the Board at that station among the German Romanists, but in that time much has been accomplished. He says:

"The last was the first year that the work of evangelization was commenced among the German Romanists of this place, under the auspices of your Society. In this, my first annual report, let me, first of all, record a fact which is well worthy of being put at its head—viz. None of all those who have embraced the truth and joined my flock (32 in number) have forsaken the sanctuary; all of them have proved faithful—all of them are the most zealous and most valuable church members. Have we not cause to rejoice and be thankful for this fact alone?

"But there are other features of the work done within the last twelve months which deserve being noticed here.

"*First*—The Ladies' Christian Union Society is revived, and in active operation.

"*Second*—A particular cause for rejoicing is found in the success which has, under the blessing of God, attended the establishment of our Sabbath-school. After I was enabled, about the middle of November, to gather a dozen children in my private school-room, their number increased on the successive *Sundays in the following* proportion:—12, 22, 34, 45, 58, 62. Since then, after a careful revision, our list now shows 65 scholars in regular attendance, and 8 teachers—all Germans with one exception. Among this number (65) there are 35 of Catholic parentage, and 9 Jewish children.

"*Third*—The Lord has also blessed us in the progress of our church-building enterprise which is put under contract, and proceeding in a promising manner.

"The visits I have made during the year for religious purposes amount to 1,020 among the Romanists. The Bibles, Testaments, and other works distributed among them are 156. The number of Romanists in attendance on Protestant places of worship now vary from 50 to 100. And the number who give credible evidence of conversion to Christ is 32.

'These statements show that we have ample cause to be thankful and to be encouraged. They show clearly that the success has not been the work of man, but the work of God, to whom all praise *must be rendered* now and hereafter."

7. The Board commenced a mission to the German Romanists of St. Louis, Missouri, in the latter part of the last summer. The Rev. WM. A. SHUBERT, who was appointed to the performance of its duties, has labored at that station. Some of the good results are seen in the following interesting extracts from his report. He says:

"The seventh month of my labors among the German Romanists in St. Louis has just expired.

"St. Louis has five German Catholic churches, and one German orphan asylum. Before I was sufficiently acquainted with the place, I established in the neighborhood of said asylum two Sunday-schools. At first I was very much pleased with those schools in every respect, but soon the prince of darkness became active. Several times we were disturbed by a number of young men.

"In the meantime, I had learned that Frenchtown (the part of St. Louis where I am residing now) was a far better field for

our work than that on which the said schools were commenced, and I believed it to be my duty to settle at this place. Here I have obtained two large rooms, free of charge, for the use of my Sunday-school, which I have established, and in which rooms, last Sunday, nearly *one hundred scholars and six teachers* were collected. In these rooms also meets my 'Industrial School,' which I lately opened, and which contained to-day about thirty scholars.

"Some weeks since I also opened a Bible-class, which is attended particularly by German Catholics.

"Two weeks since, I commenced regular preaching at the Widow's Home, where there are a number of Germans, and where I shall preach every other Sabbath morning. There reside a large number of German Romanists in that neighborhood.

"Let me now say more of Frenchtown. This place is the best field for our work I could have entered; a field on which a reformation is extremely desirable, and which has already made its beginning.

"Four couples who have been living together not being married, have been joined in marriage by me, and twice have I been called by Catholics to attend a burial and to preach the funeral sermons.

"I have made, since I came to St. Louis, over *four thousand* visits for religious objects, and have received about *fifteen hundred* calls for the same purpose. Besides have I distributed about three thousand pages of tracts, and a number of Bibles and Testaments."

8. The Rev. FRANCIS ZASTERA, formerly a Bohemian Romish priest, whose labors were noticed in the last Annual Report, has continued his service among the German Romanists during the year in the city of New-York. His success is highly encouraging. He says:

"I labor among the German Romanists in the city of New-York. During the year just elapsed, I am happy to have collected a truly interesting congregation from among them.

"*My place of worship* has been in the 7th-avenue, between 27th and 28th streets, and, what may be considered as most important, it is just in the midst of two Roman Catholic extremes.

"My congregation, collected from and among Romanists, numbers more than 35 *hopeful families or* 76 *members*. Divine service is held now every Sunday forenoon and afternoon, and after that a Sunday-school is held, increasing still more, under the direction of our zealous assistant, Mr. T——.

"In every sermon I try to impress upon my audience's minds the simple truths of the Gospel, and a sense of their own sinfulness, and the necessity of repentance for sin, and faith in Jesus Christ as the only terms of salvation.

"Since the last Christmas-time I have been very diligently visiting 26 *new* Roman Catholic families, most of whom can be considered as converts, because *thirteen* of them have earnestly desired me to baptize their children, and which I am happy to report I have done. The most of these 26 families have also visited me at my lodgings, and are inquiring after the pure Gospel truth.

"Moreover, a new field of labor against Popery has this month been opened by God to me *among Bohemians*—my Roman Catholic compatriots—living here in the city of New-York. Already *three numerous Bohemian families* are to be considered as converts to the pure Christianity, which incident I felt excited to report in an extra report. In short, the grace of God assists me more and more.

"The last two months, February and March, I have spent to a large extent in searching out and learning about the Roman Catholic population in one of the northern wards of New-York, and in which service I have distributed 500 tracts. I have in this time visited at least 500 Roman Catholic families.

FRENCH MISSIONS.

9. The following extract is from the report of the Rev. P. J. HOF, who labors among the French Romanists in the city of Detroit, Michigan. As Mr. Hof speaks the German language,

he has given a good deal of attention, as opportunity has offered, to the German Romanists, who are numerous in the city, as well as to the French. He has succeeded within the year in getting up a house of worship, and thus has laid the foundation for advantageous labor in future time. The prospects of usefulness are encouraging, though the forces opposed to Protestant and evangelical truth there are very strong. Mr. Hof says:—

"The city of Detroit embraces now a population of 57,000 to 60,000 souls, and it appears that about one-third of this population are Roman Catholics, that is—19,000 or 20,000. The Roman Catholic population is divided into three great classes, viz. the Irish, which numbers about 8,000, the Germans about 7,000, and the French about 5,000. Besides these there are some Italians, Belgians, and Hungarians.

"There are five Roman Catholic churches in Detroit—two for the Irish population, two for the Germans, and one for the French.

"There is here a Bishop, a Mr. Lefévre, a Belgian, with 25 to 30 priests, who attend the above-mentioned churches.

"As far as I am informed, there are *nine* Roman Catholic schools here; eight of them are attached to the different churches. These schools are frequented by about 900 scholars. There are here also 25 or 30 so-called 'Brothers,' and about the same number of 'Sisters,' who have the direction of the schools above-mentioned.

"Besides churches and schools, the Roman Catholics have also an asylum for orphans, with from 75 to 100 children, and a large hospital. They have also a nunnery and several other associations, as 'St. Joseph's Society,' and the 'Ladies of the Sacred Heart,' etc.

"But what influence has this power upon the population here? As some Protestants profess to believe it has *none* upon their people, and *not much* upon intelligent Romanists *themselves, the following* facts may well be considered:—they show the contrary.

"On the first week of February last, we had a visit here from a German Roman Catholic missionary. He began to preach to the people, and to confess them for ten days. He preached in the morning, in the afternoon, and at night; and the church was all the time so crowded that a great number had to stay before the door. The excitement among the German Roman Catholics is hard to describe. To realize it, one must have seen it. Husband and wife, rich and poor, old and young, all came to hear that preacher. Drunkards, vicious men and women of every sort, who were not at confession, some for *ten*, others for *twenty* years, came to the missionary and got absolution of their sins! But this is not all. Roman Catholics whom I visited, and who were every time very glad to see me and to hear me, became cold and indifferent. Some among the PROTESTANTS whom I know went to hear the missionary, and I had great trouble to convince them of the errors in doctrine they had heard. *Two* Protestants whom I did not know were baptized by the priest! One is a man married to a Roman Catholic wife, and the other a woman whose husband is a Roman Catholic. From this fact we may learn at once that Romanism and Romanists have an influence even over Protestants.

The Romanists here have schools for themselves, and do not allow the parents to send their children to the public schools. They forbid them to read the Bible, to receive tracts, or any other book about religion, from Protestants.

"I will now state very briefly my efforts here in regard to Romanism, and what are the results. Much of my time has been spent the last year in collecting funds for the erection of a house where I could preach the gospel and instruct the people. I was therefore not able to visit as many families as I would. In the last five months, however, I was able to do more than in the previous time in visiting from house to house. The number of visits made is about 1,200. I have used a great number of tracts in French, German, and English, but

I have none now. I have also given away to Romanists two Bibles and one New Testament.

"Now what is the *result* of these labors? Some of the visible results are these:—

"1st. A very good little church, neatly and comfortably furnished, holding from 200 to 230 persons.

"2d. That we have now five services every Sabbath in that church. At nine o'clock in the morning a Sabbath-school in German; at half-past ten, a service for adults in the same language. In the afternoon, at half-past one o'clock, begins the Sabbath-schools in the French language. After this follows the service in the same language for adults. At night, at half-past seven o'clock, I have a Bible-class, which is very interesting. I have also a Bible-class during the week.

"Two Roman Catholics have been converted, one a Frenchman and the other a German.

10. The Rev. J. B. C. BEAUBIEN, stationed at Burlington, has continued to labor during the year among the Canadian-French who have settled in large numbers in the northern part of the State of Vermont. His efforts have been unwearied, and his success most highly gratifying. In his report he says:

"Burlington, Hinesburgh, Shelburn, and Charlotte are the chief towns I have visited. To these I might add not less than nine others I have visited occasionally and with success.

"It has been my object not only to point the Romanist to the Lamb of God, but also to acquaint Americans with his condition, by lecturing on Romanism, by private conversations, and by various other means.

"The French people in this section, having a certain knowledge of the English, so as to understand preaching in that language, and my congregations in some places being composed of Americans as well as of French, I have often preached in the result has been a greater interest on the part of the Americans in the French, and many of the French attend meeting with the Americans when I am not among them.

"I have distributed 50 Bibles, 55 Testaments, and 500 tracts. The number of meetings I have held is 190: besides these I have delivered 80 lectures on Romanism to mixed congregations, varying from 50 to 300 persons.

"As to my meetings, they have been generally well attended. I have always had but one aim, namely, the enlightenment of the Romanists. I have spoken from texts easily explained, and which were calculated to show the difference between Christ and the Pope, the Christian religion and Romanism.

"The number of families (Romanists) I have visited is 200. Most of these I have visited very often.

"In addition to these families, I have oftentimes conversed with forty individuals on religious subjects. Some of these I have met in public places, others I have called upon, and others still have called upon me. I will relate how two among them were led to discover their errors.

"The Roman Catholics teach that baptism is a sacrament which blots out 'original sin,' and makes us 'children of God' and 'the church.' These two individuals had been taught this in their youth, and had often been reminded of it since, and very forcibly a few weeks ago, when the Bishop baptized the bell of the French church of Burlington. This baptising surprised them. Soon after they called on me, related what they had seen, and referred to what they had been taught, and then asked me how to reconcile these two things. I merely asked them what a bell had to do with 'original sin,' and how could a bell become a 'child of God' and 'the church?' They left me, wondering how it was that they had been kept so long in the Roman church without discovering these inconsistencies.

"Without attempting to give the exact number, I may say in truth that a large number of *families* in this part of the State, who, the year preceding, were Romanists,

ıave during the year just closed bid an ıternal farewell to Rome and her idols.

"The number of those who have em-ɔraced Christ is about *ten*, some of whom ıave joined different churches, and others vill probably do so soon. The good work ıf reformation is widening and deepening ts influence every month.

SPANISH MISSION.

Miss RANKIN is at Brownsville, on he Rio Grande, in the State of Texas. Her seminary, designed to promote he "principles of religious liberty and ı pure Christianity, as well as education, has met with stern and protracted op-ɔosition from Papal sources, but it has grown upon the confidence of the ɔeople, and is a valuable auxiliary to he cause of evangelical truth.

Miss Rankin, in behalf of the Board, nstructs *twenty* indigent Mexican girls ɔf good talent and fair promise, that hey may, in due time, return to Mexico, o act as teachers or to be otherwise ıseful. She also distributes Bibles and tracts in the town, and maintains an interesting Sunday-school, which is attended by many Mexican adults, as well as children. She says:

"Perhaps there may not be upon the face of the earth a people more completely under the slavish yoke of the Papacy than the natives of Mexico. So hopeless appears their case as to enlightenment, that the remark has become proverbial, that 'the priests have them, soul and body,' and therefore it is argued that 'any efforts made in their behalf will be ineffectual.'

"Had I drawn my inference on the subject from human indications, I should probably have never made an attempt in their behalf. The command, however, of our Savior, to carry his Gospel 'to every creature,' seemed to me as imperative in the case of the Mexicans as in any other, and the refusal to do anything to bring them under its saving influence, I felt was limiting its efficacy, as well as disobeying a direct command.

"My first effort in their behalf was to plant a seminary upon the frontier, into which I might gather their female children, and instruct them in the principles of a pure Christianity. One of the most effectual means for the reformation of an immense country, I considered to be the influence which its females, if properly educated, might exert. Although the proper education of Mexican girls is, as I find it, attended with many difficulties, yet the hope of effecting a salutary and permanent impression upon the country encourages me to make strenuous and persevering efforts for it.

"During the past year I have had in my school 42 different Mexican children; yet, because of counteracting influences which are exerted, I find it difficult to keep them all in constant and regular attendance. I was able, however, during the former portion of the year, to retain 20, but in the latter portion to keep more. In that part of the time 30 very interesting and promising girls attended constantly. These children have a good capacity for learning, and some have made considerable advances in various branches of education. My aim, in their education, is to prepare them to be teachers in their own country and among their own people.

"Besides my week-day school, I have kept up, as to numbers, a very good Sunday-school, which gives me additional and a greater opportunity for communicating religious instruction. Although no effort to get Mexicans to attend a Protestant church would succeed, I find very little difficulty in prevailing upon them to attend the Sabbath-school in my seminary building.

"An important part of my labors during the past year has been the distribution of Bibles and Tracts; and although the Bible is strictly forbidden by the priests, I have found but *two* instances of Mexicans who refused it. I have distributed nearly *two hundred* Bibles and Testaments, and about *twelve thousand* pages of Tracts.

"As I advance in my efforts for them, I feel an increase of confidence. I cannot

doubt but God has placed these Mexicans upon our soil, and under our government, in order to enlighten them; and it seems to me that he requires it at our hands.

"The Mexican girls which I have in my school have nearly *all* come from the Roman Catholic convent, where they were required to fall down before the image of the Virgin Mary every hour in the day. To get them away from such things, and put into their hands the pure Word of God, and instruct them daily in its saving truths, I feel to be an important acquisition. And as I carry the Bible to their deluded parents, and find them willing to receive it, can I fail to believe that a work is commenced which God will carry out to his own glory? Although the Mexican soil may appear hard and unpropitious, yet I believe whoever waits for 'the early and latter rain,' will surely see that 'God's hand is not shortened,' 'nor that he is slack concerning his promises.'"

From the extracts now submitted, a distinct view may be had of the above specified form of missionary labor, and also of its fitness and usefulness. The Board therefore proceed to speak of another form of missionary labor. They refer to the plan of addressing the Romanists, and discussing the doctrines and practices of the Papacy in

PUBLIC LECTURES.

Impressed with a sense of the importance of this form of labor, the Board have given much attention to it, and they are happy to be able to state that the Rev. M. F. FENNELL, of St. Louis, Mo., who under their patronage has been preparing himself for this service, and from whose qualifications they hope for much good to his fellow-countrymen, the Irish, is now ready to enter upon it. Indeed, in the latter part of the year just closed, he commenced his efforts in this department, under the direction of the Rev. Mr. ROSSETER, in the valley of the Ohio, with encouraging results.

He will continue in the West, that great field so exciting to Papal desires and ambition, already comprising vast multitudes of Romanists of many nations, and whose moral and religious character will exert a powerful influence on the future history of our Republic.*

The Rev. Mr. LEO has been continued during the year in this service. His field of labor has been New-England and the State of New-York. In this field, by this method, vast numbers of Romanists have been led to examine, as never before, the doctrines of the Romish church, and to see their defenseless and unscriptural character, and the baseless nature of the claims of Rome to their obedience or respect. Many THOUSANDS have thus been led to hear the fundamental truths of the Gospel, (especially the way of salvation by faith in Christ alone, without the admixture of human merit, or interposition of saints or angels,) who otherwise would probably never have heard them. And a good number of those who were bowed down by the oppression of the superstitious and unscriptural rites forced upon them by the hierarchy, have been led to renounce the Papacy as a system of religion. Some have given credible evidence of conversion to Christ, and at least SIX YOUNG MEN have been rescued from the system, and are now in Protestant institutions preparing for the work of the Gospel ministry.

In his annual report, Mr. LEO says:

"My labors under the Society during the last year have been carried on in New-Eng-

* The Rev. Mr. BEAUBIEN has also engaged in this service, to some extent, among the French Romanists in the northern part of Vermont, with good results. —EDITORS.

land and in the State of New-York. In the capacity of public lecturer and agent I have delivered 208 public addresses on the general subject of Romanism, in the presence of large Protestant and Romanist audiences, both on the Sabbath and week-days, in the following places, viz.—Lee, Mass.; Providence, R. I.; New-London, New-Haven, Hartford, and Bridgeport, Conn.; Buffalo, Rochester, and Albany, New-York.

"I have been in this way enabled during the past year to bring the great and saving truths of the Protestant faith, and the sound scriptural arguments that confirm them, within reach of *about* 12,000 *Roman Catholics*. Of this number 26 have been led to see the errors of the Papal system, who have united themselves with various Protestant churches.

"In addition to the above services rendered, I have collected during the year about $1,500 (fifteen hundred dollars) in the churches by presenting the claims of the Society from Sabbath to Sabbath.

"And now, before closing this report, I desire to embody in it a few thoughts and suggestions relative to our work:

"1. I am more encouraged than ever to carry on this work against Rome.

"So also, I doubt not, is this Society itself. God has permitted me to see much good fruit of my labors in the opening of the eyes of many deluded Romanists. Nor do I know of a single point at which the other laborers of the Society are employed where the same happy results may not be seen also.

"These and similar facts pertaining to this subject, should have no other effect than to arouse the earnest activity of every real Protestant in the land, to perform what yet is lacking of this all-important work. Rome dreads the progress of the AMERICAN AND FOREIGN CHRISTIAN UNION much more than she dreads any other Society on this continent. And well she may, for what other Society has made or is making such breaches in her ranks in so many parts of the world?

'2. The church of Rome is making the most vigorous efforts to establish her supremacy over these United States.

"All men should keep this in mind—*Rome aims at the complete conquest of America.* Nothing less than the entire subjection of this Republic to the Vatican will satisfy the ambition of her hierarchy. She hopes to indemnify herself *here* for all her losses in Europe. To effect this plan, her greatest resources are now turned upon this country. The Society of the Propaganda in Lyons, France; the Leopold Institute of Vienna; the foremost men in the Jesuit order; the best trained nuns in Europe; the most expensive mission she now supports; the ablest talent at her command; *all, all* are vigorously at work in these United States to-day at the bidding of their Italian master.

"3. In order to thwart the operations of Rome among us, and bring her people into the liberty of the Gospel, *a more thorough union* of the Protestant denominations is needed.

"If Protestantism would obtain great and speedy triumphs over their common enemy, Rome, it must be by solid and cohesive union of their ranks. On whatever other subject or subjects they may be separated, they should be truly united in resisting the further progress of Popery in the world."

LOCAL AGENTS AND VOLUNTARY ASSISTANTS.

As heretofore, the Board have enjoyed the co-operation of many private friends, male and female, in various and widely separated sections of the country, and of all its leading religious denominations.

From the American Bible and Tract Societies, the American Sunday-School Union, the Massachusetts Sunday-school Society, the Young Men and Young Ladies' Bible Societies of Pittsburgh and Alleghany cities; from various ladies' associations and sewing-circles, and other charitable organizations; and from very many ladies and gentlemen in their individual capacities, they have received books, tracts, clothing, and va-

rious articles for the use and comfort of the missionaries, the benefit of the children in the mission schools, and of the people in whose behalf the missionaries labor.

The gifts bestowed, and the service rendered, (and a large part of the service has been GRATUITOUS,) have been of very great importance, and imparted very much to the usefulness and success of the undertaking in given places. With very great pleasure, therefore, the Board here record, and respectfully express to the managers of these institutions, and to the various persons who have aided them, their high appreciation of their co-operation and help.

In closing what they have to say in regard to the Home Field at this time, the Board would add, that the number of laborers employed, the whole or parts of the year, in the various branches of the Society's service in the United States, is SEVENTY-ONE—four more than were reported the year preceding.*

The number of individuals, however, interested in the Society's operations, in addition to those who give their personal attention considerable portions of time on Sabbath-days and on week-days, in conjunction with the missionaries, to the instruction of Romanists and their children, amounts to many more than this number.†

At no time has the home field had so numerous, judicious, and able a force in it, co-operating with the Board, as now. And it is matter of devout thankfulness that there is rising in the churches of the land a spirit of inquiry, and of desire to do something *personally* for the promotion of the welfare of the Papal population.

The success revealed in the reports which are inserted in the preceding pages, afford ample encouragement to enter upon the work with confidence in its practicability; and it administers a strong rebuke to that feeling that has prevented many nominal Christians from engaging in it themselves, or encouraging others to engage in it.

And in the evidence which the same reports disclose of the constant augmentation in the United States of Rome's numbers and wealth, and means not merely of self-support but of *aggression*; and also of her extremely corrupt and anti-Christian character, there is sounded out a trumpet-toned appeal to every patriot and Christian, to come up at once and with all earnestness to the work. Sloth, and unbelief, and self-confidence, on the part of Protestants, have already granted much within our national limits to the "Man of Sin," and allowed him to entrench himself almost (it may be quite) beyond the possibility of dislodgement; and if indulged much longer, may entail upon them and their children calamities which, for severity and destructive power, have no parallel.

But the Board are not prepared to anticipate this issue. They anticipate a great and happy change in regard to the action of all evangelical Christians, touching the reformation of the corrupted parts of Christendom. They already see its coming in the wonderful increase of interest which has been

* There have been made 43,885 personal visits for religious purposes, to more than three times that number of individuals. More than 2,000 Romish children have been gathered into Sabbath-schools, by twelve missionaries, who have reported numbers. Three missionaries jointly report 371 Romish *families*, in the fields of their labor, studying the Scriptures. *Sixty-three* individuals are reported as hopefully converted to Christ, and *sixty-four* families with their children as having openly renounced Popery. These are but part of the service rendered and of the fruit realised.

† Not less than 250 ladies and gentlemen volunteers co-operate personally in this noble work, every week, with the Board, by taking part in Sabbath and week-day schools, conducted for the benefit of the Romish population.—EDITORS.

manifested on the part of the people in the AMERICAN AND FOREIGN CHRISTIAN UNION, and in kindred institutions which labor for the same specific object within the past ten years. They will therefore labor on, in the desire and confident expectation of that glorious consummation, without any gloomy foreboding of the triumphs of that "wicked one, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

With this brief review of the Home Field, we pass to notice the operations in the Foreign Field.

FOREIGN FIELD.

GENERAL CONDITION.

The state of the Popedom abroad, whether in Europe or America, presents an exciting spectacle. At one while we hear, from Papal Allocutions, most doleful moans over the defections from the Romish faith and obedience, and the injuries sustained by that church at the hand of governments which profess to follow her religion, though they grasp at her riches and circumscribe her authority. There is much plaintive lamentation over the decay of that good old mediæval piety, whose chief excellence consisted in swallowing all the Romish dogmas, devotions, decrees, fables, superstitions, and idolatries, without reflection and without a murmur—a piety which delighted to lavish in life all its money on the priests, and in death to leave them all its land.

But in the midst of these lugubrious strains, we also hear the highest-toned assertions of the church's claims, just as she exercised them in the darkest ages of her undisputed supremacy. The Pope does not hesitate to veto the legislation of so-called "Catholic States," like Sardinia and Mexico; and to declare their laws null and void, and of no force or effect whatever. Desperate efforts, too, are made to give effect to these haughty claims. But on the whole, it is plain that the moral and political strength of Popery is on the wane, being ever weakened by the advance of human intelligence and the resistless spread of truth. Yet the strength of Rome is still terrible, and continually works with deadly energy to destroy the souls of men.

We proceed to give a cursory view of missionary labors, during the last year, in different portions of the Papal world; not omitting to sketch slightly the state of those populations where no direct missionary operations are carried on.

CANADA.

The French Canadian Missionary Society is at work with all its former energy, but encountering much opposition, and much "passive resistance" from the prevailing ignorance and the dullness it generates.

The Grand Ligne Mission, which is conducted under Baptist auspices, and by the use of similar means, among which Christian education is prominent, encounters the same difficulties, and with a similar degree of success.

There has been a migration of some two thousand families of French Canadians to our State of Illinois. The leader in the movement is a priest by the name of Chiniquy, who had distinguished himself, while in Canada, by his zeal in the cause of temperance, and his violent opposition to the Protestant missionaries. Since his removal, he has had immense trouble with his present ecclesiastical overseer, Mr. O'Regan, who styles himself Bishop of Chicago. The end is not yet. As to the probable

results, we know well that "the wrath of man worketh not the righteousness of God;" but it can hardly fail to come to pass, when the hour of calm reflection comes, that the injured Canadians will feel that a religion which inflicts and defends such wrongs cannot be from God.

Not only in Canada, but in all the British North American provinces, the struggle between Papists and Protestants is assuming a political character, and threatens to become very bitter. In Lower Canada the law has ceased to punish Roman culprits, when the sufferer by their wrong-doings is a Protestant. At Halifax the Protestants are organizing themselves politically for self-defense, and it is very doubtful what the result will be. From St. John's the Protestants are said to be removing, unable to endure the overbearing predominance of their Irish fellow-colonists; and Prince Edward's Island is convulsed by the agitation of the question, Whether God's Holy Bible shall be ignominiously banished from the public-schools, as a bad book adapted to deprave the minds and morals of the young? A dark and desperate conflict is going on among our neighbors in the British provinces; and they must no longer be forgotten in our prayers.

HAYTI.

Rev. Arthur Waring D'Essex has persevered in his arduous labors at Cape Haytien, and at various other stations. Don-don, the scene of his first remarkable successes, whence Popery is quite purged out, still prospers under the care of a young and highly intelligent brother. There are four or five other places where a like important service is performed by native evangelists and assistants, who also do much itinerant preaching. Nowhere, perhaps, —no, not in Africa itself—are missionaries of the Gospel more needed than here.

A considerable number of converts have been baptized at Cape Haytien, one of them formerly a priest, and most of the others are persons of considerable influence. The walk of all the converts for the most part is worthy of their high vocation; and but one or two cases of discipline have ever occurred, and these seem to have had due effect in reclaiming the backsliders. During the year, Mr. Waring *has baptized sixteen converts, of whom nine were males.* At last advices, a number more were to be baptized in a few days. The Government, of late, has given but little trouble to the converts, though some have been imprisoned for short terms. The prospect of an extending work of grace among this poor people is very encouraging.

CUBA.

This beautiful island still seems to be effectually screened from the rays of a pure Gospel, under the old Spanish system. But political changes cannot be far distant, whereby the strength of intolerance will be broken, and the truth shall here also perform its peaceful and saving work.

MEXICO.

This unhappy country is still agitated by political earthquakes. Among the explosive elements which produce these convulsions, one of the most powerful is priestly ambition and intrigue. The existing government found itself compelled to strip the Romish church of some of its enormous wealth, by whose accumulation the State had become so impoverished as to be unable to keep the machinery of government in motion.

That Mexico, by desperate efforts, is gradually withdrawing her neck from the ecclesiastical yoke, is abundantly evident from the language of the Pope himself. In his Allocution of December 15th, 1856, he thus begins: "Never did we think, Venerable Brethren, that, to the great grief of Our heart, we should be compelled to lament and deplore the affliction, and even prostration of the interests of the Catholic Church in the Republic of Mexico."

Having set forth his grievances, the "Holy Father" raises his "Pontifical voice" to the following tone:—"We condemn, disallow, and declare absolutely null and of no effect, all the decrees above-mentioned, and all the acts which the civil power in Mexico has done in contempt of the Ecclesiastical authority and of the Apostolic See." Popery in that country can never again be what it has been. Like an old ship beached in a gale, it lies hogged, strained, bilged, leaking at a thousand seams; and though it may be got off and kept afloat for awhile, it can never be "mistress of the seas" again.

It is deeply to be regretted that a band of faithful Protestant missionaries does not offer itself to rush into this sphere of evangelical effort, and strive to bring that people into the liberty of the Gospel, which alone can secure and bless the liberties of the State.

CENTRAL AMERICA.

This group of States is destined to great vicissitudes and miseries as to their political condition, during which there seems to be little opportunity for systematic exertions to amend their lot in a religious view. But holding, as they do, the ground over which a vast amount of the commerce of the world must seek its transits from ocean to ocean, the various lines for trade and travel now forming, or already made and in use, will create a necessity for settled government and religious liberty, whereby, at no distant day, there will be an abundant entrance for missionary operations of every kind.

NEW-GRANADA.

If suitable missionaries could be found qualified to preach in the Spanish tongue, it would be exceedingly desirable to send them to New-Granada, where religious toleration is established by law, much to the chagrin of "the Holy Father" at Rome.

BRAZIL.

The Brazilians are an amiable people, and somewhat intelligent, though wretchedly instructed, or not instructed at all. Their religion has almost wholly run into Mariolatry and the most childish and noisy ceremonies. Of the missionaries whom at different times we have sent into this country, none have been subjected to open persecution, which is not likely to be practiced under the enlightened administration of the present Emperor. In June, 1855, we sent Rev. V. D. Collins to Rio Janeiro. He is a most discreet and estimable man; and it is hoped he may soon return to that country which so greatly needs such spiritual benefactors. His experience there confirms that of our missionaries in other South American States, who have found so great a desire for instruction in the English language that they have been able to support themselves by teaching it to the youth, either in the *collegios*, or boarding-schools, or in private tuition. This course has many advantages, besides its economy of missionary funds. Protestant preaching to foreigners is winked at by the local authorities; but if publicly attempted among the native population, would almost certainly be sup-

pressed at once. Still, much can be done in more private ways to infuse the leaven of the Gospel among the masses, and to stimulate its working.

The Rev. V. D. Collins, of whom we have just spoken, has returned to this country, where he has been exercising his ministry during the winter in one of our largest cities, but with the expectation of returning to South America at an early day. We sincerely hope that he will do so, as we believe him eminently qualified to act as a missionary in that region.

In Brazil may be seen the strange spectacle so often presented in Papal countries, of *a divorce between religion and morality*. The dissoluteness of manners there, and in many other South American countries, will not bear description; and in this dissoluteness it is but too evident that the priesthood has, as a body, set the pattern and led the way.

BUENOS AYRES.

In the city of this name, numbering above a hundred thousand inhabitants, the Methodist Episcopal church has a small society, a flourishing school, and an active mission. Glad that thus much is done for this attractive country, to which there is a considerable migration from Europe, we must wish that far more extensive effort were made to rescue the people from the grasp of superstition, and to bring them under the ennobling power of truth.

CHILI.

Our mission at Valparaiso has suffered by the removal of Rev. MOSES A. WILLIAMS to California, where we hope he will yet do good service to our cause in which he has labored so earnestly. He retains the full confidence of the Board, which greatly regret his removal *from Chili, a measure* made necessary by his health and other weighty considerations. He has recently made an exploring tour, without expense to our treasury, into the regions of Vancouver's and Puget's Sounds.

The Rev. David Trumbull has sustained himself for years as a preacher and teacher at Valparaiso without any expense to us, deriving his support from his pupils and congregation, which numbers some two hundred and fifty English, Scotch, and American residents. There is a church having about fifty in communion. When he was sent there by us, eleven years ago, it was thought a good audience if he had ten hearers. On the subject of religious toleration, the Government of Chili is liberally inclined, and the belief in the justice of it gains ground among the people, but the laws do not yet recognize the principle.

OTHER SOUTH AMERICAN COUNTRIES.

Scarcely any part of the world seems so generally abandoned as this to the Pope, as if by the common consent of Protestant Christendom. *Missionaries are sailing all around their coasts, to get at the heathens* thinly scattered upon the islands of the sea, while these continental heathens,—*far more numerous, more accessible, and not less in need of the word of salvation,—are abandoned to their fate.* There are none to pity them among our youthful heralds of the cross, and they seem almost forgotten from the prayers of the churches. How long is this culpable indifference to last? "O Lord, how long?"

IRELAND.

This island, so long the blind and doating slave of a superstition which debased it, shows signal tokens of a great moral revolution. Popery can no longer boast of its overwhelming majority among the people. If things should

hold their present course for only three or four years more, the numerical majority will be on the Protestant side, which already has a great moral and social preponderance. The scale turned thus fully, we may reasonably expect that the day will not be distant when this isle of the sea shall quite throw off the galling yoke of Popery.

Inasmuch as the native Irish cherish a deep national and religious dislike of the English, and are strongly disinclined to receive their evangelization from that quarter; and inasmuch as they regard with considerable affection the United States as the asylum of several millions of their countrymen, and are receiving from this country many millions of dollars every year, remitted for the relief or the passage-money of friends left behind; for these reasons, urged upon us by Christian friends in Ireland, we have commenced an AMERICAN MISSION there. It is under the supervision of eight highly respectable gentlemen in Dublin, of four different evangelical denominations: one of them acts as secretary and superintendent. Their rules are closely conformed to the settled principles and policy of this Society. Several Bible-readers and colporteurs, picked men, and among the very best of this class of laborers, are employed at small stipends in very benighted regions. If these efforts, by the Divine blessing, shall prove to be successful, we shall be led to take further steps in the same direction, relying upon the special aid of the numerous and eminently respectable Irish Protestants and their children in this country. This may yet prove for them a favorite missionary scheme.

SWEDEN.

In Sweden we afford some support to two most excellent men, who are laboring with eminent success for the salvation of souls. We do this in support of the principle of religious liberty, which is one of the objects recognized in our constitution; which instrument also authorizes us to work in countries where Christianity has been corrupted by other causes than the Romish apostacy. In Sweden it has been corrupted by the fatal leaven of Rationalism.

Mr. Rosenius, in connection with his arduous labors as an evangelist, still issues his valuable periodical, "The Pietist," which circulates eight thousand copies, with most happy effect. Mr. Ahnfelt, his fellow-laborer, is a university graduate and a professor of musical science. He enters a Scandinavian village, and soon draws a crowd around him by the dulcet summons of his harp. They are charmed and attracted still closer by his exquisite singing of hymns and sacred ballads. Their ears thus opened and their hearts softened, he then preaches to them Christ and the resurrection. There follows a sort of protracted meeting, usually attended with the tokens and fruits of a pure revival of religion. The Gospel, as we learn by recent most interesting intelligence, triumphs in the prison and in the palace; on the scaffold and near the throne.

In Norway, which has a separate constitution favoring religious liberty, but is appended to the Swedish crown, the Roman Propaganda has recently established a mission. But Italian Popery is an exotic too delicate for the Norwegian clime. In many parts of Norway, too, true religion is reviving under the efforts of evangelical men, both of the clergy and laity.

BELGIUM.

In this remarkable country, where, not many years ago, Protestantism was

almost unknown, there are now not far from *fifteen thousand converts* organized in churches, besides a much larger number who hear the truth, and are intellectually convinced of the errors of Popery. Recent events show that there is a rapid waking-up of the public mind upon this subject. The excitement has been much increased by the vehement efforts of the priests to put it down. Our evangelical brethren have stood nobly to their posts during all these agitations, and have never before seen such signal signs of the Divine blessing upon their endeavors. We have this year somewhat increased the amount of assistance it is our privilege to dispense to them. More than *two hundred converts* were added to the fellowship of the churches last year, and there is an immediate prospect of large accessions.

FRANCE.

This country is, perhaps, the largest and most inviting field of missionary labor which now stands open anywhere in the world. If the Apostle Paul were to resume his life and works on earth, it may be well doubted if there is any place to which he would hasten so eagerly for the resumption of his ministry as to Paris. Wonderful city! Rich as Antioch and Corinth—cultured and full of art as Athens—mighty and politic as imperial Rome—and as worldly, sensual, demoralized, and godless as all those ancient capitals, where the Apostle to the Gentiles spent his strength in preaching Christ crucified! Yes, to Paris would he go, and there put forth the whole energy of his preaching and his prayers.

To meet the wants of the numerous Americans who sojourn, many of them quite permanently, at Paris, the Society has sent the Rev. Dr. KIRK, of Boston, to provide for them a suitable place of worship. Released temporarily for this purpose by his attached people, he reached Paris early in February, and has been occupied ever since with abundant industry in executing his commission. On his arrival he found that two noble-minded Americans had made themselves responsible for the purchase of the Anglican Church in the Rue d'Aguesseau, and were impatiently awaiting his arrival to confirm the purchase in behalf of this Society. It appeared, however, that this transfer of the property would cause great pain and discontent to our English brethren. On this ground mainly, though there were other good and sufficient reasons, Dr. Kirk relinquished the bargain. The relinquishment was made with the cordial approval of the public-spirited gentlemen who had pledged themselves for the purchase of that edifice, and who actively took part with Dr. Kirk in the steps that were immediately taken to build another house of prayer. Land has been purchased, eligibly situated in the Neuve Rue de Berri, near the Champs d'Elysees, the plans and specifications are drawn, the building contracts signed, and the work actually commenced, to be completed, if the Lord will, in October next. This edifice will be far superior to that in the Rue d'Aguesseau in every respect, without costing us any more. We have already made large payments on this undertaking, and shall be obliged to call loudly and earnestly on our liberal countrymen to enable us to meet the obligations it was necessary to assume. We fondly expect that this Church of Americans in Paris will give new vigor and fresh impulse to our work of evangelization in France; and that, besides its benefits to our fellow-citizens there, it will yet prove to be

the most important mission stationary which the churches of America have ever planted in any foreign land.

Meanwhile, Dr. Kirk preaches in the Taitbout Chapel, the use of which has been most fraternally conceded to us till the new place shall be done. The title to the latter rests in the AMERICAN AND FOREIGN CHRISTIAN UNION, which also has the appointment of the minister. This latter duty will always be performed with thoughtful regard to the reasonable wants and wishes of the worshipers.

We have continued this year our wonted aid to our brethren of the Evangelical and Central Societies organized at Paris. The Evangelical Society is sustained by those churches in France which choose to act independently of State patronage and supervision; or, as it is termed, work "on the voluntary principle." This body of Christians is small and poor, but full of spirit and zeal.

The Central Society is supported by the evangelical portion of the National Protestant Churches of France, which are not Lutheran. The *Reformed* churches, as they are called, are the *reliques* of the noble Huguenots, who make such a figure in the history of France. The missionary operations of these brethren, though sometimes impeded by the local authorities, have not been interfered with so harshly as those of the Free Church brethren. They have succeeded, during the year, in establishing several new centres of worship.

The Board, this year, has given a new extension to its efforts in France, by an appropriation of *one thousand dollars* to the Committee of Evangelization at Lyons. In this great and important city is one of the most active and prosperous churches anywhere to be found. This church sustains *seventeen ministers, evangelists, and teachers, besides much gratuitous labor by zealous officers and members.* Much of this labor is bestowed on neighboring towns.

GENEVA.

This place of renown in the "wars of the Lord" still continues its missionary activity, through the judicious and energetic measures of its Evangelical Society. They employ *thirty five laborers* at twenty-five stations—all but two, we believe, in France, and these two in the French territory of Algeria. Quite a number of these good men are supported by remittances from our treasury; and we long to see the day when we can largely augment the means which are so well expended.

THE WALDENSES.

This interesting body of disciples is still actively spreading the leaven of the Gospel. A printing-press has been established at La Tour. They have completed large and commodious churches in Nice and Pinerolo, and made considerable progress upon their edifice at Genoa. The most exact calculations that can be made, show that at least *twelve hundred* persons have forsaken Romanism, and attached themselves to the evangelical worship; and among these are *two hundred and sixty* who have become communicants. We are happy to learn that the money we have sent them has been a most timely and acceptable aid.

SARDINIA.

The region inhabited by the Waldenses is a part of the Sardinian territory; nevertheless, it is convenient to speak of them separately in this view we are now taking. In addition to what the Waldenses are doing to propagate the true faith, there are some very

devoted disciples, who call themselves "Italian converts," and are zealously engaged in the same good work. The Italian Committee at Geneva printed last year ten thousand Italian New Testaments; nor did they do this without knowing by what means they were to be circulated.

It is not political revolution which can save that people, but only the Bible, faithfully followed as the rule of life and manners. The action of the Government in secularizing the conventical estates, a measure which had become necessary in order to preserve the Government itself, has provoked a bitter opposition from the higher clergy, and also from the Pope. This has tended to widen the growing breach between that people and the Papal See.

TUSCANY.

The people of Tuscany are prosperous, and are under quite a paternal government, which does not oppress or overburden its subjects, except in the matter of the rights of conscience and religious liberty. Since 1849, *thirty-three persons* have been imprisoned or exiled, and *above a hundred others* have been harrassed by the police, for little else than reading the Bible. And yet the truth gains ground. In Florence there is a church of more than a hundred and twenty members, and the Government, in a published admonition to the priests, declares that it is positively assured of the existence of *ten thousand Protestants* in Tuscany.

THE ROMAN STATES.

In Rome itself the Lord has a small and timid remnant, trembling between the perils of the Confessional on one side, and of the "Sacred Office of the Holy Roman Inquisition" on the other. They are obliged to resort to extreme secresy and various expedients to evade the keen vigilance of the priestly police. We have heard of a few cases of conversion there this winter. One was a French monk. Other converts, *under very peculiar circumstances*, which may not be publicly mentioned, have caught more than a glimpse of the truth, and are rejoicing in its light.

The Board has continued to foster its chapel at Rome for the use of American residents and visitors there, and it has been attended during the past winter with unusual interest and zeal. The chaplain, the Rev. E. Edwin Hall, has discharged his duties to the highest satisfaction of the Board, as well as to the warmest approbation of our fellow-countrymen and others at Rome. It is expected that he will continue in this important service, for which he is eminently qualified, for several years to come.

It is a novel and interesting feature in our operations this winter, that the use of our chapel for one of the Sabbath services was given to our brethren of the Church of England. This measure has tended to produce a happy and fraternal state of feeling among Christians of different nations and denominations in religion. It has also been observed with surprise and high commendation by many distinguished personages of the Roman community, and has tended to abate their exaggerated notions as to the alienations of the Protestants among themselves.

NAPLES.

The further you go toward the southern extremity of the Italian peninsula the more does the character and condition of the people appear to deteriorate, till you come to the "Kingdom of the Two Sicilies." The people are, however, not altogether insensible to the

miserable plight. They would gladly, if they could, break off the iron yoke of the military despotism which crushes them.

SPAIN.

At the beginning of the year the Board had considerable expectation of doing something for the spiritual good of this unhappy country. The country had apparently made great advances in good government, in the suppression of undue wealth and domination on the part of the priesthood, and in asserting the claims of civil and religious liberty. But, all of a sudden, this progress was arrested by a reactionary course on the part of the Government, whereby the liberal party were driven from power, and thrown into the utmost peril. The priestly faction has its own way once more, and Spain still "bides her time."

AUSTRIA.

In this empire, the young Emperor gave up all the ecclesiastical rights which his imperial fathers had with difficulty wrested from the imperious grasp of Rome, and in the celebrated *Concordat* cast himself and his unwilling vassals at the feet of the Pope. The clergy, however, have not gained as much as they expected by this disgraceful treaty, the officers of the empire having succeeded in putting some practical checks upon its workings. It is also constantly rumored, that at Vienna and elsewhere great numbers of persons of some consideration, and many priests, are going over into the reformed and Lutheran churches, impelled to this step by their disgust at the *Concordat* and its concomitants. We are credibly informed, also, that Protestantism is receiving constant accessions in the provinces of Hungary and Bohemia. In the former, there has always been a strong Protestant interest, and in the latter the spirit of Huss and Jerome has never been wholly burnt out.

BAVARIA.

From this monarchy we have nothing cheering to report, except an occasional conversion to the truth. On the other hand, many of the Lutheran pastors there, in a fever of zeal for what they call "churchliness," which is very near of kin to Popery, have undertaken to establish the confessional and its attendant abominations in their churches. The Protestant people strongly resist these measures, and present the strange spectacle of Protestants petitioning their so-called "Roman Catholic" rulers to protect them from the ghostly impositions and Popish tendencies of their own spiritual guides. Such is the depraved proclivity of human nature, that reformation itself needs often to be reformed over again.

CONCLUSION.

On a review of the year's operations of the AMERICAN AND FOREIGN CHRISTIAN UNION abroad, the following facts present themselves:

The Board have maintained their operations in Sweden, Piedmont, and in Switzerland, during the year, as heretofore, and a portion of the time in Brazil and Chili, in South America.

In Ireland, Belgium, France, and Hayti, they have *increased* the appropriations formerly made. In those countries there has been a proportionate increase of the number of laborers employed, and of those upon whom the salutary influences of Gospel truth have been brought to bear.

Churches have been organized, chapels have been built, new missions commenced, many thousands of children gathered into schools, and *many individuals hopefully converted to Christ*,

many of whom, doubtless, will act as missionaries, and do much to extend evangelical influences among the Papal populations around them.

In addition to the increased operations in France, through "the Committee of Evangelization in Lyons," an American chapel, with encouraging prospects of its speedy completion, has been commenced in Paris.

The prospects in the Foreign Department are brighter and more encouraging than ever before; and the results of the year's efforts within it are *in advance* of any preceding year.

The pastors, teachers, evangelists, Bible-readers, and other laborers sustained in the Foreign Field, are in number SEVENTY—an advance of EIGHTEEN upon the number reported at the last anniversary.

The whole number employed during the whole or parts of the year by the Society, both at home and abroad, is ONE HUNDRED AND FORTY-ONE—TWENTY-TWO more than was reported the previous year.

Thus, as the husbandman, when he has finished the labors of the year and gathered in the fruits of his toil, sits down to estimate the profit and loss of his husbandry, taking notice in what respect his crops may have failed, and learning wisdom for the future, and as he rejoices over all his successes, and holds his harvest-feast with his family and friends, and gives thanks to the bounteous Giver of all—so we have set down to our reckoning of the year's results, and have invited our brethren of the household of faith to join us in mourning over the wide and unreclaimed desolations of the Papal field, and to rejoice with us in the rich blessings wherewith God has been pleased to crown our labors, and those of our friends at home and abroad. Let us resume our efforts with greater depth and tenderness of holy feeling for lost souls, assured that though we plow in tribulation and sow in tears, we shall reap in joy, and the harvest shall be wide as the world. Let us acknowledge that it is God who giveth all the increase, and to him be all the praise.

AMERICAN CHAPEL IN PARIS.

On a preceding page may be found a brief account of the operations of the Board in France. With the progress of time, the conviction of the importance of evangelical labors there continually gathers strength, and we cannot resist the impression that our readers with us will feel the liveliest interest in what is projected in that country, as well as in what has been fully accomplished.

The establishment of "the American Chapel" in Paris, on the principles and for the purposes designated, must commend itself, we think, to every American; and as it will be, when finished, for the benefit of all our citizens who may visit that metropolis, on business or for any other purpose, all of every evangelical denomination, and of every class of society, who feel an interest in our national name or reputation, we suppose, would be glad, on sober second thought, to have some share in building the house.

The committee to whose care the collection of funds for this object was submitted, have rendered excellent service. They however *yet lack a few thousand dollars* of the amount needed—a mere trifle for the multitudes of our citizens whose commercial, social, and

ests are closely connected and which probably would ed to them soon, if it were ; there was yet a portion of amount to be supplied.

h as may feel inclined to aid rable work may have a bet- nding of the case, know who ie Committee, and where to nds designed for this object, it they may see the views of . Kirk in regard to its use- subjoin the following brief which the Committee have epared for their use, viz :

nds in Paris have purchased a le site in the Rue Neuve de Berri, enue of the Champs Elysées, mmenced the erection of a hand- mmodious edifice. The walls l advanced, and the building is y finished on or before the 1st ext.

eantime, the use of the church 'aitbout has been kindly granted cans for one service on the Sab- Rev. EDWARD N. KIRK, D. D., ere with much encouragement. ole cost of the land and build- ot far from $15,000, of which onfidently looked for from this We would earnestly request the having children or friends resi- who themselves frequently visit so of every American Christian

otions or donations will be gratefully received and acknowledged at the OFFICE OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, 156 Chamber-street, or by either of the undersigned, viz:—

Wm. W. Stone, 41 Broadway.
Rev. D. Dunbar, 46 McDougal-street.
C. B. Hatch, 99 Chambers-street.
C. C. North, 96 Chambers-street.
Mortimer De Motte, Esq., 237 Broadway.
E. J. Brown, 145 Broadway.
S. B. Holmes, 112 Broadway.
E. S. West, cor. Duane and Church-sts.
Anson G. Phelps, 19 and 21 Cliff-st."

To a member of the Committee, under date of April 23d, 1857, the Rev. Dr. KIRK wrote as follows upon the subject of the Chapel and the services rendered there:

"Our Chapel cause is evidently gaining in public estimation. It will be a grand national monument here, but I hope much more—it will be a bulwark against Satan. It will a thousand fold repay our country all it costs, in the influence it may exert to prevent the injurious effects on our citizens of their visits to this splendid scene of vicious indulgence. The opportunities of spiritually benefiting our countrymen are presenting themselves constantly; and one advantage of this position is, that so many denominational and other barriers are here thrown down, and a clergyman can extend his labors to those who at home receive no truly evangelical and earnest religious counsel. For two Sundays I have been encouraged by intimations of the presence of the Holy Spirit in our services, as I have not felt them before."

For the American and Christian Union.

SCIPLINE OF THE CATHOLIC CHURCH IN ROME.

f Rome is divided into parishes, lents in each of these districts y known to the parish priests.

before the festival called a word, I believe, of Druidical priest visits all the dwellings in his parish, and takes the name of every person, foreigners excepted. These persons thus enrolled are all expected to go to confession, and afterwards to communion. On receiving the sacrament, each one is provided with a ticket by the officiating priest, which is kept until called for by the parish priest who, on receiving it, checks

the name; and by this evidence of fidelity in the two great duties of confession and communion, the good estate of the Catholic church is determined.

But as "he is not necessarily a Jew who is one outwardly," so all who have tickets for the priest, are not necessarily good Catholics. Notwithstanding all the pains taken by the priesthood to continue the debasing influence of the confessional, multitudes go to the communion without confessing; and many more neither confess nor receive the sacrament, who nevertheless procure the necessary tickets to satisfy the demands of the parish priest. Anything can be bought in Rome,—even honor, conscience, and all moral and immoral qualities,—a peculiarity of the Catholic religion openly avowed in the sale of indulgences. There are many persons to be found who will take the sacrament at several places, receiving a ticket at each place. These extra tickets can be purchased for half a dollar each, by those who are convinced of the emptiness of the Roman religion, and have lost all confidence in the priests of all grades, and yet do not wish to excite their opposition by the apparent neglect of an act by which they would be exposed to continual persecution. For if persons allow "Easter" and "Pentecost" to pass without receiving the communion, their names are published on the church doors, and they are imprisoned for one week. If any persist in a course of non-conformity to the regulations of the church, they are visited with all sorts of annoyances, and all business and social relations are invaded, and they are subjected to a kind of purgatorial torment before their time. It is to avoid this inconvenience and persecution that the trick is resorted to, of buying the proof of having been to confession and communion. It is not strange that a system of religion which, in its pretended miracles and holy relics, sanctions so much deception and imposition among the clergy, should have fruit also in the holy tricks of the laity.

People who respect themselves have a great dislike of the confessional; and there is no lack of evidence that there are many people in Rome who would never more confess to a priest, if they could by any means escape the vexatious consequences of the omission. Not long ago there was a priest—a father confessor—who was very popular with the people of the parish. When he saw a crowd around the confessional, he would present himself among them and say: "Ah! my children, you were here last year: I suppose your sins are the same as before; you may go and repeat the same prayers." The secret of his popularity was, the facility with which he carried them through the duty of confession.

The above statements justify the two following inferences:—If we may judge from the manner in which Romanists speak of confessing to a priest, there is no evidence that such confession is ever attended with a feeling of penitence or aversion for sin.

If there were any real religious liberty in Rome, thousands would at once separate themselves from a church, to the forms of which they are now but unwilling slaves. They go to confession and communion, not from any conviction of duty, but from fear of the prison.

INFLUENCE OF THE FRENCH IN ROME.

It is asserted on good authority that the French soldiers are very deficient in reverence. That is, they do not take off their hats, whenever they pass a miserable picture of the Madonna on the corner of a house, or by the road-side; neither do they drop on their knees at the appearance of a priest with a crucifix, and a few forlorn looking monks with candles. Indeed, they rarely salute these processions by the way. They laugh at the wood images of the virgin which are carried on men's shoulders through the streets, accompanied by a mob of priests and monks of all orders. They

dispute the right of way even with the procession accompanying the "host," on occasions of visiting the sick and dying. One day this week a few French soldiers, carrying baskets of wood, intercepted a procession with the "host" at a street-crossing, when the priest ordered them to stand till the procession passed. One of the soldiers replied, "No; we have the largest burden to carry, and you must wait for us;" at the same time passing in front of the host-bearer, causing the whole procession to halt. They speak freely and tauntingly of the puerilities of the Roman ceremonies, and the priests see with mingled sorrow and anger the growing irreverence of the people.

We may hope a kind Providence will overrule the advent of the French to Rome for the good of its deluded and debased population. They will hasten the construction of rail-roads in all directions from the city, by which the influx of foreigners will be greatly increased. Possibly the Papal government will not be able altogether to resist the civilizing influence of gas, the magnetic telegraph, and good rail-roads. If by these civilizing agencies the chains of religious intolerance can be loosed, the people cannot long escape the better influences of true christianity,

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BARBARA FORMAN.

The following beautiful and stirring lines from the pen of a lady correspondent have been crowded from our pages some time. They were prompted by reading the sad account of Barbara's death, as published in the *Cleveland Leader*, which says that Bauer was indicted for manslaughter in the alleged killing of Barbara. The jury returned a verdict of guilty of assault and battery. Bauer was a school-teacher of the Roman Catholic persuasion, and Barbara was one of his pupils. Bauer laid Barbara on her chest on a chair, and beat her with a piece of a small hickory cane. The reason assigned for beating her, was because she had attended the Protestant Ragged Sabbath-school. It was claimed that the death of Barbara, who died two or three weeks afterwards, resulted from the beating.

"A martyr's cries have pierced thy skies,
O land of liberty!
Thy holy soil must needs recoil
From this sad mystery.

Our fathers fled, when blood was shed
For God's pure faith and word,
And this new world her fields unfurled
To Freedom's eagle bird.

Yet here has come 'foul Babylon,'
With her unholy rites,—
Her sins, her plagues, blasphemy, rage,
And murders in our sight.

This sad, sad thought, with fear is fraught,—
We see the Smithfield fires,
At one broad track we travel back
And view the martyrs' pyres!

O, land the free! shall these things be?
And shall the 'Man of Sin'
Pour on our path the cup of wrath—
The work of hell begin?

Nay! we will cry to God on high,
'Spare, spare this pleasant vine,
Which thine own hand, in this our land,
Hath made with graces shine.

Let us not sup that dreadful cup—
That cup of wrath and blood;
One martyr's cries have reached the skies,
Wilt thou not stay the flood?'"

M. A. L.

ROME IMPLACABLE.

In our March number of this volume we inserted a brief article, under the head of "Last Protestant of Madeira." The person alluded to in the article was Signor de Reis, a man of considerable property. He had recently died, and because he was a Protestant, his body, through Papal tyranny, lay *three days unburied*, and at last it was buried by the side of the public road by a dozen Romish policemen, who were sent not more to bury the body, than to prevent the relatives and friends from attending the burial.

On reading it, the following contribution to our columns was sent us :

"Last Protestant of Madeira."

"God raised a beauteous ocean gem,
A summer island fair,
And planted vines and fragrant fruits,
And roses rich and rare.

He placed it where the summer breeze,
From every ocean side,
Should gently stir the laden trees,
As heaved the swelling tide.

Nor snow, nor hail, nor northern wind,
Were bidden here to come;
O, happy band! who, thither led,
First found this Eden home.

And here God's people knelt and prayed,
And here they searched his word,
Here happy walked in virtue's paths,
And loved and served the Lord.

He blessed their basket and their store,
Their vintage did not fail,
And war and tumult had not reached
This happy island vale.

But Satan saw with envious eyes,
And sent his servants on,—
The Romish priests,—with wicked rites
To stain this chosen one.

With Popish power and Popish gold
They well achieved their plan,
Until, of all God's people, there
Remained but this one man.

Hunted, exiled, oppressed by foes,
Some wavered and some died,
And some (praise God!) a refuge found
Below our "Bird of Pride."

One only holy man of God,
O, island fair! was left
To call down blessings on your fields,
And now ye *are bereft*.

No Abraham *now* to intercede
T' avert your righteous doom,
His soul has gone to lovelier lands,
And ye have but his tomb.

His tomb, despised, degraded, scorned,
No friend might follow near,
Or drop upon his lowly grave
The tribute of a tear.

A curse is on your summer fruits,*
And on your vintage blight—
For here God's people were plucked u
And scattered from thy sight.

How soon ye'll sink, as ye did rise†
From the wide ocean deep,
We cannot tell; and only know,
God will his promise keep,

And "mercy unto thousands show,"
Of those that fear his name;
And vengeance is the doom of those
Who put his friends to shame.—M. A.

* For a year past, the people in Madeira hav fered greatly from famine—their vineyards a entirely failing by the blight, and their summer from drought. Many must have perish d from ation, had not assistance been sent them from th other lands.

† Madeira is supposed to be of volcanic origin.

REV. WILLIAM CARTER.

We are happy to announce to our readers, and especially to those of them who reside in the West, that the Board have secured the services of the Rev. William Carter as District Secretary in that region. Mr. Carter will l charge of the field comprising the S of Illinois, (except the extreme so ern part lying on and near the C river,) the northern part of Miss

astern part of Iowa, and the south- ınd eastern part of Wisconsin. He ılready entered upon his work with ering prospects.

Ir. Carter is extensively and favor- known in the field in which he has n charge of the interests of the ety, having for many years been pastor of an interesting and import- church within its bounds. To all may not have had the pleasure of his acquaintance, we are happy to introduce him, assured that they will find in him an agreeable companion, a wise counselor, and an efficient co-worker; and we respectfully commend him to the confidence of all to whom he may come, and request for him that countenance and support that may enable him to accomplish the object of his mission.

ARCHBISHOP HUGHES' LIFE MEMBERSHIP.

he following letter, addressed to E. VERNON, of this office, and with h *ten dollars* for the treasury were ived, came to hand by due course ıail, and we take this method to re the writer that it will afford us t pleasure to send our publications ıe Archbishop when he shall have pleted the payment of the requisite

Ve, of course, desire the welfare of Romish hierarchy, and feel assured reading would promote it.

"DEAR SIR:—Enclosed I send ten dollars, to pay for the present volume of the AMERICAN AND FOREIGN CHRISTIAN UNION. The remainder is for the benefit of the Society. If you continue to send it to Life Members you may stop sending it to me, as my wife is a Life Member, and the money may go in part to constitute the Archbishop, Rev. John Hughes, D. D., a Life Member of the Society. Respectfully yours,

"C— S——.

"W——, Maine, March 3, 1857."

ROME'S CRUELTY ONCE MORE.

ıe following communication, signed ritas Vincit," appeared in the New- t Observer of the 16th of April

Subsequently, in the New-York ıgelist, Archbishop Hughes de- the truth of its statements, and ned that "the accusation is as false lsehood can be."

nfortunately for the Archbishop, as as for the reputation of other Ro- ists involved, reliable witnesses come forward and confirmed the ments. The names of the witnesses, we are informed by the "Observer" of May 14, are at hand, and that "if there is any lying in this statement, it is Roman Catholic lying." The editors say they are ready to make good their statements in a court of justice. We call attention to this matter from a deep sense of obligation to the cause of humanity, as well as evangelical religion. And if such things are done among us, and sought to be concealed by unqualified denials on the part of the Archbishop, or others of

the hierarchy, is it not time that the system and its abettors were unmasked? But to the communication:

"From 1852 to 1855, I had in my family a faithful servant, a Roman Catholic, whose sister, a seamstress, was in declining health, and who was ultimately compelled to relinquish labor and go to board. Being both orphans from Ireland, without home, or means of subsistence except as procured by their own industry, I requested Margaret, my servant, to invite her sick sister to my house, where she could remain without charge, be nursed by herself, and receive such attentions as the case required. She accordingly came, and was placed in a spare room, with everything comfortable around her. Finding that she was suffering under a severe bronchial affection and diseased liver, she was immediately put under medical and dietetic treatment, with such happy effects, that after a while her early recovery to health appeared certain.

"While we were congratulating ourselves on the favorable issue of our attentions to the sick girl, one Monday morning a coach drove to the door, and she was hustled off in a hurry to the 'Sisters of Charity,' where she remained exactly four weeks. The poor girl had saved twelve dollars, and the very day the four weeks expired, the charitable 'Sisters' exacted her money, and ascertaining that she had no more, turned her sick and penniless out of doors. She then became the charge of her sister Margaret, who provided her board in a private house at twelve shillings a week. After a while she got her into Bellevue Hospital, where she died, and was buried in the Bishop' burial-place at the expense of her sister who still lived with me, by paying *ten dollars* for the ground. Margaret, another female servant, not a Romanist, and a boy living at my house, with others, attended the funeral in two coaches. At the burying-ground, they were detained in the hot sun until they could send to town for a certificate of payment—having neglected to bring it with them; and the corpse was not allowed its resting-place until the certificate was in the priest's hands at the graveyard. So much for Romish charity!

VERITAS VINCIT."

The following, added by the *New-York Observer*, shows the nature of the testimony touching Rome's charity and care of her poor, which the case above noticed has brought out. Will not Protestants understand Rome at last?

"NEW-YORK, May 11, 1857.

"I hereby certify that the woman referred to in the *Observer* of April 16, 1857, who had applied to a priest for a character, stated to me that she had made such application to enable her to get coal from the Corporation, and more assistance from me, and that the priest refused to give her a certificate of character unless she paid 25 cents for it; and that she replied to the priest that if she had 25 cents she would buy bread with it. She stated also that she had several times applied for aid from the priest, and it was always refused. She told me that if it had not been for Protestants, she and her family would have been dead or would have had to go to the poor-house."

THE MAGAZINE APPROVED.

From the far West a subscriber writes, that he likes our Magazine, though he is not a "Know-Nothing."—We wish to inform him that we have no connection with political parties. He says:

"DEAR SIR:—Enclosed I send you the sum of $2 00 for the 'American and Foreign Christian Union,' to the 1st of January, 1858. You will please send me the numbers for January and February, 1857, as I have not yet received them.

I like the spirit of your Magazine, and wish it great success. This I speak as the friend of religion, and a Protestant; but as a politician, I am not a 'Know-Nothing' by any means." Very respectfully,

OUR PHILADELPHIA PATRONS

Are respectfully informed that the delay of their numbers of the Magazine the last month was occasioned by the change in the agency in that city and vicinity. Arrangements are under consideration, and it is hoped will soon be completed, by which the vacancy now existing there will be filled, and delay in future will be avoided. We must therefore rely on their indulgence for the past.

For the present, and till further notice, the packages for Philadelphia will be deposited in the Bible House, on Chestnut-street, with Mr. Hall, the well-known and obliging agent of the Bible Society, from which place subscribers will be furnished with their numbers by carriers.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF APRIL TO THE 1st OF MAY, 1857.

MAINE.

Portland.	High-street Circle of Ladies,	$78 00
"	Erro Manensis,	10 00

NEW-HAMPSHIRE.

Henniker.	Cong. Church, add. for S. Newton's L. M.	15 00
Francestown.	Miss Lucy Everett	3 00

VERMONT.

Sheldon.	A friend,	1 00
West Rutland.	Cong. Church and Society, per Aldace Walker,	42 08
Westford.	Cong. Church,	23 11

MASSACHUSETTS.

Boston.	Dividend Perry Trust Fund,	175 00
"	Old South Church, bal.	1 00
"	Pine-street Church,	36 35
"	Shaumut Church,	55 46
"	Park-street Church,	184 94
"	Bowdoin-st. Ch. Miss L. Thompson,	10 00
"	Mt. Vernon Church. Rev. Dr. Kirk, $100; Julius A. Palmer, to make Miss J. A. Palmer a L. M. $30,	130 00
Bradford.	Belinda E. Lovejoy, in full of L. M. and for Paris Chapel,	10 00
South Field.	Otis Lombard,	5 00
Ashland.	Dexter Rockwood, for L. M.	5 00
Springfield.	Cong. Church and Society, for the Paris Chapel,	27 00
South Amherst.	Mrs. Olive W. Nash, to make Wm. P. Corthell a L. M.	30 00
Lowell.	Mrs. D. G. Burnap, add. for her son's L. M.	7 00
"	Mr. and Mrs. Geo. Bulmar,	5 00
Brimfield.	Cong. Church,	31 04
West Townsend.	Mrs. Nancy Adams,	1 00
Gloucester.	Cong. Church,	14 23
Hopkinton.	Cong. Church, to make Daniel Eames a L. M.	30 00
Hingham.	Evang. Cong. Church, Ladies' Sewing Circle, for L. M.	10 00
Taunton.	Trin. Cong. Church,	31 89
"	Winslow Cong. Church,	15 11
Boyleston Center.	Cong. Church, in part,	13 26
Dorchester.	2d Cong. Church,	110 00
Sippican.	Cong. Society, to complete L. M. for Mrs. Abigail Luce,	18 00
Pittsfield.	Walter Tracy,	15 00
Gr. Barrington.	Cong. Church, to make Dea. Francis Whiting a L. M.	42 69
"	Grove Hill Seminary,	10 00
Ashfield.	1st Cong. Church,	6 65
Haydenville.	Cong. Ch. Rev. E. W. Cook's L. M. in full,	20 00
Williamsburg.	Cong. Church,	24 10
Norton.	Cong. Church, for L. M.'s,	59 85
"	Teachers and Pupils of Wheaton Female Seminary, for L. M.'s,	64 00
Reading.	Old South Ch. T. H. Sweetzer's L. M.	35 54
"	Bethesda Church, Mark L. Temple's L. M.	31 00
Lawrence.	Cent. Church, Mrs. S. B. Chapin,	$15 00

RHODE ISLAND.

Nayatt.	Mrs. M. Bosworth's bequest,	10 00
Slatersville.	Cong. Church, in full to make Hiram Gove a L. M.	23 00
Providence.	A. C. Barstow, $50; Jno. Coster Brown, $50, for the Paris Chapel,	100 00

CONNECTICUT.

Lyme.	Wm. Coult,	10 00
East Haven.	In full of Rev. S. Dodd's bequest, per Ira Dodd, Esq., Executor,	500 00
Winchester Centre.	F. M.	2 00
Old Saybrook.	Mrs. Mary Bowle's bequest, per Messrs. Ingraham and Dickinson, Executors,	100 00
Bridgeport.	Mrs. Diantha Bunnell,	5 00
"	Anti-Popery,	6 00
A friend,		1 00
A friend in Connecticut,		38 00
Farmington.	Cong. Church, to make Dea. Wm. Gay and Dea. John R. Cowes L. M.'s,	61 14
Middletown.	North Church, add.	50 00

NEW-YORK.

Sheridan.	Lydia Spencer,	1 00
Carlisle.	James Boughton,	5 00
Brooklyn.	Church of the Pilgrims,	26 37
"	One who pities Papists,	10 00
N. Y. City.	A Subscriber to the N. Y. Observer,	5 00
"	Mrs. Havermyer,	5 00
"	German Mission coll.	1 53
"	For the Paris Chapel: Anson G. Phelps, $1.000; Lispenard Steward, $100; David Hoadley, $20; J. A. Schieffelin, $10; G. B. De Forest, $50; H. Holden, $25; W. G. Hunt, $25; R. McCurdy, $100; R. F. Dawson, $25; J. K. Myers, $25; Cash, 10; R. H. Winslow, $25; Jas Boorman, $200; Wm. G. Bull, $50; E. Wainwright, $20, Mrs. A. E. Bronson, $50; F. Schell, $20; Oliphant, Sons, $50; Benj. L. Swan, $25; Wm. Hoge, $50; Geo. Gordon, Jr. $25; M. O. Roberts, $25; J. Walter Wood, $50.	1,980 00
E. Bloomfield.	1st Cong. Ch. Rev. H. Kendall,	41 12
Clinton.	G. Benedict,	5 00
Utica.	A friend,	50 00
Albany.	4th Presb. Church,	68 75
Friendship.	Individuals,	3 13
Bergen.	Cong. Church,	7 59
Ogden.	Presb. Church, bal. to make Rev. Wm. A. Fox L. M.	5 32
Riga.	Cong. Church,	7 45
Brockport.	Presb. Church, to make Rev. Jos. Kimball and Isaac Frye L. M.'s,	68 07
Churchville.	Cong. Church,	6 00
Byron Centre and L. Byron.	Towards L. M. of Rev. R. N. Dexter,	15 12

North Byron. Baptist Church, . . . $1 31
Beulah. Asso. Ref. Presb Church, in part to make Rev J. Faries a L. M. . 8 75
Le Roy. Stone Church, in part L. M. of Rev. Mr. Hard, ... 9 50
Lyons. Presb. Ch. Sabbath-school L. M. . 32 00
Rochester. Brick Church, in part. . . 74 50
Cuba. Rev. J. Wynkoop, for L. M. . . . 15 00
Phelps. 1st Presb. Ch. Rev. B. B. Stockton, . 13 50
Hoosick Falls. Presb. Ch. in part to make Rev. A. W. Beveridge a L. M. 23 00
Pitcher. Presb. Church, ... 7 42
Cherry Valley. Presb. Ch. in part to make Sabbath-school L. M. . 26 60
Mohawk. Ref. Dutch Church, bal. . . . 50
Springfield. In full of L. M for Sab. school, and to make David Goes L. M. 35 28
Westmoreland. Cong. Church, ... 7 28
Tarry Town. Aaron Arnold. 3 00
Elizabethtown. Methodist Church, . . 14 12

NEW-JERSEY.

Newark. 2d Ref. D Ch. Rev. Gustavus Abeel, 21 34
" 6th Presb. Church, ... 31 08
Perth Amboy. S. E. Woodbridge, Esq. to make Mrs. Lydia H. Sigourney and Mrs. Wm. E. Woodbridge L. M 's, . . . 100 00
Bloomfield. Jas C. Baldwin, in full of L. M. 20 00

PENNSYLVANIA.

Vincent. Rev. Wm. Sorber's Cong. . . 6 00

MARYLAND.

Baltimore. R. M. 5 00

DELAWARE.

Dover. Eliza Hillyard, ... 10 00

VIRGINIA.

Richmond. Monthly Concert in 3d Presb. Ch. 5 00

SOUTH CAROLINA.

Charleston. Circular Church, ... 57 00
" Cumberland-st. Meth. Epis. Ch. 10 80
" Bethel Meth. Epis. Ch. . . 6 41

GEORGIA.

Savannah. John Stoddard, Esq. . . . 20 00

ALABAMA.

Montgomery. Jno. Whiting, Esq. . . . 8 00
" C. Philips. Esq. 2 00

KENTUCKY.

Louisville. 1st Cumb. Presb. Church, . 12 15
" Hancock-st. Christ'n Church, . 4 35
" Clay-st. Germ. M. E. Ch. in part, 17 42
" Jefferson-st. Bapt. Ch. in part, 2 00
" Chesnut st. Presb. Ch. . . 110 60
" 1st Presb. Church, add. . . 26 50
" S. Chapel Cong. of Meth. Ch. to make Rev. Geo. Smiley a L. M. 50 75
" 5th-st. Meth. Ep. Ch. So. in part, 7 55

MISSOURI.

St. Louis. 1st Cong. Ch. add. R. Clark, Esq. 100 00

ILLINOIS.

Sparta. Rev. Samuel Wylie, ... 2 50
Carrolton. Individuals, ... 19 65
Hillsborough. Meth. Epis. Church, . . 7 00
" Presb Church, $24 85; others, $14 45, ... 39 30
Hillsborough. Lutheran Church, . . . $
Litchfield. Individuals, ... 1
Bond Co. Bethel Church, ...
Greenville. Union meeting in Cong Church, $12 81: others. $9 50. . . 2
Elm Point. Presb. Ch. $2; Rev. J. M. Bone, $2,
Vandalia. Meth. Epis. Church, . . .
" Presb. Church, ...

INDIANA.

Mt. Carmel. Andrew Bryant, $30: Mrs. E. Bryant, $20; others, $3. . 5
Jefferson. Add. . . . . .
Spencer. Meth. Church, ...
Camden. Individuals, ... 1
La Fayette. 2d Presb. Church, bal. . .

OHIO.

Riley. O. S. Presb. Church, to make Samuel Grey a L. M. 3
Venice. O. S. Presb. Church, . . . 2
" D. C. Dick, in full of his wife's L. M. 1
Walnut Hills. Lane Seminary Presb. Ch. add.
Granville. G. B Johnson, Esq. in full to make Mrs. Caroline T. A. Johnson a L. M. 2
Cincinnati. 1st Welsh Cong. Ch. in part, . 3
Elyria. Individuals, ... 41
Wellington. 1st Cong. Church, ... 6
Huntington. Cong. Church, in part to make Rev. Thos. Potter L. M. . 5
Talmadge. Dr. Daniel Upson, in full to make himself a L. M. . . . 25
" Rev. Wm. Hanford, in part to make Mrs. A. Hanford a L. M. 5
Newburg. Presb. Church, add. . . 2
Cuyahoga Falls. Cong. Ch. in part to make Hon. E. N. Sill a L. M. . 11
Cleveland. 2d Presb. Church, T. P. Handy, Esq. in full of L. M $10; Dr. E. F. Gaylord, for L. M. $5; J. Durant, for L. M. $5; A. Stone, Jr. for L. M. $10; others, $54 67, to make Rev. G. L. Little a L. M. 84
Lyme. Cong. Church, in part to make Rev. S. B. Gilbert a L. M. 6
Bellevue. Cong. Church, in full to make Rev. L. S. Griswold a L. M. . . . 8

MICHIGAN.

Milford. Rebecca Tracy, ... 1
Lodi. Rev. J. Patchin, ... 2

IOWA.

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Rome. Contributions at the Chapel:—Mr. Hudson, $5; Jno. Bright, $5; F. Lawrence, $2 50; Jos. Howland, $25; Mr. Alewyn, $5; Dr. T. Wells, $5; J. N. Hall, $2 50; Rev. Jno. Cross. $2; Miss Beldame, $5; Anonymous. $17 71; W. H. Aspinwall. $100; Jno. L. Aspinwall, $100; A. Vanderpool, $5; W. C. 50 cts; Dr. Burrage, $5; M. Scott, $24; J. J. Townsend, $10: Madame De La Rive, $5; J. Mosier, $20; Jos. Beldame, $5, . . 34

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION:

L. VIII. JULY, 1857. No. 7.

THE TRUE POLICY OF MISSIONS.

t appears to us, that two capital ıtakes have occurred in the manage- nt of modern Protestant Missions. ı first has been the disproportionate ount of evangelizing labor which has n bestowed upon remote, obscure, . scanty populations, in distant des- ı and islands of the sea, to the ne- ɔt of dense masses of heathenism, ıpacted in large nations and crowded es, and forming powerful centres of uence over depending races around m. The other mistake has been in almost exclusive direction of mis- ıary effort toward the conversion of rs, Moslems, and Pagans, rather ı toward the re-conversion of the Ro- n, Greek, and other apostate churches the Middle Ages. These mistakes 'e been committed by the friends of)testant Missions both in Europe and ıerica.

Let us not be misunderstood. We not allege that too much has been ıe for any portion of the heathen rld. On the contrary, we wish that more had been attempted to bring rs and Gentiles to Christ. But le, perhaps, every effort that has ı made was particularly called for, cannot but feel that much greater ortunities have been neglected for sake of minor operations.

If we take the Apostles and their principal helpers as patterns of missionary wisdom and zeal, we shall find them "beginning at Jerusalem;" and wherever they went afterwards, they first made for the synagogues, carrying out the principle, "to the Jew *first*, and *also* to the Gentile." The Jews, though sadly fallen away from the faith of Abraham, had more correct ideas of God and religion than any other nation then on earth. Yet they had this preference and inestimable privilege, that the gospel should be preached to them in advance of all others. And this was done under divine direction, on the ground that those erring and straying souls were "the lost sheep of the house of Israel," and to reclaim these to the true fold was the first duty of the shepherds. Christ had "other sheep," which were not of that "fold;" but the ingathering of these was an after-consideration. On the same principle, the Roman, Greek, and other corrupted communions, which were once true and apostolic churches, but are now backslidden and apostatical in the last degree, ought to receive the earliest and most earnest labors of those who love and obey the evangelical verity. These lapsed Christians, being now Christians only in name, and as truly idolatrous as the

most superstitious heathens, have a sort of "pre-emptive claim" for missionary work in their behalf. Their conversion would go much further toward securing that of the rest of the world, than would the conversion of any equal number of Pagans, who are inferior to them in culture and the influences of civilization. Their conversion, too, would relieve the Protestant churches from the ever-threatening danger of an active Romish Propaganda.

The conversion of the Sandwich Islanders, and of some other insular populations, was perhaps needed as a sort of condensed sample of what may be effected by the divine blessing upon judicious and faithful missionary toil. Let us rejoice accordingly. But let us suppose that the American churches, for the last forty years, had bestowed an equal amount of effort, in men and means, for the evangelization of densely peopled Belgium, or the millions of France, especially in their populous cities. Who can doubt but that the number of converts, under the ordinary divine blessing upon the divinely appointed means of grace, would have been vastly greater; and also that the influence of these converts on the rest of the world would have been immeasurably more important than that of a score of thousands of insulated converts in the remote Pacific seas?

Reverting to apostolical example, where do we see the Apostles, and the Evangelists ordained by them, secluding themselves on islands, or remote and scattered bands of barbarians. They performed mission tours in such thickly peopled islands as Crete and Cyprus, whose condition did not materially differ from that of the main land. It is true, we hear of Paul at Malta, and of John at Patmos; but it was under such circumstances as show that they went not to those islets of their own accord, and stayed not a day longer than was necessary. We find the Apostles and their fellow-laborers bestowing their activity on the chief cities of the Roman Empire—the seats of influence, the places which offered the most material for missionary toil. As the fishermen are particular to cast their nets where the fishes are accustomed to congregate in the greatest numbers, even so did these "fishers of men." They dragged the gospel-net where men were most numerous, and most advanced in the culture of those times. So perseveringly was this system followed, that the cities and large towns of the Roman empire were christianized long before the scattered rural populations. Hence the terms *Pagans* and *heathens;* meaning literally *villagers* and *dwellers on the heath*, because these were the last to be reached by the power of the Gospel.

Viewed in the light of common sense and of Scriptural precedent, the corrupted churches of Europe and the East will be looked upon as the most important, inviting, and promising of all the spheres of missionary effort. The American Board is rapidly developing this fact by its celebrated missions to the nominal Christians of the Turkish empire.

It is with great satisfaction that we observe that these views of the proper missionary policy of the church are gaining ground, (only too slowly,) both in this country and in England. In a late number of that excellent publication, "The London Christian Times," there is an elaborate leading editorial, entitled "European Missions." Though written for the British meridian, it is so well adapted to ours, that we would gladly copy it on our pages, but for its length. We must not omit, however, to present the substance of it in copious

racts; hoping that they may receive attention they so much deserve. begins as follows:

"'Missions to the heathen!' say the akers, revolving continually the one idea preaching the Gospel to *the heathen*, rica and the East,' the South Sea Islands, chance tribes that may yet linger in the pths of the American continent, consti- te the proper object, as it would seem, of ssionary zeal. The people of Christian untries—as if regenerated by baptism, or if exclusively belonging to spiritual iefs, with whose prerogatives no man has y right to interfere—were left out of the lculation at the establishment of most of ir Missionary Societies, whose zeal began be expended on the remote and savage rtions of mankind; just as the enterprise early navigators had carried them to lands therto unclaimed, where the Spanish, Por- guese, or British flag was hoisted in signal possession. Europe, and those portions Asia where Latin, Greek, Armenian, Cop-, Syrian, or Abyssinian prelates occupied e ground, were counted as ecclesiastical rritory, not to be invaded by us poor sepa- tists. This idea of going only, or chiefly, the heathen, has not yet ceased to influ- ce the current of British benevolence, hich pours out its abundance upon the affres, the Cannibals, the Chinese, and the Indoos—and let us hope that *that* current ill not be diminished—diverting it, at the me time, from nations equally necessi- us."

After commenting upon the course ursued for a time by the British and oreign Bible Society, and by the An- lican bishops, in courting the favor of ntinental hierarchs, the "Times" pro- eeds to say:

"'The sad delusion which dreams that an nchristian church can confer an ordina- n valid in the church of the living God, s so long possessed the vulgar mind, and e shadowy distinction between Christen- m—*albeit void of Christianity*—and the athen world, has haunted us so long, that we have almost failed to comprehend the words of the Divine commission, 'Go into *all the world*, and preach the Gospel to every creature.'"

The editor, after commenting upon the timid and very limited manner in which Protestant missions are conducted in Europe, declares that "it is more than time to bring such a state of things to an end." He calls upon the church of Christ in free England to review its position, and ascertain what is its present duty. He then goes on to offer respectfully a few topics of consideration at the meetings in May.

"First of all," he says, "it should be remembered that the churches of the Reformation, and the countries where these churches are established, enjoy no exemption from the attacks of Romish propagandism. On the contrary, the Roman church boasts of its consistency in claiming us as wanderers from her communion, and can demonstrate—if, indeed, it were not too well known already—that from the decease of Queen Mary until this day, she has had an unbroken succession of representatives in this country, and exerted an influence no less political than religious in the heart of the population, at Court, in the Parliament, in the universities, and even in the pulpits. Boldly and without accepting any compromise, Rome tries every means to recover England to her dominion; but England, the paramount representative on earth of Scriptural Christianity, scarcely makes her voice heard on the continent of Europe, while she spends nearly all her disposable energies in promoting the conversion of more distant nations to the faith of Christ. Meanwhile, supposing that the deposit of evangelical truth has been confided to us, have we not, unawares, shown ourselves unfaithful and unwise too, in turning away from Popedom, whence comes all spiritual corruption, to make it known in Heathendom alone, where there is hardly one priesthood that is not hastening to extinction?"

All this may well be applied to the

case of the United States. In this country, also, Popery is putting forth gigantic and desperate efforts to win the ground for her own *exclusive* occupancy: for her pretensions to be an infallible and unchanging church make it certain that she must always do as she has done, when she gets the power, and must adopt toward all "heretics" the saying of her own "bloody Bishop Bonner" toward such as fell into his hands: "Turn, or burn!" How little is the fact regarded, that the Leopoldine Foundation at Vienna, and the Society for the Propagation of the Faith at Lyons, annually expend much larger sums in support of Popish missions in the United States, than are expended by all our churches and missionary societies in enlightening Romanists at home and abroad. We may well be anxious as to the result. We know, indeed, that truth is mighty, and that God is on its side. But all history shows that error *active* is sure to win the day over truth *asleep*. The enemies most dangerous to truth are its lukewarm, supine friends.

Have the benevolent givers in America, the supporters of modern missions, duly considered that the Romanists as truly need the Gospel, that they may be saved, as the heathens do? Have they considered that the Gospel will no more propagate itself among the Romanists without missionary intervention, than it will among the heathens? Have they considered that their own religion, and that of their children, is in no danger from the aggressions of Jews, Mahomedans, and idolaters, to whom they so largely and zealously supply the means of grace, even as they ought to do, *while it is in real and imminent danger from the vast and incessant proselyting efforts of the Papal crew amongst us! Is not self-preservation* an irresistible argument for no longer neglecting Romanism in our plans of missionary policy? Shall priest and monk be at work in our very dwellings to pervert us and our children; and shall we not meet them with weapons from the armory of light, and cripple the adversary at once, as Scipio did, by boldly "carrying the war into the enemy's territory?"

But let us return to the editor of the "Christian Times." He next speaks of the deplorable condition of Europe in political respects, alternating between bloody revolutions and bloodier reactions; and states truly, that for these woes the Gospel is the only remedy. His language is:—

"We know that the religion of the Bible is the only remedy for existing evils, the only preparative for future emancipation: but while the great Societies choose to labor afar off, we have no adequate combination of energies for discharging our common duty near at hand when the remedy is desired. We are practically telling the world that the Gospel can humanize the savage, but that it cannot alone be trusted to purify the corrupt populations of the civilized world. * * * There are politicians enough and to spare, but this fallen Christendom needs evangelists and teachers. Without Christianity, as we all know, political reformation is impossible, and therefore it is cruel to withhold from France and Spain what we lavish on Fejee."

The editor then descants very forcibly upon the pernicious influence of tastes and sentiments imbibed by his countrymen while traveling the continent. He says:—

"Nor is it a slight consideration that the suffering nations of Europe are our near neighbors, with whom it is impossible to avoid continual intercourse. Englishmen travel and even reside all over the continent, with their wives and children. For pleasure or for trade they expose themselves to the contagion of Popery, infidel-

ity, and licentiousness, in lands without a Sabbath, and almost without a Bible. Every journey brings us into a moral atmosphere more impure than our own, and not a family can make its dwelling abroad without incurring some degree of hazard by reason of the inferior moral education of its members. The reflux, too, of a stream of corrupting influences has not been unfelt, and it has to be guarded against with a jealousy which oftentimes assumes the air of intolerance, and may actually lead to intolerance itself. The remedy, however, is obvious. It is only for English Christians to assume a bolder position, and avowedly and collectively labor for the evangelization of the *whole world*, not forgetting the chief seats of Romish error, but rather seeking to occupy them first of all. The dignity of Englishmen and the responsibilities of Christians both require that the profession, the preaching, and the extension of what we believe to be the truth, should be carried on in Rome as freely and as openly as in London."

Add "American" to "English" in the preceding paragraph, and the language will apply with equal force to the two great Protestant nations whom Rome most dreads, and is seeking most earnestly to corrupt with her own leaven and assimilate to herself.

Finally, the article in "The London Christian Times" laments the manifest want of a sufficient "power of resistance" to the antagonism of the Popish Propaganda. Pointing out very briefly the causes of this deficiency, it adds the forcible remark, that such a power of resistance "reformed Christendom will never find, until it concentrates its efforts on the great work of converting Europe to CHRIST, just as Methodism began to attempt the conversion of England in the former half of the eighteenth century, but began with scarcely any advantage of combination, none of wealth, and every disadvantage that the clergy, the gentry, and the populace could unitedly present to counteract those labors. Yet those labors have wrought their end, and a like simplicity of aim and unwearied persistency of principle would soon win over Europe to the side of truth."

Here we leave the subject, strenuously entreating each thoughtful and prayerful reader to weigh well these grave and solemn considerations. We would further ask him, whether, in view of such facts and reasonings, he ought not to rise up and come strongly to our aid, by placing in his prayers and alms the AMERICAN AND FOREIGN CHRISTIAN UNION in the front rank of missionary works, and along with the very foremost of the benevolent undertakings of the day?

THE POPES AND AFRICAN SLAVERY.

We have selected this subject, in order that the public may be truly informed in regard to the relations which exist between Romanism and slavery. A few months since, during the heat of the late Presidential election, it was sought to show that the Romish church was a deadly foe to the system of negro slavery. The basis upon which this assumption was founded was the bull issued by Pope Gregory XVI. in 1839, which condemns the practice of stealing and selling the negroes. Although the excitement of the election has passed away, yet we judge it proper that the entire truth should be stated in relation to this point, lest an erroneous impression should be left upon the public.

mind. It is not true that the Romish Antichurch is characterized by an exceeding piety and humanity towards the oppressed and enslaved; and those *Protestants* who have given currency to this idea have promulged (unintentionally, we trust) a gross error. For the sake of the great interests of humanity, we should be glad it were otherwise, and would rejoice to know that the Popes and prelates of the Antichurch were changing their views in relation to the general subject of liberty to the oppressed. We should hail it as a token that Rome has abandoned her claim to infallibility. But as such is still the dogma of the Antichurch, it cannot be right to gloss over the entire history of the great Jezebel of the nations.

The subject in hand is narrowed down to the relations existing between Romanism and negro slavery. Those who are curious to trace its relations to human slavery generally, are referred to Bower's History of the Popes, Hallam's Middle Ages, Gibbon's Decline and Fall, Bishop England's Letters, and to Church Histories, both Romish and anti-Romish. By far the ablest and most ingenious defense of negro slavery which has lately appeared, is a work by John Fletcher, of Louisiana, entitled "Studies on Slavery," which contains much information on this point. This able writer does not scruple to acknowledge his great indebtedness to Bishop England for his valuable disquisition on slavery, etc., and lays much stress on the support which the Romish Antichurch has always lent to that system.

We will assert that, so far from the Romish Antichurch being repugnant to negro slavery, it is indeed the "mother" of the system. We wish to be distinctly understood, in this connection, as *simple historians* recording matters of *fact*. *The morale* of slavery this article is not intended to reach. We wish simply to assign the introduction of negro slavery to its proper source.

The origin of negro slavery among Europeans and their descendants in America, can be distinctly traced to the bulls of five of the Popes of the Romish Antichurch, who tyrannized over the consciences of men in the fifteenth century. These bulls were issued by Martin V., in 1430; Eugene IV., 1438; Nicholas V., 1454; Calixtus III., 1458; and Sextus IV., in 1484. The Portuguese, at that epoch, had taken the lead in maritime discovery, and the shores of Africa were farther and farther explored, until, in 1497, Vasco de Gama solved the hitherto inexplicable mystery by doubling the Cape of Good Hope. In the midst of these exciting events the spirit of cupidity and lust of power led the Vicars of Antichrist, each in their turn, to fulminate their edicts, wherein, in the true spirit of their predecessor Hildebrand, they claimed dominion over the earth. They blasphemously asserted the right of lordship over the persons of the newly discovered Africans, and granted to the sovereigns of Portugal permission to reduce them to slavery. Under the insidious pretense that they sought the welfare of those wretched and barbarous tribes, and desired the *conversion of their souls*, they accorded plenary permission to plunder and destroy them *ad libitum*. The following are extracts from some of those bulls: "to take any of the Guineans, or other negroes, *by force or by barter*;"—"to reduce their persons to perpetual slavery, or to destroy them from the earth;"—"to appropriate the kingdoms, goods, and possessions of all infidels or heathen in Africa, or wheresoever found."

Such was the origin of modern negro slavery. The Portuguese did not fail

to improve the opportunity afforded them by the head of the so-called Church of Christ, and the inhabitants of Africa began to experience the *humanizing* and *civilizing* influences which attend the enslavement of their race. But it was not until after the discovery of the New World by Columbus, that the field for these Portuguese missionaries of civilization and Christianity was fully developed. Soon after the first colonies were established by the Spaniards in the West India islands, the unheard of atrocities which were practiced upon the Indians awakened the pity and indignation of the chief men of the nation, both nobles and prelates; but the barbarities inflicted upon the Indians merely changed their direction, and the African race was doomed to undergo the same tortures and indignities. A Cardinal whose *pious* heart was lacerated with the groans and cries of the suffering aborigines, suggested that the African race should be substituted for the American. This happy idea was favorably received and acted upon; and the regular importation of African slaves commenced, and has been carried on to the present time.

The evidence here presented will, we think, satisfy every candid mind that Romanism is the parent of modern negro slavery, with all its attendant blessings or curses. But to the student of prophecy this point will appear still more clearly, when he reflects that this is one of the prophetical characteristics of "Great Babylon," as delineated by the pen of inspiration through the agency of the beloved Apostle John. In the 18th chapter of Revelation and the 13th verse, we are told that "slaves," as well as "souls of men," were to be a part of her "merchandise." The present slight historical sketch will amply verify the *accuracy of the apocalyptic vision*; and all who know anything of the history of the Romish Antichrist will recognize this parentage of slavery as one of the "marks of the Beast with seven heads and ten horns."

But some one may object, and say this may have been so in time past, but now the "Church" is opposed to human slavery, and is in harmony with the "enlightened spirit of the age." To this we would reply, Be not deceived; the tiger is a tiger, even if his claws are cut. And so is the nature of the Romish hierarchy the same, though Protestantism has pared their harpy claws and clipped their wings in this country. Romanism is identified with oppression wherever it is known. It is clamorous for liberty, to be sure, in democratic countries, but that is in order to gain the vantage-ground for itself. It cries loud for liberty, but it is the liberty for itself to control all else. We say in all solemnity, that Romanism is not compatible with Democracy nor with liberty in any respect. Its essential principle is that of hiero-monarchy, the most despotic form of absolutism and the most deadly enemy of civil freedom that ever existed.

In conclusion, we would call attention to the position which the Romish hierarchy and their adherents hold in relation to the question of slavery in this country. It is that of "masterly inactivity." They do not ostensibly meddle with the subject at all. Who has ever seen a bishop or priest of the Romish Antichurch at a pro-slavery, anti-slavery, or a colonization meeting, seated on the platform to countenance either of these enterprises? Who has ever heard anything against slavery from any of the prelates of that church in the United States? It will be remarked, on examination, that, whenever the public feeling, North and South, seems to run

high against Romanism, suddenly we hear of a division in our Protestant ranks on the subject of slavery. The apple of discord is thrown in, and the Romish "Beast" retires to his lair, satisfied that the hunters are off the trail for once more, and he is safe to pursue his depredations. Is not Jesuitism at work in this matter?

May God of his infinite mercy grant to all true Protestants, South and North, a spirit of "unity and peace," which shall induce them to concert measures to get rid finally of the incubus imposed upon Protestantism by the sorceries of the Popes of the fifteenth century! Then shall our happy, united churches harmoniously pursue the *great work* delegated to the church of the nineteenth century; viz: THE OVERTHROW OF ROMISH SUPERSTITIONS; and the next century shall witness the entire conversion of the world to God, when THE GREAT OBSTACLE TO THE WORLD'S CONVERSION shall have been destroyed. May God hasten it in his time!—Amen.

T. B.

FOREIGN FIELD.

CANADA.

Though Father Chiniquy still lives, we believe, at his Bourbonnais, in our good State of Illinois, we put him in here, because his most interesting relations just now are with the Canadian Bishops.

It is known that at least one hundred thousand French Canadians—some say a much larger number—have crossed the line and settled in "the States." This movement is said to be owing to their discontent with the laws of Canada, which prevent them from settling on the wild lands of their native Province. Father Chiniquy, a highly popular priest, put himself at the head of one of these migrations several thousand strong, and planted himself in the Kankakee Swamps in the northern part of Illinois. Here he fell under the pastoral staff, or black-thorn cudgel, of Mr. O'Regan, who styles himself, by the Pope's leave, as Bishop of Chicago. This O'Regan bore with excessive rigor upon his Canadian *moutons*, whom he fleeced most mercilessly, depriving them of the churches and parsonages they had built and paid for, selling out their ecclesiastical property, and pocketing the proceeds, silencing and excommunicating their cherished priest. In vain did the poor oppressed exiles hold indignation meetings, and pass red-hot resolutions, denouncing their Bishop as a rogue, a liar, a robber, and an oppressor. Father Chiniquy could get no redress from the Archbishop of St. Louis, who told him that a Bishop had a perfect right to silence and degrade any priest, without assigning any reason but his episcopal will and pleasure. The poor priest then turned for sympathy and succor to the Bishops in Canada, especially to "His Highness, my lord Bourget, Bishop of Montreal." This prelate answered him only by a published letter, full of reproaches and harsh assertions. Father Chiniquy set forth a reply, which fills nearly ten columns of the "Semeur Canadien." It is too long for translation, or even for

abridgment; but it is a very spirited and able vindication of the author. He contends that the sentence pronounced against him by the Bishop of Chicago is of no account, "because an excommunication manifestly unjust is void and of none effect." It is a rule of the canon law, "*clavis errans non ligat.*" The priest then confutes certain calumnies which had been fastened on him by a woman of abandoned character at Montreal, and who was hired to accuse him by certain persons who hated him for his successful efforts in the temperance cause. He also vindicates himself for having said, to the great offense of Bishop Bourget, "that there are sad mysteries in the life of priests and Bishops, into which it would be most deplorable if the eyes of the people could penetrate." This remark is sustained by statements showing that the priests suffer a most galling slavery under the tyranny and caprice of their ecclesiastical superiors. To these abuses there is no check. This is confirmed by a letter lately received by Mr. Chiniquy from "one of the most pious priests in Canada." This letter is very spirited, and sets the credulity of Bishop Bourget in a very ridiculous light. It closes thus: "We fully understand, my dear Mr. Chiniquy, that your cause is that of all the priests in America, who are nothing but a horde of wretched slaves always trembling before their masters." In reply to Bishop Bourget's intimation that Father Chiniquy left Canada disgraced and blasted in character, the latter alleges various facts, and among them, that the Bishop, at parting with him, gave him a beautiful chalice, to be used by him as long as he may live in celebrating the holy sacrifice of the mass. He also clears himself of a charge of inconsistency in regard to encouraging the exodus from Canada to Illinois. The rest of the letter is taken up with spirited and amusing personalities in reference to Bishop Bourget and some of his pliant tools. Mr. Chiniquy closes with a postscript, which begs the prelate to prohibit the reading of the letter; whereby, he says, it will have the flavor and enticement of a forbidden fruit, and fifty thousand copies will be called for in less than a month.

All the reply which the Bishop of Montreal deigns to give, is a public *mandement*, hurling the thirty thousand thunders of excommunication at the old "apostle of temperance." There is not a man in the world more handsomely cursed, and penetrated with anathema injected into every vein, than poor Chiniquy. It may operate like arsenic, a little of which poison might kill a man, but if injected into all his blood-vessels, effectually embalms him, like some choice specimen of morbid anatomy. And not only does the cursing shepherd denounce the rebellious priest, but all who shall dare to print or read his writings. The paper-makers and type-founders escape the malediction, probably through forgetfulness on the part of "his lordship."

Meanwhile Father Chiniquy seems to be as strenuous a Papist as ever, except that he will freely speak his mind, and refuses to kiss the crozier with which he has been assaulted and battered. At Quebec an address has been numerously signed, inviting him to return to Canada. If he accepts he will undoubtedly have numerous hearers, for he still continues to officiate and preach as a priest, in spite of the interdicts of the Bishops. It may well be supposed that these affairs produce no small stir and noise in Canada, and they can hardly fail to exert a powerful influence in weakening the power of Popery there.

HAYTI.

Our zealous and faithful missionary at Cape Haïtien sends encouraging accounts of success. He has several natives of the island acting as helpers and doing the work of evangelists. Two or three of them, one a converted priest, give much promise of usefulness. We are sometimes inquired of as to the aspect of Popery among the peculiar population of the island. The descriptions our missionary gives, go to show that the strong tendency toward intense animal excitement, which is a marked trait in the original African character, has full swing under the stimulus of Popish superstition. The descriptions referred to are more graphic and exact than elegant or sublime; but that is less the fault of the delineator than it is of the subject. We depart from our usual course by copying the following, which our missionary must have penned when his spirit was stirred within him, like Paul at Athens, at seeing the whole city given to idolatry. The reader will remember that the missionary himself is a "gentleman of color," and therefore may take liberties in speaking of the race, which would not be tolerated in a white man. He says:

"The foolish *fêtes* of holy week went on as usual. At twelve o'clock on Thursday, God fell into a swoon, which lasted till ten o'clock on Saturday; when men, women, and urchins screamed, asses brayed, cocks crew, and naked bare-footed negroes banged fences, benches, paving-stones, drums, and bells; and fired pistols, squibs, and guns; made the dogs bark, and created all sorts of ridiculous and hideous noises; and smoked out the devils and heretics, by means of images of Judas stuffed with stenches of all sorts, and burned in all yards and streets. If the devil really fled, he is at all events of more delicate nostrils than these poor negroes. Some, at night, put a great quantity of eatables before my door, well seasoned with brimstone, to lure the devil to kill me and take me away!

"To-day is the *fête* of the First of May, called *d'Agriculture*; but agriculture has nothing to do with it. All are prostrate before the image of the little 'Bon Dieu,' and giving money to the priests to buy clothes for the little fellow. It is almost impossible to speak of Popery and its doings without using language which scares becomes us. It naturally allies itself with all that is low and sensual in human nature, and especially makes a fool of the unhappy negro."

MEXICO.

The Mexican Government has lately made a requisition upon the clergy, that for certain offices of the church considered as universally necessary, such as baptisms, burials, etc., they shall not exact any specific sum or fee from the very poor, but shall take whatever may be voluntarily offered. Hereupon the Archbishop of Mexico, a bitter foe of the Government, has issued a mandate to his priests which goes far ahead of what the Government called for. He commands his clergy to give up *all* their claims, and throw themselves altogether on the voluntary contributions of their parishioners. Many of the priests have, in consequence, resigned their places. It is not very clear what the Metropolitan is after; but in all probability he seeks to ruin the Government measure "into the ground," by driving matters to extremes.

IRELAND.

By recent letters, we learn with joy that it has pleased the great Head of the church to bless the efforts we have recently instituted in Ireland, by the conversion of some precious souls. We hope soon to be able to give further particulars.

The Rev. Patrick J. Leo, well known to many of our readers as a very able and successful lecturer to Irish Romanists, has, for the present, retired from our service, that he may visit his relatives and friends in Ireland, from whom he has been long absent. He sailed for Liverpool on the 28th of May. It is uncertain how long he may remain in his native island, but we trust that God has a good work for him to do there during his sojourn.

SWEDEN.

Our readers will read with delight the following letter from Mr. Rosenius. It is translated from the Swedish by an intelligent English lady at Stockholm, and forwarded to us, as he says, "with unfeigned pleasure and devout thanksgiving to God," by the Rev. Geo. Scott, now of Preston, Lancashire, England:

STOCKHOLM, 5th March, 1857.

REV. DR. MCCLURE.

DEAR SIR:—As usual, I have to make excuses for my long delay in writing, and as usual, my reasons are the same—work, incessant work, which seems to be growing upon me every day. At this time of the year especially, when all the subscriptions come in for the *Pietist*, I have such numbers of letters to answer and acknowledge that sometimes I scarcely know what way to turn. But it is all of the Lord, and ought only to fill our hearts with exceeding thankfulness. I am daily more and more filled with wonder and admiration at what the Lord is doing among us. For my own part, I sometimes fancy my work must be at an end, for I advance in age and lose strength; but my field of labor is constantly being enlarged, instead of diminished. My spacious meeting-room, of which I have often boasted, is now too small, and the committee who hold in their hands the disposal of the English chapel, as it is still called, where Mr. Scott and I used to preach in former times, have kindly opened it for my Bible expositions, so that we have not now the painful feeling of seeing hundreds of people obliged to go away from the overcrowded room where we have met during these last years, and whither they had come hoping to hear something regarding their hopes of salvation. What my own feelings were, on again entering that pulpit, I cannot describe to you. It was now nearly fifteen years since I stood there, on the 19th March, 1842—the day preceding that on which the Rev. George Scott preached there for the last time, when a riotous mob broke into the place and his life certainly was in danger. With that scene of tumult and desecration the house of God was closed, and continued to be so for years. At one time soldiers dwelt in it, and preached with their bayonets.* But the Lord kept his eye on the place, and when it pleased him it was opened again for the preaching of his word, but only by means of clergymen of the established church. I never sought to speak there except at a few meetings of a more special character, and never from the pulpit. But now again it has been opened to the layman who in its earliest days stood at the side of him who acted as pastor among a large flock, to whom he administered the word of God at a time when it was rare to hear it preached in purity and truth. Mr. Scott's last sermon was on 1 Cor. 11:23–29; and remarkable it seemed to me that this very place now came just in the order for me to read and expound. How true, that where Mr. Scott was interrupted, I have been called on to continue. Many dear old friends were deeply affected on the occasion. The old pew-opener, an excellent Christian woman, was the first to come and take my hand warmly, and after looking at me in silence for some moments, she asked what I thought of all this? O, it is all of God! Think what a mercy it is to see God, as it were!—to see him in the wonders he is working amongst us! My heart rejoices and praises him for all that has been painful and all that has been glorious, for we have certainly experienced both.

* This was at a time of political disturbance.

It is wonderful when we think of how many places there are in this capital where the word of God is now preached in truth and sincerity! Besides the church of Adolf Fredrick and the English chapel, there are the two spacious meeting-houses of the Baptists, and also a new house built in the southern suburb for me and my brethren. This shows the hunger existing among the people, and that it is not merely the novelty which attracts them, for this has now been going on for years.

If I come to speak about the work of God in the conversion of individual souls, then I come on too extensive a field; yet I must tell you a few instances that have occurred of late. A few weeks ago I saw a gentleman in a military uniform take his place opposite me at the lecture or Bible exposition. He never took his eyes off me during the whole time I was speaking. I afterwards heard that he is a teacher at the Royal Institution for the Blind and Deaf and Dumb. He is a Lieutenant Salingspod, and is himself quite deaf, but has the talent of seeing every word the speaker utters by reading the movement of his lips. This was the cause of his never averting his look from me. He came again and again to our meetings, and soon became one of our dearest friends. He often with tears praises the Lord, and says that he can never do enough for the great mercies he has experienced in the faithful leadings of the Lord. A week ago he took me to the above mentioned Royal Institution at Manilla, in the Royal Park, to speak to the blind, and it was one of the most interesting moments in my life. Besides three of the teachers and their wives, there were none but blind people present. I could find no more suitable text than the Gospel appointed by our church for the following Sabbath, which was Luke, 18: 31–43, where the blind man at the wayside sought and found his sight, notwithstanding the opposition made; found his Savior, and afterwards followed him, praising God. One blind youth and two blind girls seemed to be powerfully touched by the word. One of these cried much and said that it had been such a joy to her again to hear my voice. She had been present at many of our meetings some years ago, though I knew nothing about it. She could play the piano, and sing hymns very nicely, so that we were much affected.

The following day a young Christian student, Mr. B., came and gave me a message from a prisoner who is under sentence of death. Mr. B. had been to see him in prison. I was not aware of having been the means of conveying to him the faith and hope of salvation which now warms his heart. It seems, however, that a number of the *Pietist*, given to him by a friend, had been blessed to him. This is still more affecting when I tell you that this poor man, by the influence of the Spirit, had been drawn to hear the word of God, and came to our meetings many years ago, but has since so lost sight of all relating to God that he committed a murder, but is now again awake and drawn to the Lord Jesus. When he did not obediently walk according to the truth which he knew, he was "delivered unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus." 1 Cor. 5:5.

But leaving the prison, let us go to the palace. There also we have some brethren and sisters in grace.

[Considerations of prudence require us to hold in reserve certain parts of a most interesting character, going to show that now, as of old, there are "saints of Cæsar's household.]

You see by this how the Spirit of the Lord is acting upon high and low in our land. All that we hear from the country, too, fills us with joy. It is really so that I can only praise and exalt the doings of the Lord! More especially so when I reflect on the state of our country twenty years ago.

The Evangelical Fatherland Institution goes on well. There *never* has been such a spread of Bibles and tracts as now, and we have a large number of active colporteurs, and the whole is under good inspection. I almost tremble, for I feel as if some great trial must be coming, after so rich an outpouring of blessings. In regard to the

state of the question of religious liberty, and others of a more political tendency, I do not touch upon them, because other papers and journals give you information on those subjects.

I have not had any letter lately from Mr. Ahnfelt, but I know that he is actively employed traveling and preaching.

May the Lord keep us and preserve us in these days of joy and peace, so that if he means to chasten us, our hearts may be humble and take all as from his hand! And may you long enjoy all his best blessings, is the sincere prayer of

Your humble brother in the Lord,

C. O. ROSENIUS.

FRANCE.

CONFERENCE OF PASTORS—CHARACTER OF THE ANNIVERSARIES, AND EVANGELICAL ALLIANCE IN PARIS.

The annual meetings of the various religious Societies were as well attended as usual, and indicated very encouraging external progress in the cause of evangelical religion. The Reports were long, but drawn up with much care and ability. The British and Foreign Bible Society particularly appeared in the majesty of its benevolent movement, as its auxiliary in Paris showed the work it had been doing in France, scattering there more than one hundred thousand copies or portions of the Word of Life during the year past. A peculiar feature of the week was the discussion in the PASTORS' CONFERENCE, embracing orthodox and heterodox. The Report was read by Rev. E. de Pressensé, on the method of awaking a desire for profound theological studies. The Report I did not hear, but the discussion on it was very animated; not often reaching to the depth of the subject, but constantly bringing to view the various stages of faith in the Protestant ministers of France. The vital point of the discussion was on the question, Within what limits does the infallibility of the revealed word restrain abstract investigation? Three tendencies were developed: one, limiting investigation (except into the meaning of words) by plenary inspiration; another, limiting it by faith in redemption as a supernatural fact; the third, acknowledging no limit. If I report my own remarks, it will convey more fully than in any other way my view of the discussion and the subject.

"My brethren, I see no other interest in that which I shall say to you, than that of the fact that it is a stranger who relates to you the position of this question in another and distant land.

"In America, a Society in New-England, was founded by a company containing some of the most highly educated men of their age; men who could use the Hebrew and Greek Bibles as we use our English Bibles. These are the men who, in a few years after the feeble beginning of their colony, founded Harvard College; but in the revival which followed the great declension of the eighteenth century, a war was commenced against human learning and 'man-taught' preachers. Some of the sects yielded to this sad influence; but now not a sect, I believe, except the Quakers, receives an uneducated ministry.

"The formation of distinct schools I have been accustomed to attribute to our country as the seat of its origin; and they have certainly given a great intellectual elevation to the pastors of America. We have 40 evangelical schools of theology and more than 1,300 candidates for the ministry; 2 Unitarian and 2 Universalist, and 33 Romanist schools, which contain more than 400 pupils. The theological libraries are growing in excellence continually. Our most eminent journal, "The Bibliotheca Sacra," has a European reputation.

"In regard to the discussion of M. de Pressensé's report, if it is not an abuse of my privilege to give my opinion, I would say that it has two phases. The one appears to me foreign to your thesis; even its admission here looks like an abandonment of Christianity. This is a conference of Christian pastors. It is something to be a pastor of a Christian church, for it involves the existence, the reality of two things. I have heard much here about perfect liberty, and rightly too, because without that, man ceases to be man. But even if an assembly of Pyrhonists, if the most developed free-think-

ers proposed to discuss any thesis, one thing is certain—that they would not carry their liberty so far as to doubt and discuss whether they existed. That will be a moral solecism, a suicidal discussion.

"Enjoy your liberty, my brethren: but if you make no other use of it than to remain eternally in doubt and uncertainty, your liberty is of no more value to you than eyes to one who made no use of them but to boast that he has them.

"If you remain simply philosophers, always examining religious questions, and never reaching conclusions, firm convictions, martyr-convictions (for to that we are called,) then be sure that you were never called to confirm the faith of other men. If the other sciences were studied in this manner, where were your chemistry, your astronomy, etc.? No science advances by mere doubts and researches. Each step of the progress of a science may be expressed by one word—faith.

"The leaders of the church must not be of that class who are ever learning, and never able to come to the knowledge of the truth; nor of that class who make science a wooden horse admitted within the very walls of Troy by the Grecian chiefs. If, then, any one of you, in the exercise of the freedom of thought and of speech, has not yet come to a firm conviction in regard to the truths of Christianity, to a profound conviction of the truth of the whole Bible, of the reality of all that its words, legitimately interpreted, mean; in a word, if he has not gone much farther, and his conviction has not penetrated his heart, and the truths revealed in the Scriptures have not communicated to his heart a celestial fire, a holy enthusiasm, a fervent desire to communicate them, then he had better never ascend the sacred pulpit to preach in the name of Jesus and for the salvation of his fellow-men.

"But if we accept, yea, joyfully welcome 'the foolishness of God,' and do not pretend to make the mysteries of redemption always clear to the mind of 'natural man;' if we believe really that there are things which 'natural man' cannot understand, 'because they are spiritually discerned;' if we accept a ministry, all the functions of which do not flatter our pride nor advance our worldly interests; if we admire the wisdom of God and the folly of the cross infinitely more than the reason of fallen man: if we adopt the principle of Lord Bacon, and submit our understanding to facts, whether revealed in nature or the Word of God; and, once more, if we admit that we lack faith, charity, humility, fervor, and a holy enthusiasm, abundantly more, even, than we lack science; then, it seems to me, we are in a condition to discuss the real thesis before this assembly—a thesis or question which is appropriate to an assembly of Christian teachers. I would state it thus:

"Have we need of an increased knowledge of the Bible? All our studies, or those of men in any other profession, ought to be concentrated, and our intellectual centre is the Bible. All science harmonize with that and is subordinate to it. Need we, then, a profounder study of the Bible? There can be but one answer, with a strong emphasis—Yes.

"All our Biblical studies may be classed under two heads: Exegesis, and Rhetoric. Does some one say, That is very narrow! No: it embraces all the Imperial Library, if you wish; yea, all the universe, if you can. We lack immensely in these two directions: an understanding of the meaning of the Scriptures; the reaching the human heart with the truths revealed in them. Here I cannot enlarge. I have contributed my share to this discussion when I have given a positive and a negative vote upon the question before us. Ought Christians to be for ever settling whether there is Christianity? No. Ought we pastors to carry our exegetical studies farther and deeper, in a spirit of greater earnestness? ought we study sacred eloquence more thoroughly? Yes, yes—ten times, yes!"

These remarks I quote to show you the current of the meeting. There were some things said there which horrified me. Even some of our orthodox friends are much nearer the light than we, or much farther from it. Yet I regard these discussions as very useful.

The EVANGELICAL ALLIANCE had a small

interesting meeting; and, for brevity's e, I will sketch for you the remarks I de there.

'This morning a pastor took up a re- rk of mine, and expanded it. I could ly to him there; I will here. I had said t I was glad to meet our Unitarian friends re and discuss with them. He said, hat is right, and why not at the prayer- eting, in the pulpit, and at the Lord's pper?' The answer to him will explain only limits to this Evangelical Alliance, also the reason for using the word ngelical. In the same pulpit we must preach the same doctrine of gratuitous vation to fallen man, redemption by the pitiatory sacrifice of Jesus Christ, and newal by the Holy Spirit. In the place social prayer we must address the same d, and not a God that some of us think be only a creature. In the Supper we st meditate on and glorify the same vior, who must be either a man, an angel, God in his primitive estate; who either s saved us by himself dying for us, or th all other good men, by precepts or mple. Now, in the school, in the place discussion and friendly conference, we erfully meet those who differ from us these vital points. But in the pulpit, prayer-meeting, and the sacrament, we infinitely separated from each other. his Alliance was formed not to make a w church, not to make the visible church extensive with the visible, but to con- itute a visible manifestation, to ourselves d the world, of the vital union of Christ- s who may be separated from each other denominational barriers.

"It is a great inquiry uttered in the po- ical world, how reconcile the individuali- of man with the demands of society? d when are the political strifes, the revo- ions, and the tyrannies to cease, which ve for so long a time afflicted the earth? r Alliance gives the reply. It proclaims berty, for it is composed of freemen who e found deliverance, from the power of l, in Christ; freed men who have learned submit to all right authority. It pro- ims *Equality*, consistent with that variety ich distinguishes the trees, the stars, and men. It proclaims *Fraternity;* for it lifts the soul above all distinctions of caste, race, or language. I do not mean that this Alliance first proclaimed the Gospel; but that it is an Institution exhibiting to mankind simply those vital facts which contain the healing for national agitations, and that unquiet longing for an amelioration of the social state of man.

"Yes, we have formed this Alliance, not with any political design, but solely to meet our religious wants. We have other institutions by which we make a confession of Christ: others by which we spread the Gospel. Therefore it has no such organization as the others; it needs none; it can make no statistical reports; all its conquests are the silent growth in each heart of brotherly love. It is a symbolical institution, simple and unpretending, but precious.

"Does any one inquire how they may join this Alliance? It is not by subscribing any articles, nor by giving money, although we invite you to do both. It is purely an internal act. If you have given your heart to Christ, you have joined the Al ance. Suppose you have a thousand branches lying on the ground, and you wish to make of them one living tree. How will you proceed? By tying them together? That would make neither a tree nor life. You must do two things; to produce expansive life, you must engraft each of them into a living tree; and to make one tree of it, you must attach them to the same trunk. Join Christ, and you have essentially joined this Alliance. In other words, we form this Alliance simply to express that all denominational differences are not fundamental, and to give specific exercise to the brotherly love that reigns in all Christian hearts, whether they express it thus, or otherwise. Some say the object is not important enough to justify the Institution. We think it is. Others say, the Institution does not advance the object. We think it does; and especially when we see the results in specific acts of brotherly love which have characterized the prominent members of the Alliance, and in connection with it. And perhaps I am wrong in saying it has no specific form of organized action, when we

see how, as an organization, it has defended the liberty of conscience by its efficient operations."

The anniversary meetings were brought to a close by a meeting of the Alliance on Tuesday evening, and the celebration of the Lord's Supper. The impression made on my mind by the exercises of the past ten days is, that Protestantism is steadily strengthening itself. But, as with us, the breath of life is now wanted from on high, to make man "a living soul."

The first opportunity I have had of introducing a brother from America into the pulpit was last Sunday. The Rev. Dr. Stevens, of Philadelphia, refused at first to preach; but I entreated him to waive his objections and preach, because he is of another denomination than myself, and thus give a practical proof that we are a union or Catholic church.

I have just received a letter from Rev. Mr. Shedlock, which I copy here:

"My Dear Sir:—As I have already informed you, I wrote to our committee in London to advise them to close the mission in this city in so far as the churches were concerned, at the same time that I suggested the giving up of the Faubourg St. Honoré chapel. I advised them to leave the friends on the spot to consider the question of the future. They have agreed to my proposal. The money subscribed for our chapel is to be retained, (or returned, I cannot decipher which,) and so far as they are concerned, the connection is brought to a close. I have much pleasure in sending you an extract of the letter which I have received:

"'The Rev. G. Smith, (Secretary of the Congregational Union, in the chair.

"'That while the committee would have rejoiced to witness the establishment of a chapel for English congregational worship in Paris, as the results of the labors of their friend, the Rev. J. Shedlock, it is nevertheless gratified in learning that the American Foreign Evangelical Society has resolved on the erection of a suitable edifice in that city, and intends to place an efficient English-speaking minister therein.

"'And the committee prays that the efforts of their American friends will be blessed by the great Head of the church in the instruction and salvation of multitudes, both of their own countrymen and of the English who may worship in their sanctuary.'

"If I find the friends disposed to help, I shall perhaps continue our service in the Rue de l'Arcade.

"Yours fraternally,
"John Shedlock."

The weather here is terrible. Boston must yield the palm. The east wind—"*la lune rousse*," they call it—is more depressing than that of the Pilgrim City. I have been suffering under a very severe cold these two weeks; and it was upon me when I had those six speeches to make before these Societies. The seventh (the Central Society) I failed to do. I was too sick to go out, and am now not fit to go from the house. But yesterday I addressed the Conference and the Alliance, and then gave up.

Continue to pray for me. I have a difficult work in hand. But our God is wise and strong! May he be with you and the committee! Give my love to them all.

Yours most affectionately,
Edw'd N. Kirk.

Paris, Hotel Meurice, April 29, 1857.

As our readers are aware, Dr. Kirk is laboriously occupied in the affairs of the American church at Paris. The walls are already well advanced, and it promises to give great satisfaction. We subjoin with pleasure, though not addressed to us, a testimonial from a highly respected chaplain in our navy, to the importance of Paris as a missionary field:

"I have been in Paris a fortnight, taking a little vacation from ship life. I find many dear men of God, and some real spiritual churches, and my heart has been deeply impressed with the great importance of Paris as a centre of operations for the world. The *worldly* influence of this city

is omnipresent in all the East where I have been; and if Paris were brought to Christ, the *first great* step to the conversion of the world would have been taken. There are now twenty-nine Protestant churches here, and there are no limits, as one of the pastors said to me, to the field white for the harvest."

HOME FIELD.

ROME STRONG IN ST. LOUIS.

The Rev. Mr. FENNELL, our Irish laborer in St. Louis, gives the following view in a late report. He says:

"The number of families visited is 1,000; of those who receive me kindly, and who are but nominally attached to the Roman Catholic church, 40; of those reading the Scriptures, 40. The number of Bibles and Testaments given away to these people is 70. The number of meetings held for religious purposes, 25; of Sunday-schools organized, 3; now in operation, 1. Number of scholars gathered into these schools, 100; now in attendance, 50; of Romanists who came to hear my lectures, not less than 400. The number of Sunday-school scholars reading the Bible, 25. The number of pages of tracts distributed, 1,100.

"You may form some idea of the power and influence of Romanism in this city, when I tell you that there are here *fourteen* large churches, some of which are splendid edifices, such as the cathedral, the church of St. Francis Xavier, (built by the Jesuits, and the largest of all,) St. Patrick's church, the church of St. Bridget, and the church of St. Lawrence O'Toole.

"All these churches are thronged on Sundays by crowds of human beings, not to hear the Gospel preached, not to hear prayer offered in their own tongue, and join their supplications with that of their pastor to the throne of grace in a language which all in common, both pastor and people, may understand; but to witness the mock sacrifice of the body and blood, soul and divinity of the Lord Jesus Christ, by the hands of the priest upon the altar, for the souls of the living and the dead. (See definition of the Mass.)

"To all these churches are schools attached, in which the children are trained up in the Romish faith, and hardly receive instruction in anything else that would tend to their moral and intellectual improvement and elevation.

"Besides these churches, there are 7 or 8 large convents, with select academies for young ladies, and schools for poor children. A large proportion of the young ladies, I am informed, are Protestants, but I doubt it. I do not believe there are many Protestants, men or women, here, that would be willing to send their children to a Popish convent or school. I think they know and have seen too much for that.

"There are also here what is called the St. Louis University, a large institution under the control of the Jesuits, and also schools of the Christian Brothers, all of which are in active operation and well attended.

"The Roman Catholic population of the city is, I think, about 50,000, though it is difficult to know exactly the number. The greater part of these are Germans, Irish, and French. There are more Irish Papists in this city than there are of Germans or French. A large number of the Germans (perhaps more than one-half) are Protestants, or at least they are NOT Papists.

"The Irish Roman Catholics of this city must number about 20,000. The most of the priests, and the Bishop himself, are Irish. O, how can the poor Irish laity be otherwise than ignorant and superstitious, so long as they yield implicit obedience to the priests—those open and avowed enemies of civil and religious liberty! Let us,

however, do our duty towards these people; let us labor faithfully for their redemption from Popish error and bondage, and we need have no apprehension as to the result. God will bring redemption from this anti-Christian power in his own good time. Has he not promised it?"

LABOR WELL REWARDED.

From a missionary in one of our eastern cities, we have the following encouraging report. We are sure it will be read with interest, and our friends cannot fail to see that God in his providence is granting to the kind of labor that the Board is causing to be performed most abundant and precious rewards. Romanists and their children can be benefited by Gospel means; infidelity on this subject must therefore be given up. The missionary says:—

"In the prosecution of my labors in the month past I have been greatly encouraged, from the reception given me in visiting, conversing, and preaching the Gospel among the Romanists here. As I mentioned in a former report that a spirit of inquiry was awakened amongst them, so can I now repeat it, for I have lately seen it more developed in questions asked me by many concerning the Scriptures, and in a greater readiness on the part of parents to send their children to our schools.

"But there is also a spirit of persecution manifested against those who come to hear the Word preached. A few days ago, a man threatened to put away his wife for coming to hear me preach; yet the same man is very friendly with me. Indeed, he had promised, some time ago, to come and hear for himself. How it may turn out with them, I do not know; but it is evident at the present time that the priest is not only ruling over the conscience of the man, but causing him to exert a tyrannical power over his wife. There are many similar cases of tyranny exerted over those who begin to inquire after the way of salvation; but by the grace of God in the use of the means ordained by him, all the power of the priesthood will not be able to extinguish the fire of inquiry already kindled.

"The Rev. Mr. Leo delivered a course of lectures here, which were very well attended by respectable audiences. The plan of lecturing is heartily approved of by many of the friends of the cause here, and I verily believe the seed sown will spring up and bring forth fruit. The Irish Romanists are very communicative: therefore the substance of what they hear is talked over in their social circles by their firesides, and thus it takes hold on some inquisitive minds.

"Our industrial and Sabbath-schools have been well attended lately, and a deep interest is taken in them by the teachers and others. We are going to have, as it now appears, a large industrial school built by the corporation. The little spark struck by your missionary in weakness has kindled the fire in the public mind, and the noble, self-denying efforts of the ladies connected with the 'Children's Friend Society' have carried it on to maturity. In some instances good influences have been carried from the school to the minds of the parents by these poor Romanist children.

"My preaching and other religious meetings have been well attended, and with deep interest on the part of some. Others are yet but transient hearers.

"This month I have distributed 500 tracts, made 320 domiciliary visits, preached 15 times, visited the sick 20 times, conducted my Sabbath-school 4 times, given one Bible and 80 Sunday-school papers to the children, induced 11 persons to attend public worship, gathered 6 children into Sabbath and also 6 into week-day-schools, etc.

"The Temperance Society which I have formed numbers now *forty-six members*, some of whom were habitual drunkards, but are now leading sober and industrious lives."

By a subsequent letter from the same missionary, we learn that the good prospects at his station continue; that so late as the early part of the past month the preaching-meetings, and schools, and temperance efforts, were doing well, and that the Romish priests were not

able to crush the spirit of inquiry and improvement among the people, although they were violently opposed to it. We subjoin some extracts from the letter:—

"My preaching and temperance-meetings continue to be well attended, and a deep interest is taken in them. A number of persons who were formerly almost 'confirmed drunkards,' are now not only living soberly, but also attend upon the preaching of the Gospel.

"I have now formed a class for the purpose of teaching the young people to sing, and by these efforts new doors of usefulness are opened to me: many receive my visits at their houses kindly, and converse with me freely on religious subjects. . . . . .

"The rising generation particularly claim much of my time and attention, many of whom, in attending our Sabbath and day-schools, are making good progress in the knowledge of the Scriptures. Last Sabbath, in a class of 25, *thirteen* recited *eight verses* each of the New Testament. Although their parents are Romanists, they allow their children to keep and to peruse the copies of the Scriptures I have given them, for it is in the course of the week, *at their homes*, that they learn their tasks. This is a pleasing feature, and indicative of future good, not only to the children but also to the parents, who are deeply interested, and often much impressed by the portions of scripture read or recited to them by their children.

"The priests labor hard to keep down the spirit of inquiry now stirred up amongst their people by missionary labor; but I know many here who are determined to give their children education, at whatever sacrifice it may cost them, although it should be the displeasure of the priests."

THE BOHEMIANS.

The Rev. Mr. ZASTERA is a native of Bohemia. The following report shows that his countrymen in this city are anxious to enjoy the benefits of a Protestant ministry. The time is probably not far distant when a Sclavonian evangelical church will be formed, as one of the results of Mr. Zastera's labors. He says:—

"It is with the greatest pleasure that in addition to the statistical I present also this extra report. To me, for reasons which will appear, it is more interesting than all I have ever presented. O that I could render my tribute of thanks and gratitude to the 'Father of lights' for his distinguishing grace in constraining converts to the pure Gospel truth to come even to my lodgings! More: the grace of God is beginning to gather Bohemians—my Roman Catholic compatriots—about me! Be pleased, dear brethren, to read but the following facts:

"I have been now one year and ten months in America, or in the city of New-York; and although I have often inquired after the Bohemians living in the same city, I have never been so happy as to hear anything certainly of any family's place of residence. In consequence of many negative and uncertain replies received, I had ceased to think of seeking for Bohemians.

"But what was my surprise to find the discovery effected by our Lord's kindness and unmerited favor! The Roman Catholic Bohemians, living here like sheep dispersed, yea, they themselves have sought and found me. Two weeks ago *three numerous families* came to me, one after another. The circumstances connected with these three visits to me make the incident most remarkable. None of these Bohemian families did know anything of the others, although having the same mind. The three visited me in the same week, but each of them on a different day; and what is superior to these visits, the three families have come on matters of deep moment—on matters of their hearts—on matters of renouncing the so-called Roman Catholic religion.

"Though each of these Bohemian families is not to be named poor, they, however, are very far from neglecting spiritual good, far from fashionable indifference. Being rich in blessing, but poor in that mortiferous indifference, they inquired after me for several months. They said they had often

heard of me, but not of the place of my lodging. They had often heard of my lectures to Romanists in the German Mission church in Houston-street, but too late. However, all what they had heard, and what they narrated, was consolidated by the diffused report of the ordination-sermon preached by Rev. Mr. Guldin; this, connected with their sympathy with me,—a compatriot,—and promoted by the grace of God, has been sufficient to excite them to inquire after the pure Gospel truth.

"The results of their inquiry were the joyous visits given me, and the confessions of what they have conceived in their thoughts and hearts touching something better. Moreover, one of these families has expressed the following desire: 'O, so many of Bohemians are living in the city of New-York! Every Sunday reminds me that we live here like sheep dispersed. I wish we Bohemians could also bring to pass our common worship.'

"These words sounded like a most pleasing melody to my ears. In short, these three families may be the most welcome bridge to other Roman Catholic Bohemians living here in the city of New-York. These three families may be the most welcome bridge to *efforts of deep moment*; because, as I have been informed by them, *several* other compatriots desire to speak with me on matters of religion.

"In keeping with the foregoing is this additional fact:

"Be pleased, dear brethren, to think of this: Peter's half-sunken boat, with its torn sails, tangled cordage, and gaping seams, is about to be deserted by two sailors, (tars?) What do I mean by that? The following reality:

"Two priests from the wealthy, through-and-through Roman Catholic city of Pilsen, in the kingdom of Bohemia, archiepiscopal and cardinal diocese of Prag, have written to a Bohemian family named ——, and residing here in New-York in —— street. In that letter from the two Bohemian priests, the same family is entreated to find me, and ask me whether they may hope to be admitted *into the Protestant* ministry of reconciliation *in America!*

"Well! because these two priests cannot but wait for my answer, and because they longed to see a most speedy answer from me, I lost, therefore, no time in complying with their request.

"I wrote to them; but in consideration of the human heart and the field of labor in America, I did not neglect to inculcate, previously, a brotherly advice and instruction to them. Above all things, I recommended an impartial examination of their hearts, whether 'the love of Christ constraineth' them, and whether they 'seek first the kingdom of God and his righteousness.' On the condition of such a qualification, I have presumed to assure them that other 'things' could 'be added unto them' also in America.

"Truly, in view of these and other interesting facts, increasing now from month to month more and more, I cannot but confess that I am often arrested in admiring the grace of God assisting me in introducing Roman Catholics to the knowledge of the pure fountain of life. Would God that we could apply to Roman Catholics what seems to be significantly expressed in the lines of the apostle Peter: '*The day dawns, and the day-star arises in* THEIR HEARTS!"

AN ITINERANT MISSION.

The Rev. M. Welsh, who is devoted to the service of the Society in the Publication Department, gives the moments of time not otherwise engaged to missionary duties among the Irish Papists. We take the following interesting extracts from one of his late reports. It shows a large amount of labor performed, and that the objects of the Society are good and feasible. He says:

"For the last nine years in which I have been connected with the Society, I have never felt so much encouraged as I have during the year just past. My labors have been about as usual, and on the same territory I formerly occupied. But every year brings some new incidents to view, and gives fresh and increased encouragement.

There is in our work a perceptible advance in many respects. Intelligent people look upon it with more favor, and indeed see its *indispensable necessity*. The intelligence of the community is with us, the Bible and its Author are with us, and therefore I am sure that Popes and Cardinals must yield.

"I have traveled extensively in the States of New-York and New-Jersey. I have preached to 67 Methodist, to 29 Presbyterian, to 19 Baptist, and to 9 Dutch Reformed congregations. I have delivered also 10 lectures in the Irish language; thus making in all 134 public sermons or addresses. The number of people addressed in these services is more than 60,000.

"Besides these services, I have addressed 22 Sabbath-schools, and obtained for the Magazine 642 subscribers, and received in collections and in donations for the Society $505 82. I have distributed 25 common Testaments, and 5 Roman Catholic Testaments, and 500 tracts.

"I have also visited 300 families, in behalf of or with a view to establish a Sunday and an industrial school in the 7th-avenue in New-York. I collected for those schools more than 300 garments, also shoes and other things needed to enable the children to attend and derive the benefits that flow from such establishments. Those schools have met with the favor of many good people, and have through their aid done great good. They are now removed to the 10th-avenue and are flourishing.

"I am happy to be able to say, that I know of *seven* very clear cases of conversion from Popery in connection with my labors during the year. There are many interesting incidents connected with the cases of these converts, but I need not relate them here. I trust they will walk consistently and honor their professions.

"Let me say, in conclusion, that it seems to me we are now working in the right direction, and God is smiling on our efforts. He gives us good encouragement. All that is needed now are suitable laborers and faithful labor.

"It shou d be borne in mind, that all do *not appear who are really alienated from Rome. Thousands by the truth are convinced, and yet are terrified by priestly power. Some day, multitudes will come forth and acknowledge their convictions, in despite of that power."*

IRISH MISSION IN NEW YORK.

The Rev. J. MURRAY has labored among the Irish Romanists in the city of New-York several years. His labors are chiefly given to the people living along the East river. He has access to many families, and many hundreds look to him as their spiritual teacher. He has no church edifice, nor does he need one. He passes from house to house and from street to street, and holds his meetings in private parlors or chambers, and as fast as it can be done, he sends his hearers into the churches that are already in existence. We give below a few extracts from one of his late reports:

"It affords me high satisfaction to report that everything in the difficult field I occupy is highly encouraging.

"Allow me to say that Mangin-street is still open, and we have meetings there of great interest. Sixth-street still continues to be equally interesting. Twenty-second street and Kipp's Bay exhibit pleasing prospects; and at Eighth-street it is necessary to occupy two places for preaching, as the dwellings are small, and one alone not adequate to hold the people who attend. This station is likely to become a place of importance to the Society, as are also the stations at Williamsburgh and Brooklyn.

"The church at Twenty-ninth-street, which I now supply temporarily, is well attended, and has a large and interesting Sabbath-school of much promise.

"To pursue the same line of work which I have hitherto pursued, while I continue this extra service, (temporarily,) I have changed my Sabbath preaching to week-day evenings. This, with visitation, claims my time on week-days; but I have to report that I have not been able to visit all of the 650 families on my missionary re

since my late arrangement, for much time has been necessarily occupied, by reason of the pressure of the present extra circumstances, in efforts to put things in their present order of working.

"I have administered the ordinance of Christian baptism to *four* infants, and attended one burial service. During the month now ended, I have preached 16 times, and obtained one subscriber for the monthly Magazine.

"On the whole, permit me to say that appearances are as good as can be expected, and we hope for the continued presence and blessing of God on our efforts to carry out the Society's object, and that it may be seen that our works of faith and labors of love have not been in vain in the Lord."

In a note from Mr. Murray, received since the foregoing was written, he speaks of the state of things in his field since he was released from the extra service in Twenty-ninth-street.

He has fully resumed his itinerant service along the East river, and in Williamsburgh, (now Brooklyn,) with encouraging prospects. Of the past services rendered, he says:

"With respect to those labors, I am happy to say that not only was remarkable interest apparent in them, but several instances of spiritual and saving good experienced.

"We have much encouragement to spend and be spent in the good work of calling sinners to 'repentance toward God and faith in our Lord Jesus Christ.'

"Truly, the Society is doing a great work, and unborn generations will rise up, I doubt not, and call all its supporters blessed."

IRISH MISSION IN ALBANY, N.Y.

The Rev. H. L. CALDER, who labors among the Irish Romanists in the city of Albany, N. Y., presents the following view of his labors during the past year. He says:

"I have labored for the past twelve months, principally in the south part of this city, among the Irish Romanists, and at the alms-house and the hospital. My field of labor contains a population of 14,000 souls. There are a good many Germans and a few French in it, but the great majority are Irish Romanists.

"Of these I *have visited* 720 *families*. I have made in all, for religious ends, 3,600 visits. There are eleven persons who profess to be enlightened by the Scriptures given them, and by conversation held with them by me, and one is hopefully converted to God. During the year I have often visited, read the Scriptures, conversed and prayed with the sick and dying at the alms-house hospital. Many of these have passed into the eternal world, while only *three* gave evidence of change of heart.

"I have given away 20 Bibles and 32 Testaments, 44,000 pages of tracts, 940 Sunday-school papers, and a great many small books to the children.

"Twelve Romanists I have persuaded to attend preaching meetings on Sabbath-days, but their attendance is not so regular as it might be. I have got upward of 70 children of Romanist families to attend our industrial day-school. The greater part of these also attend our Mission Sabbath-school.

I have established and conducted a Sabbath-school at the alms-house: 55 children have attended it, the greater part of whom are children of Romanists. I have held weekly four meetings for reading the Scriptures, prayer, and preaching. The average number that attend is about 40.

"I have obtained 32 subscribers for the Magazine. I have attended 10 meetings at Protestant places of worship, at 9 of which I have tried to interest the people in my work by addressing them on the subject.

"I have formed a Temperance Society here in the very midst of grog-shops, and have got 43 members. The greater part of them are keeping steadfastly the pledge they have signed.

"This mission field looks more favorable now than ever I have seen it. The meetings are better attended, and a deeper interest is taken in them. There is stirred

up in the minds of the rising generation of Romanists a spirit of inquiry which, if nurtured by missionary labor amongst them, will, by the grace of God, lead them to the knowledge of the truth; they will not much longer endure the tyranny exercised over them. There are many with whom I have conversed, and to whom I have held forth the light of the Gospel, who are convinced of the error, superstition, and idolatry by which they have been held, and who seem to be only waiting a favorable opportunity to escape from them.

"A woman a few days ago showed me her Bible, which she loved to read, she said, but *had to keep it hid* from her relatives, for fear of losing it, and being persecuted besides.

"Some of the children who attend our day and Sabbath-schools have been made the means of much good. In reciting their tasks at home with childlike simplicity, the words of truth have arrested the attention of the parents, and made favorable impressions upon them. Poor creatures! they hardly ever hear the pure words of Scripture except through your missionary, and then in many cases with a prejudice against it, *for they are prohibited by their priests from receiving a Bible or tracts from me*, and it is a very rare instance indeed to find Bibles, or any religious books, in the houses of Romanists.

"A few weeks ago a Romanist said to me, 'Sir, before I became acquainted with you, I never thought about God as I do now. I know,' he added, 'that my heart is changed, for I delight to think now of the love of God in sending his Son into the world to save such a great sinner as I have been.'

"Upon the whole, I am led to believe that from our operations here much good will be the result. The Lord is able to perform all that he has promised, and will do it in his own good time."

AN IRISH CONVERT'S VIEWS AND EXPERIENCES.

The writer of the following article is one of our missionaries. He is stationed in one of our western cities, and has been greatly blessed in his labors. He "speaks what he knows, and testifies what he has seen." Few can read the facts and incidents detailed here, we think, and not be deeply impressed with a sense of the worldly and wicked spirit of Romanism, and of the solemn and pressing claims which the Papists have on all evangelical Christians for sympathy and aid. But read the article and then judge. The writer says:

"I rejoice that you press the fact on the attention of the Christian churches, that God has brought 'the heathen' to our doors; especially those heathen whose form of religion, by order of their priests, deprives them of the Bible. Here they are more accessible to evangelical labor than they are in their native homes, where the darkness of Popery reigns supreme. No Gospel minister is permitted, in such countries, to enter into and perform evangelical labors. This is true of that part of Ireland where I was born.

"In 1832 I re-visited Ireland, and was pained to find that the New Testament, bought by the poor people at the fairs and markets, was taken from them. It is true that their priests had promised to furnish them with Bibles, on condition of their receiving half of the price *in advance*. I remained there about six months, and still they had not received their Bibles.

During my stay in that country, the blind zeal of their priests, and their hatred to the Bible, were clearly evinced in their frequent visits to my father's house, under the pretext of hearing 'confession.' But they employed the time in the defense of Popery, and in warning their deluded followers who might be present not to hear me read the Bible. I was charged with saying that they must be re-baptized. This the priest tried to prove by stating that I went about reading the Bible, and insisting that they must be 'born again,' and this, he said, they passed through in baptism.

"I will refrain from detailing his arguments in support of the practice of 'refusing the wine to the laity in the sacrament.'

You will perceive his position, when you remember that these poor blinded people, who believed that everything the priest taught was supported by the divine authority, did at last, and then for the first time in their lives, see that the priests had themselves corrupted the Bible to suit their own purposes. The priest was compelled to acknowledge his own departure from the teaching of the Savior in the doctrines he taught, and he became very impatient. * *

"I remember when I was a boy, that my father often complained of the cruelty and selfishness of the priests; and he would refer to a poor widow that lived in the neighborhood.

"The potatoes she ate were produced from some poor ground, given to her on condition that she would manure it. This was done by collecting the sea-weeds that were dashed on the shore during a storm, which she often had to carry a considerable distance. The turf she burned she carried about three-quarters of a mile in a basket, made of rods to suit the back. And yet *the priests would demand a hank* (twelve skeins) *of the yarn she spun on her little wheel, for hearing 'confession.'*

"The power of the priests over the people is wonderful. Two relatives of my own got married without informing the priest of their relation to each other. They were distant relatives. He made a great noise about it, and pronounced it invalid, and they were consequently married again, he receiving a *second fee!*

"I fully believe the correctness of the statement, that God in his providence has sent these poor perishing creatures (Irish Papists) to our doors that they may be instructed and perhaps saved. And now, shall we refuse to give them the word of life? O, I trust we shall not.

"But I am often told that they are so servile and obedient to the power of their priests that we can do nothing for them.

"As a proof that they are not ALL beyond the reach of truth, I might refer not improperly perhaps to my own family and to my own case, and I do it, I trust, with devout gratitude to God: for I verily believe if I and my brothers had remained in Ireland, and especially in that part of the country where I was brought up, I should now be toiling under the yoke of Popery. My brother, who came to this country a few years after I did, experienced the converting grace of God. He lived afterward a consistent Christian life, died happy, and we believe is now among the redeemed in heaven. My dear brother Michael, who, when I talked to him on the subject of religion during my stay in Ireland, would put his fingers into his ears lest he should hear what I said, afterwards came with me to this country. He would not then enter a Protestant church, for fear of losing the grace received in baptism. But he also was led to see the corruptions of the Romish church, and sought and obtained the pardon of his sins in this place. He thenceforward lived an exemplary Christian life, and finally died with a blissful prospect of immortality.

"I might refer to incidents in connection with my own labors at this station,—and will, if spared, at some future time,—which encourage me to believe that good is being done. But admitting that but little can be accomplished for the ADULT portion, who had their education in the darkness of Popery, we still have a glorious work to do for their children.

"Let the skeptic in these matters visit our Sabbath-schools, and there behold the Episcopalian, Baptist, Presbyterian, and Methodist, all engaged in instructing these children, and I think he will unhesitatingly declare that if the people of God are faithful to their trust, much will be done for the poor deluded Papists who come to this country.

"Who can doubt that if the children of this place continue in our Sabbath-schools, many of them will become good citizens and sincere Christians? There are those that have been constant in their attendance at our schools since their commencement, which is now about three years. O, sir, these cannot be made to believe in Popery; neither will they be likely to embrace infidelity. The reason that so many of the poor Romanists who abandon Rome become

infidels, is that they are ignorant of the Scriptures.

"But I fear that by this long report I have imposed on your patience too much, and I will now state that I have made during the past month 240 visits, and distributed 60 pairs of shoes, chiefly to children; also 800 loaves of bread, and furnished groceries for 25 families; likewise $12, mostly to sick families. I have dealt out a large amount of second hand clothing and some new clothes, and held four prayer-meetings."

MISCELLANEOUS.

IS THE CHURCH OF ROME THE CHURCH OF THE LORD JESUS CHRIST?

"In order to answer this question satisfactorily, let us suppose ourselves acquainted with the church of Jesus Christ only through the knowledge obtained from the New Testament.

Having thus learned about the true church,—the simplicity of her manners, the holiness of her life, the self-denial of her character, the trueness of her course, her devotion to God, her freedom from ostentation and all worldly spirit—having partaken of her communion, enjoyed her ministry, bowed in her prayer-meetings, and listened to her preachers in the persons of Peter, and Paul, and Philip,—then let us pass from these things to a so-called Roman Catholic church, and what could be more dissimilar!

Those were ministers; these claim to be priests.

Those were plain men; these are dressed like buffoons.

Those were Christians; these are Roman Catholics.

To those the centre of interest was heaven; to these it is Rome.

Those looked to Christ; these to the Pope.

Those, praying, said, "Our Father;" these, "*Ave Maria.*"

Those confessed to God; these to the priests.

Those, at communion, administered the bread and the wine; these merely "the wafer."

Those held the "communion of saints;" these the "communion of Roman Catholics."

Those originated in Jerusalem; these in Rome.

Those had ministers, exhorters, evangelists, pastors, etc.; these, popes, cardinals, archbishops, priests, monks, friars, etc.

Those spake to every man in his own tongue; these in the Latin tongue.

Those looked to Christ, the apostles, and prophets, as their authority; these to a list of wicked, fighting, cursing, cruel saints. (!)

Those maintained holiness of life and purity of character; these were of nameless character and doubtful life.

Certainly, no one should be at a loss to see the difference.

The Roman Catholic church is anti-Catholic, and peculiarly Roman. It is an institution which had its birth in the midst of faction and in a spirit of discord. It was "conceived in sin, and shapen in iniquity."

It combines in its nature politics and religion. Its work has been to drive the plowshare of persecution through the world, and riot on ruin. It has

drunk the blood of over ninety-seven millions of our fellow-beings. It is more desolating than the autumnal winds or the frosts of winter. Every green thing fades and every flower perishes at its approach.

Its footsteps are everywhere marked with blood, and where it rests are the ashes of slaughtered saints. The shrieks from dungeons and inquisitions tell us that the *Roman Catholic religion* is there; and the shrieks of liberty in expiring nations tell us that Roman Catholic politics are there.

As light to darkness, vengeance to mercy, symmetry to deformity, beauty to ugliness, good to evil, such is the church of Jesus Christ to the church of the Pope, or Christianity to Roman Catholicism." N. S.

The following article is sent us by an aged and valued friend, who has been a reader of the Magazine for a long time, and thought much upon the subject of the Papacy, and especially as it is set forth in the Scriptures. He claims that the views given are taken from a modern writer and are worthy of consideration, as they relate to the true character of Rome, as anti-christian and destined to entire destruction. It will speak for itself.

THE ANTI-CHRISTIANISM AND FUTURE ENTIRE DOWNFALL OF THE PAPACY.

"So long has the anti-christian power in the Apocalypse been regarded as completely applicable to the Papal usurpation in particular, that it would be vain to inquire from what quarter the opinion originated. Its origin it might possibly derive from Gregory the Great, who, in the sixth century, writing to the Bishop of Constantinople, and disputing his claims, says:

"'I affirm it confidently, that whoever styles himself *Universal Bishop*, or is solicitous for the title, by this elation of heart proves himself to be the forerunner of Antichrist.'

"Arnulph, Bishop of Orleans, whilst he spoke of the reigning Pontiff, thus addressed a council held in the tenth century in the city of Rheims:

"'What think ye, reverend fathers, of this man, elevated on a lofty throne and glittering in gold and purple? Whom do ye account him to be? Surely, if destitute of charity, and elated with the pride of sense alone, he is Antichrist, *sitting himself in the temple of God, and showing himself that he is God.*'

"That the *Beast* in the Apocalypse occupied the chair of St. Peter, was the declaration of St. Bernard, Abbot of Clairvaux, in Champagne.*

"By another famous Abbot, Joachim of Calabria, similar sentiments were advanced. But this adaptation of prophecy was not confined to *these* or to other *celebrated individuals* that might be specified. The Waldenses and Albigenses, so renowned for their numbers, their virtues, and the purity of their faith, taught in the twelfth and thirteenth centuries that the Pope was Antichrist, and the church of Rome the Babylon of the Apocalypse. This opinion, as well as others maintained by them, was felt to be so deeply founded in Scripture, that the Papal plunderers, in order to preserve their authority, exerted against them all their power and exhausted all their cruelty.

"The genuineness of these early interpretations of eminent men is unquestionable, as they are either extant in their own works, or are recorded by celebrated writers of the Roman Catholic communion.

"In the 2d verse of the 18th chapter of Revelation the destruction of the figurative Babylon is solemnly announced; and an angel is represented as crying 'mightily with a strong voice, saying, Babylon the great is fallen, is fallen.' A few verses farther on it is declared that 'her plagues

* See his 125th Epistle.

shall come in one day, death, and mourning, and famine.'

"'The pomp and splendor,' says Mr. Pyle, 'the plenty and extravagance, the artifices and delusions, that have accompanied this false religion and worship, shall end in shame, poverty, and disgrace.'

"Three of the intervening verses (4, 5, and 6,) are justly thought to implicate a strong censure and a solemn threatening against all persons and all nations who, in the period of its decline, shall in any way assist the cause of Antichrist, or attempt to arrest the certain downfall of the anti-Christian church. 'And I heard another voice from heaven, saying, Come out of her, my people, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she hath rewarded you, and double unto her double, according to her work: in the cup that she hath filled, fill it to her double.'

"'I take the word double,' says Daubuz, 'in all such cases, to signify vastly great,' and of this force of the word he alleges many specimens from classical authors.*

"'The Papists seem to me,' says Mr. Evanson, 'to reason very justly, when they conclude if the words, "*come out of her, my people,*" etc., lay Christians under an obligation to separate from the apostate church; the words, "*reward her as she hath rewarded you,*" etc., lay them under an equal obligation, as far as is in their power, to endeavor her extirpation. At the same time, it is evidently impossible that they who are really actuated by the spirit of that amiable religion which breathes nothing but love and benevolence towards all mankind, should be guilty of revenge, or treat any of their erring fellow-creatures with that unfeeling cruelty and inhuman hardness of heart with which the intolerant zeal of anti-Christianism hath at all times inspired its bigoted votaries. But it is by no means requisite that similar ends should always be effected by similar means. The utter destruction of the anti-Christian church, and the offering of personal violence to any of its members, are very distinct things.'

"In verses 9 and 10, the 'kings of the earth' are represented as lamenting the fall of the anti-Christian church. Those 'who were supported by it, in reducing their subjects to slavery in civil matters,' says Mr. Pyle, 'will have nothing left but to bewail the ruin of such a well-laid and truly politic scheme of imposing upon the minds of men.'

"'The merchants of the earth,' it is said in verse 11, 'shall weep and mourn over her, for no man buyeth her merchandise.' 'They are,' says Dr. More, 'ecclesiastics or spiritual persons which, in reproach to their worldliness in their pretended holy and spiritual functions, are here called "the merchants of the earth.'

"'There are her teachers,' says Mr. Pyle, 'who have so long made a trade of religion, and *a gain of godliness*, enriching themselves upon the spoils of men's understanding and properties, thriving by the mere ignorance and darkness thrown upon the minds of their deluded people; trafficking with the souls of men, as the old Tyrians did with their bodies.'

"'The merchants,' says Daubuz, 'engross all the real wealth of the world to bring to her, and her returns and exportations are in papers and bills drawn upon heaven and hell, never to be accepted. However, they pass among the multitude as payment, as if they were of real value. The merchant,' he adds, 'who discovers the means of procuring purchasers for them, is altogether careless "about their intrinsic value."'

"A little farther on it is said, (verse 14,) "And the fruits that thy soul lusted after are departed from thee, and all things which are dainty and goodly are departed from thee, and thou shalt find them no more at all.' 'These great preferments and dignities,' says Dr. More, 'which the ambitious and worldly mind so longingly hankered after, all these are vanished never to appear again.'

"These quotations I conclude with a passage which announces in the strongest and most decisive language the violent downfall of the symbolic Babylon: 'And a

* See Diploos in Scapula.

mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.'"

A GREAT WORK TO BE DONE.

The following letter from the pen of a lady on the Rio Grande will be read with interest. She has taken a lively interest in our Society—has seen much of Rome in that region of our confederacy. We shall be happy to hear from her frequently.

"Every department of Christian labor which has a bearing upon the interests of Christ's kingdom is important; and when such labor is performed in accordance with the principles of the Holy Scriptures, glorious results may be expected.

A work of the first importance, and of almost unequaled magnitude, is that in which the AMERICAN AND FOREIGN CHRISTIAN UNION is engaged. It is a work which must commend itself to the philanthropist, the patriot, and the Christian—a work fully identified in its great object with the glorious promises and purposes of God, and therefore bright with encouragement and hope. It aims to remove the most formidable obstruction which has been on the earth for more than a thousand years to the spread of the Gospel, and which, until removed, the way for the long-hoped-for millennium will not be prepared.

Papal influence has been felt and is still felt over a large part of the world. The system of the Papacy so panders to some of the most powerful passions of human nature, and so converts to its own purposes the resources of superstition, that it has gained a mighty (though now a waning) hold on the human mind. But the operations of the AMERICAN AND FOREIGN CHRISTIAN UNION have already dealt severe blows to it; and the means now adopted, if made to bear with their full force, will, without doubt, do a great deal to bring the Papacy to a final and complete destruction. In the history of the Society for the last few years there are many facts of cheering interest, and indications are not wanting that its influence will soon be extended into still other regions where bigotry and spiritual blindness have long reigned.

The power of the Papal priesthood in many places is yielding to its force, and in them the difficulties which have impeded the spread of Protestantism are disappearing. The results which have followed the efforts which have been put forth do clearly prove that the work is closely allied to the great Reformation of the sixteenth century, and that it is a work which God would have his people do. Indeed, it is demanded of them most imperatively.

All who love the cause of truth should therefore be *earnest*, *active*, and *liberal* in their co-operation. Every Christian should identify himself with the work, in one way or another. There is no excuse, in any possible circumstances, for discouragement in this cause, for God has given us the assurance of a final victory, and he has also given us the means to bring it about. But those who undertake the work must go forward with unflinching firmness, confiding in the promises of Jehovah. They must be willing to work faithfully, although no immediate fruits of their labor appear, believing that they are carrying forward a system of means which God will eventually bless in the joyful establishment of his kingdom over the ruins of this mystic Babylon.

The great majority of the subjects of the Romish faith are in deplorable ignorance and degradation, the legitimate

consequences of their system of faith. There is not only the natural depravity of the human heart to be overcome, but prejudices which, like "the two-leaved gates" of Babylon of old, present obstacles which can be met only in the faith of Him who has said, "I will go before thee, and break in pieces the gates of brass, and cut in sunder the bars of iron." The faith which inspired the apostles and primitive Christians is requisite to demolish a system intrenched, as this is, through the most consummate ingenuity of which Satan is capable.

Truth, accompanied by the Spirit and power of God, can, however, make darkness light and "crooked things straight." Heaven's ordained instrumentality—the preaching of the Gospel—requires co-operative agencies to assist in bringing its power to bear most effectively. Thousands, nay, millions under Romish delusion could not be prevailed upon to enter the sanctuary where evangelical truth is exhibited and could be learned. Therefore these unfortunate people must be sought for in their homes, and the word of truth put into their hands and enforced upon their consciences. It is only in this way that the masses of Romanists, in this and foreign lands, can now be reached.

Although the Bible is a discarded book by the priesthood, the LAITY in thousands of cases gladly welcome it, and in numerous instances have embraced its truths to the salvation of their souls. Romanism cannot exist in the light of divine truth, for in that light the fallacy of its doctrines stands out in all its hideous deformity, and the poor captives who groan under the slavish bondage, when they see it, gladly come into "the liberty wherewith Christ makes them free."

The humble dispenser of these messages of salvation, as he goes out upon this mission of mercy, may encounter much which is repugnant to his natural feelings; yet the consciousness of the *necessity* and *importance* of the work will "strengthen his hands and encourage his heart" to persevere in scattering the seed of truth, believing that "in due season he will reap if he faint not." He need not falter at his own natural weakness, or the apparent difficulties of the work. If he can be assured that his commission and vocation are from the living God, he can advance, though thousands of deaths were threatening him, and thousands of difficulties surrounded him. He may "laugh at the shaking of the spear," for the strength of Immanuel is his. Weak or strong, armed or unarmed, in these respects "the race is not to the swift, nor the battle to the strong." The love of Christ, like a victorious banner, is over him; his word is his sword, his salvation is his helmet, and his righteousness is his breastplate. Christ directs us to his strength and not to our own, and is saying to us, "Be this thy confidence, that I have regarded thee graciously; and let it encourage thee, that thy labor is accepted in the Lord." "Go in this my strength, and thou shalt conquer."

NEW PUBLICATIONS.

THE DAYS OF MY LIFE; an Autobiography. By the author of "Margaret Maitland," "Lilliesleaf," etc. etc. New-York: Harper & Brothers, Publishers, Franklin Square. 1857. *12mo, pp. 428.*

A pleasant book for the lovers of light literature, inculcating many a good moral lesson from the incidents of domestic life, in an agreeable way.

Its plot is laid in England, and all its characters and views of life and manners are English, and go to sustain the peculiar forms of society there; but from the ability with which the *authoress* has executed her task, it will be likely to find many admirers and a ready sale, and be read with interest on this as well as the other side of the Atlantic.

ISABEL, THE YOUNG WIFE AND THE OLD LOVE. By John Cordy Jeafferson, author of "Crewe Rise," etc. New-York: Harper & Brothers, Franklin Square. 1857. 12mo, pp. 454.

A novel, designed to show the evil of marriages contracted by parents for their children for pecuniary and selfish ends.

It is written with a degree of sprightliness and animation, is a readable book, and will interest those who are fond of stories of this sort, whether they will be profited by the moral it inculcates or not. However that may be, let the evil be exposed. Let marriage be what, and with such parties as, it should be. Let it not be degraded by improper alliances.

THE CHILD'S BOOK OF NATURE; Three Parts in one. By Worthington Hooker, M. D. Illustrated by numerous engravings. New-York: Harper & Brothers, Pearl-street, Franklin Square. 1857. Small 4to, pp. 469.

This is an excellent book for children. It treats in Part I. of Plants; II. of Animals; III. of Air, Water, Heat, Light, etc., etc., in a familiar and easy way. It avoids all dry and repulsive technicalities, which usually discourage if not disgust children, and by its plain and comprehensive manner, and the number and aptness of its illustrations, (woodcuts,) is adapted to lead them on with interest to the acquisition of the useful lessons it contains. We are glad to see such works brought out. They cannot fail to be useful, and we hope they will prove remunerative to author and publisher.

MARRIAGE AS IT IS, AND AS IT SHOULD BE. By Rev. John Bayley, of the Virginia Annual Conference, author of the "Confessions of a Converted Infidel," etc. New-York: published by M. W. Dodd, No. 506 Broadway. 1857. 12mo, pp. 175.

The author discusses his subject in ten chapters, comprising the nature and importance of marriage; imprudent marriages a source of vice and misery; marrying for beauty; mercenary marriages; the proper age for marriage; marrying religiously; second marriages; the faithful husband; the faithful wife; and the duty of parents.

The book is well got up, contains a large amount of interesting information, and is well worthy of perusal.

STORIES OF THE ISLAND WORLD. By Chas. Nordhoff, author of "Man-of-War Life," "The Merchant Vessel," "Whaling and Fishing," etc. New-York: Harper & Brothers, Franklin Square. 1857. 18mo, pp. 315.

These are pleasant and instructive stories concerning Madagascar, Java, Iceland, Ceylon, and New-Zealand. They comprise much information; historical, statistical, geographical, moral, and religious, and are illustrated by numerous engravings.

George, the narrator, when a youth, had become, as many before him, infatuated with the thoughts of a sailor's life, and had run away and "gone to sea." His parents, who resided in Indiana, for a long time knew not where he had gone. For *ten years* they heard from him as a sailor-boy but a few times and at long intervals. He at last returned, weary of sea-faring life, and was welcomed to his paternal home. To his delighted brothers and sisters, and the family in general, for evening pastime he related these stories, (so says the book.) We advise our young friends to buy it. It is well worth perusing.

READING WITHOUT TEARS, OR A PLEASANT MODE OF LEARNING TO READ. By the author of "Peep of Day," etc. etc. New-York: Harper & Brothers, Franklin Square. Small quarto, pp. 136.

An elementary book, well arranged and suited to lead the young child along in the acquisition of the English with pleasure, and withal to instill into the mind, in a happy and almost imperceptible manner, good moral principles and some of the fundamental truths of evangelical Christianity. Such are the books with which children should begin their education, and with those of similar character we would have them pursue and complete it.

HOW TO TALK. A Pocket Manual of Speaking, Conversation, and Debating, with directions for acquiring a grammatical, easy, and graceful style. New-York: Fowler & Wells. Publishers, No. 308 Broadway. 1857. 18mo, pp. 156, paper cover.

The object of this little manual is to furnish such an exposition of the whole subject of language, as to enable any person to avoid

common errors, and to use the English tongue with correctness, in reading, conversation, or public speaking. It is designed for popular use, rather than for the educated classes; yet it is so executed, that all may derive benefit from consulting it.

ARCTIC ADVENTURE BY SEA AND LAND, FROM THE EARLIEST DATE TO THE LAST EXPEDITIONS IN SEARCH OF SIR JOHN FRANKLIN. Edited by Epes Sargent. With Maps and Illustrations. Boston: Phillips, Sampson & Co. 1857. 12mo. pp. 480.

Prompted, as we learn by its Preface, by the strong desire which the perusal of the work of the late Dr. Kane has excited in the public mind, "to know something more of the Polar regions," the publishers have prepared this volume.

It was a happy thought, whatever may have prompted it, and we are glad to see this valuable information, which has lain scattered over many pages of separate works, and comparatively inaccessible for so long a time, now collected and combined in one volume, so well got up and adapted to popular use. We hope it may have a wide circulation. It is an instructive and highly interesting book, with clear type and white paper, and enlivened by many engravings illustrative of things under consideration.

OUR PHILADELPHIA PATRONS

Are respectfully informed that arrangements have been made, temporarily, for the distribution of the AMERICAN AND FOREIGN CHRISTIAN UNION from No. 48 South 4th-street. Mr. F. B. CONVERSE will receive orders and forward them.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF MAY TO THE 1st OF JUNE, 1857.

MAINE.

Dennysville.	Peter E. Vose, in full of L. M. for Rev. Jas. G. Vose,	$10 00

NEW-HAMPSHIRE.

East Jaffrey.	Miss Rebecca Bacon,	30 00

VERMONT.

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New-Haven.	Ebenezer Hoyt,	1 00
Cambridge.	Cong. Church,	9 26

MASSACHUSETTS.

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Pittsfield.	Eliza Fogg,	1 00
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Oakham.	Cong Church,	17 55
Millbury.	2d Cong. Church,	11 71
Woburn.	Cong. Church,	44 00
Fitchburg.	Cong. Church,	17 15
Boston.	Shaumut Church, bal., $3; Mrs. H. Sweetzer, $10,	13 00
"	Park-st. Ch., E. Lamson,	30 60
"	Gilman S. Low, $25; Josiah Burnstead, $10; Jas. M. Beebe, $100; Abner Kingman, $100; Jno. Tappan, $100. Chas. Stoddard, $100; C. C. Anderson, $25, for the Paris Chapel,	460 00
Beverly.	Washington-st. Church,	10 50
Westford.	Orthodox Cong. Church,	1 00
Rockport.	1st Cong. Church,	$20 00
Pepperell.	Benjamin Swift,	2 00
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RHODE ISLAND.

Providence.	Richmond st. Church,	45 59
"	Central Church,	139 00
"	High-st. Cong. Ch., per Wm. F. Elliot, Tr.,	67 03

CONNECTICUT.

New-Haven.	North Church,	154 80
"	College-st Church,	84 31
"	Yale College Church,	62 00
"	1st Church,	300 12
"	South Church, in part,	95 00
"	3d Cong. Church,	77 00

NEW-YORK.

Brooklyn.	Thurston Mabbett,	2 00
"	Job Wright, $5; E. Stell. $5; others. $3 50,	13 50
Troy.	1st Presb. Ch., per R. Hatch,	30 00
Exeter.	Presb. Ch., Rev. D. Van Vaulkenburgh,	2 00
N. Y. City.	Ref. Dutch Ch., Dr. Hutton's,	197 87
"	Messrs. Hughes & Son,	1 00
"	A few friends in Dr Hatfield's Ch.,	12 50
Schenectady.	Presb. Ch., per Rev. J. T. Backus,	45 00
Marion.	R. H. Lee,	1 00
Beckmantown.	Presb. Ch., per Joel Smith, Tr.,	10 00
Greenwich.	2d Cong. Church, per P. Button, Esq.,	84 35
Newburgh.	Anonymous,	2 00
Candor.	Cong. Church, in full of L. M. for Jno. Monroe,	16 00
Newton.	Jno. Peebles,	5 00

Crown Point.	Cong. Church,	$31 00
"	Dea. A. Penfield, $5, A. P. Howard, $3, H. Spencer, $2; Rev. C. C. Stevens, $1,	11 00
Keysville.	Cong. Church,	17 67

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Branchville.	Ref. Dutch Church,	10 00
Newark.	Garret Sennier,	6 25
"	2d Presb. Church,	81 37
"	Mrs. Jannet McKenzie, in full of L. M.,	5 00
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Cedarville.	1st Presb. Church,	35 75
Bridgeton.	1st Presb. Church,	59 00
Fairton.	Presb. Church,	15 00
Flemington.	Presb. Church,	47 00

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Philadelphia.	Wm. Richards in full of L. M.	10 00
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"	Rev. Mr. Taylor, $5; Mr. Cooper, $5,	10 00
"	Asso. Ref Presb. Ch. (Mr. Sterrett's,)	10 21
"	Mr. Byard, $10; Jno. Guliver, $5,	15 00
"	Wm. Hogg, for L. M.	30 00
"	Ref. D. Ch. (Rev. Mr. Willett's.)	100 00
"	1st Pres. Ch., Ladies, $88 50; Gentlemen, $86 00,	174 50

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Marietta.	Mrs A. A. Nesbitt,	5 00
Savannah.	Ladies' Christian Union,	85 06
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Lebanon.	Collection,	11 50
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Perry.	Evening lecture,	13 25
Jack-onville.	Portuguese Cong'n,	21 00
Ottawa.	Congregational Church,	45 00
"	Methodist Church,	8 00
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Henry.	Evening lecture,	4 75
Lacon.	Presb. Ch. in part,	79 00
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Princeton.	Cong. Ch. in part to make Rev. S. L. Cochran L. M.	15 00
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"	Others,	6 50
"	Methodist Episcopal Church,	4 50

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"	1st Ref. Presbyterian Church, add.	2 00
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IOWA.

——	Rev. Mr. Grinnell,	10 00

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. VIII. AUGUST, 1857. No. 8.

INFIDELITY AND SUPERSTITION.

Infidelity is arctic. Superstition is tropical. Infidelity is dark, cold, cheerless, almost wholly unproductive, a region and shadow of death. Superstition is hot and moist, and therefore teems with rank vegetation, a tangled jungle, matted with poisonous vines, and haunted by venomous reptiles, and breathing deadly miasma.

But widely contrasted as they are, they agree in being equally hostile to the life of truth, though on opposite sides; and the truth is alike abhorrent from them both. Nay, there are other mysterious affinities between these two irreconcilable enemies to the truth. In the darkest infidelity there is some superstition. As in the dreary desolation of the sunless polar winter, the long black night conduces to gloomy imagings, and conjures up many a shape of fear and foreboding; so the frozen soul of the unbeliever is disturbed by frequent fantastic terrors, and a "fearful looking-for" of evil which it knows not. On the other hand, superstition is itself pervaded by the spirit of unbelief; for it ignores the divine truth of God's holy word, and its elements are found a mixture and fermentation of *human* fanaticism, authority, tradition, superstition, passion, sensuousness, and falsity.

Hence, the facility with which infidelity and superstition have so often combined their efforts to resist the truth. And hence, too, the facility with which men have passed over from one of those extremes to the other. As the lavish spendthrift has been known to change at once into the meanest of misers; or as the passionate lover, in a moment of bitter disappointment, has become a mortal foe; so the infidel, weary of the dreary and dismal rigors of his vacant creed, has plunged, as with a single leap, into the dense growth of a heated and humid superstition, resounding with the hum, and hiss, and howl of the throngs it generates. Thus, also, the fiery devotee of false religion, by turns maddened and exhausted by his unhealthy excitements, has rushed to cool his burning brain and fevered veins amid the blank snows and icy streams of unbelief.

Of the two, infidelity seems to be the more dangerous to the individual, and superstition the more perilous to society. The reason is, that the former has no proper bond of union among its disciples. It can usually unite them only by freezing them together. It organizes nothing: it develops nothing. Its institutions melt away, like the icebergs when they meet the sun. It is but

sluggishly aggressive, and its force is soon spent. The exception to this is when it is mixed up with politics, as it was for a while in the terrible French revolution at the close of the eighteenth century.

Superstition, on the contrary, binds its votaries together in the ties of a communion which runs through their very hearts. It inspires them with a blind passion, and skillfully draws out all their resources. See what old heathenism could do! What "cloud-cap't towers and gorgeous palaces" it reared! what stupendous temples and costly rituals it sustained! And more especially, see what has been achieved by Popery, that vast and vigorous system of superstition, which alone, in our times, attempts to extend itself, and "compasses sea and land" to make its proselytes. Judaism is still and stagnant. Mohammedanism is stationary at last, unless it may be among the obscure tribes of central Africa. Paganism is nowhere seeking for converts. All these have become effete and helpless; and so far from seeking to diffuse themselves and "enlarge their area," are suffering more or less from the inroads of the Gospel. But how different is the case with Popery! Look at its material wealth. It is rich beyond all estimate in the gathered spoils of ages and of nations. No scheme of religious belief has ever possessed itself of so many, so vast, and so expensive structures, or lavished on them such treasures of art and costly adornment, or endowed them so magnificently. And still, though not as it once did, it propagates itself with zeal in every clime. Its missionaries pursue our thin and scattered Indian tribes; they cruise among the remotest islands of the sea; they invade the distant East, and even penetrate the heart of shut-up China.

Aye, more. Their emissaries, by hundreds and thousands, are plying all the arts of proselytism in the bosom of Protestant nations. They are busy in frigid Norway, where a live Papist has not been seen for centuries till now. The Jesuit missions are hard at work in northern Germany to uproot, if they can, the doctrines of Luther. The Protestant supremacy is put in peril in Geneva, "the city of Calvin." Within a few years all England, the bulwark of the Reformation, has been laid out by the Pope into a great missionary field, apportioned among a full hierarchy of bishops, having more than a thousand priests laboring under their direction, where they were many less than one hundred at the beginning of the present century. Within the same period they have made even a more rapid development of numbers and resources in these United States of America and the adjacent British Provinces.

All this while, the Protestant Christians of England and America are maintaining a powerful staff of able and devoted missionaries, with numerous helpers, among Jews, Mahomedans, and Pagans; *but have scarcely begun to attempt anything toward the conversion of that Papal world of two hundred millions of perishing souls!*

Oh, blindness and infatuation! Oh, misdirection of evangelizing zeal and strength! Not that all should not have been done that has been done to enlighten and save Jew, Turk, and Pagan. But to think that nearly the entire force of evangelical Christendom should be expended upon the enlightenment of those stationary and decaying systems, which are not even meditating any assault upon Protestant Christianity, while scarcely a worthy effort is put forth to preach the pure Gospel in the midst of those benighted Romanists, who, with

ind fanaticism and deepest craft, are aking such stupendous exertions to ırvert us and our children from the ith! We display a noble spirit of llowed enterprize in extending the urch in regions where Christ is not med, and from whence there is no nger to be feared of any reprisal or gression directed against ourselves. his is well. Let Jews and Gentiles e cared for. But what shall we say f the missionary policy which neglects e massed millions of Papists, who not ly need the preaching of the Gospel much as either Jew or Gentile; but ho, unlike these comparatively harm- ss adversaries of the Gospel, are toil- g in the very midst of us, and in the som of our Protestant families, and at with a vast array of men and eans, all guided by the "one-man wer," to wrest the truth of God from and ours?

In England our brethren are begin- ng to show some signs of awakening the error of this policy, as may be en by the leading article in the issue of is Magazine for the preceding month. ey are at last beginning to talk of Continental Missions" in southern and ntral Europe. Would that there were y marked tokens that our American urches were rousing up to conscious- ss as to the appalling facts and the rn necessities of the case! What are e to expect, if nearly all the attempt propagandism as between Popery d Protestantism is to continue, as it now, on the side and in favor of Ro- nism?

It is indispensable that English and nerican Protestants should rise up d meet the proselyting endeavors of me on the spot where they are made. ey must do it in pure self-defense. ey must do it in pity to their own ldren and children's children. And they must do it with the utmost energy of action, blended with earnest cries to God for help and success. *And more than this.* They must make a determined and vigorous onset on Romanism in its own chief seats and strongholds. While Hannibal was hovering around the gates of Rome, and keeping the republic in imminent peril of destruction, Scipio saved his country by boldly transferring the seat of war to the neighborhood of Carthage. If we would save the commonwealth of Israel, we must cripple and paralyze the remoter operations of the Papacy by striking home to its head and heart. So only can the monster die.

Almost the whole activity of evangelical Protestants of every name in America, so far as it is distinctly organized for this purpose, is concentrated in the efforts of the AMERICAN AND FOREIGN CHRISTIAN UNION. And sad it is to remember that the whole amount contributed and expended by them in our work at home and abroad, last year, but little exceeded *seventy-five thousand dollars*—a sum less than Rome is every month expending to win our soil, and to subject our people to the thraldom of her accursed superstitions and soul-destroying idolatries!

Ought this disproportion of effort between the friends and foes of truth to last? American Protestant! Lover of liberty and truth! Friend of God and the souls of men! Bible Christian! Whoever thou art, ask thyself whether thou hast done thy whole duty in this work of missions. Unless thine eyes are blinded, thou canst give but one answer to this question. And unless thy convictions are stifled, thou canst not keep back thy prompt and efficient aid. God help thee to see and do thy duty!

ST. CUPERTIN.

For many centuries the Romish church in France has had a liturgy of its own, differing very considerably from that in use at Rome and in the Popedom generally. The difference cónsists chiefly in its being less disfigured with superstition and foolish monastic legends. To this "Gallican Liturgy" the French have been much attached, because its use contributed to preserve the comparative independence of the Gallican church. Within a year, however, the ultramontane party, or jesuitical faction, have succeeded in their long struggle to supplant the Gallican ritual, and introduce the Roman ritual in its stead. One consequence of this change is, that many of the dissatisfied French are disgusted with the superstitious legends thus obtruded upon their devotions.

In the *Journal des Debats*, an able and influential paper at Paris, a recent writer makes loud complaint on this score. He states that among the number of saints and miracles which had been till now unknown to the people, and which the introduction of the Roman liturgy has foisted into the national worship, the *Univers* (the organ of the Jesuits) summons particular veneration to St. Joseph de Cupertin. The *Univers*, with reason, defies the somnambulists, magnetic mediums, or spiritualists, to imitate certain of that saint's marvelous miracles. He healed the sick, inspected consciences, and if he met with any libertine, he made the wretch give forth an intolerable stench, which no washings nor even tobacco could dispel. But all this is nothing to St. Cupertin's customary and favorite miracle. "His feet," says the *Univers*, "could not stay upon the ground without reluctance; and the least remembrance of heaven, where his thoughts and desires were, made the natural state to cease for him, by detaching from the earth his already spiritualized body. At such times they would see him raised up into the air to a height often considerable, in the presence of a crowd mute with amazement! The sight of the tabernacle, (the little cupboard on the altar in which the deified wafer is kept,) or of a crucifix, or of an image of the Holy Virgin, or the name of Jesus or of Mary pronounced in his presence, was sufficient to bring on this extraordinary phenomenon. It is hard to say whether he was more on the earth, or *over* it." This perpetual ascension of St. Cupertin, which made it difficult for him, as they report, to follow the religious exercises of his community, and which greatly bothered him in celebrating mass, had for witnesses, according to the *Univers*, the most distinguished personages of his time. It seems strange that some of his earth-cleaving brethren, when the gaseous saint ballooned it so unseasonably, did not resort to the simple expedient of holding him down by the coat-tails. It does not accord with our notions that such a holy man should have been so lacking in *gravity*, and so much given to "specific levity." In sending such a saint into the world, who could not make himself stick to it, divine Providence, says the *Univers*, appears to have become a "protestant" against skepticism and rationalism; and that pious print adds that his life "has come to us just in time to refute their objections."

The sensible writer in the *Journal des Debats* is of opinion, "that if the

urgy newly introduced into our dio-ses must be judged of by this speci-en, it is just fitted to diminish the re-gious sentiment among our population. will, unhappily, incline people to in-olve in the same suspicion the most blime and salutary truths of religion ith these gross superstitions; and cer-inly it cannot increase the veneration f men toward the Deity, to exhibit im as reduced to making protestation against unbelief by the capers of St. Cupertin."

We could almost sympathize with this writer in his vexation and chagrin on finding his new prayer-book "farced with such a gobberidge of nonsense," but for our thinking how easy and obvious is the way of redress, by washing his hands of the whole concern, and becoming a Bible Christian—one whose faith stands in the word of God.

LA SALETTE.

Our readers have probably often et, in the public prints, allusions to e marvelous doings at La Salette, a ountain in the bounds of the French iocese of Grenoble. Perhaps they ay be interested in a concise account f the affair.

Some three years ago, two poor child-n, a girl of thirteen and a boy of even, were tending cattle on the banks f a rivulet. When the bell of the istant village-church rang the *angelus* t noon, they ate their dinner, and fell leep in a spot where there used to be pring, then dried up. On awaking, ey went to find their cattle, which re grazing safely on the side of the ountain. Returning to the spot where ey had slept, they saw it, as they say, led with a bright cloud. Presently e *nimbus* opened, and revealed to eir view a beautiful lady sitting on a ck at the bottom of the dry basin. is, of course, was the Virgin Mary. r her brow was a garland of roses. e was arrayed in a golden apron, over silver dress spangled with pearls. is is not the orthodox garb in which e images of the Virgin in the churches e usually rigged by their sacerdotal lliners. Of course the frightened ildren did not recognize her, and were about to run away. Coaxed, however, by her gentle tones, they ventured back; and were still more amazed when she told them, in French, that she was "the Mother of God." She further informed them that she wished, through them, to make a revelation to the people. The substance of the revelation was, that the potatoe-rot was a judgment sent upon the people for breaking the Sabbath. She had some trouble in making the children understand her more classical French, as they spoke only a very barbarous *patois*, or provincial dialect. Having charged them to make known what she had told them, the vision *vamosed*, and the water resumed its flow into the dried-up fountain.

This is the tale. The children told it; the priests caught it up, and made it ring again. Houses and chapels were reared on the now sacred mount. Pilgrims thronged from all quarters to pray at the hallowed spring; and the priests drove a brisk trade in selling vials of the holy water, which possesses wondrous virtues.

Some of the neighboring priests, however, were ashamed of this clumsy fable and disgusted at the imposition practised upon the credulous, and they set themselves to expose and remove the

scandal. The abettors of the pretended miracle have accused these gentlemen of being instigated by jealousy, because the rush to La Salette had carried away the customers who used to flock to the shrines attended by those who oppose the children's tale. The publications of these gentlemen, however, indicate nothing but honesty of purpose, and they have been sustained by repeated decisions in the courts of law. One of them, the Abbé Deleon, issued a pamphlet showing that the miraculous apparition was gotten up by a crack-brained nun, one Mademoiselle de Lamerlière, who presumed to personate the Virgin. He explained her juggling operations, produced the testimony of the tradesmen from whom she purchased the peculiar articles of her dress and whatever else she wanted to carry out the illusion, corroborated by other details in regard to her character and conduct. Taking this up as a libellous assault, she brought a suit for defamation against the Abbé before the court at Grenoble, and sued for damages to the amount of 20,000 *francs*. The case was tried last year. Some very queer testimony was given in. One witness for the prosecution, the Abbé Lemonnier, deposed that he had seen sixty thousand pilgrims at La Salette pass a whole night in prayer, with their knees in the snow and their heads in a fog, (which last might have been true in more senses than one,) *and yet not one among them all took cold!* After a full trial of the case, the Abbé Deleon was honorably acquitted. Mademoiselle de Lamerlière appealed to a higher tribunal, and the second trial came off last May. The court sat with closed doors, excluding the public and the reporters for the press, assigning as the reason an unwillingness to bring any more scandal upon the church. This is a speaking fact. What must those details have been, which were so unfit to reach the ear of the public! The sentence, however, has been published, and it fully confirms the decision of the court below in favor of the defendant.

So much for the chief person in this holy hoax. As to the children whom she used as tools, they were soon spoiled by the notice they attracted. Mélanie, the girl, has gone off with an Englishman, who has made her his prey. The boy, Maximin, has also turned out very poorly. A precious set of *dramatis personæ!*

When in Italy, we were much surprised at the odd and ingenious argument of a priest in defense of the "pious frauds" so much practised in the church of Rome. He did not vindicate them, as Pascal says the Jesuits did, on the ground that lying is a virtuous economizing of the truth, a commodity so precious that it is a sin to squander it too freely. Our subtle Italian seriously argued that the church is engaged in a warfare with Satan; and in this warfare, as in any other, all stratagems are lawful, and that the use of deception is only beating the devil with his own cudgel, and serves him right! We were aware that the monkish crew were great adepts at lying, but we doubted if even they were a match for the old Deceiver at his favorite weapon. Such practices, and such arguments in support of them, are among the marks of the Beast, "even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish."

FOREIGN FIELD.

BRAZIL.

The public mind at Rio Janeiro has been much stirred by a scandalous affair. A young woman, Marguerite Kerth, married to Mr. Schopp, a German, applied to the Bishop of Rio, telling him that she wished to renounce the Protestant for the Catholic faith. The prelate consented, and the abjuration was pronounced. It appears that he made no inquiry as to the motives of the woman in taking this step, nor even as to her moral character. She has proved to be but a sorry acquisition. Soon after, the woman came back to the Bishop, and demanded his permission to intermarry with a Mr. Franklin Bresiliero Jansen Lima, a Romanist. In other words, to call the thing by the right name, she asked the prelate to sanction adultery. It would seem that such a request ought to have opened the eyes of the dignitary, and made him regret that he had taken such a person into the bosom of his church. Not at all. Considering marriage to be, not a civil contract, but a religious *sacrament*, which can only be administered in his communion, and that consequently every Protestant marriage is null and void, and the issue illegitimate, the prelate authorized this woman to contract the new marriage, which accordingly took place. These are the acknowledged facts.

The press at Rio was greatly moved, and rose up with remarkable unanimity against this decision of their Bishop. The *Comercio*, the most moderate and influential of the journals in that capital, devoted to this question some five or six articles in the space of ten days. The Bishop attempts to justify his conduct, and maintains its strict legality. "I gave her this permission," says he, speaking of the woman Schopp, "by a letter of the 27th of January last; because, all the customary measures having been taken, there appeared to be no canonical bar between the said Franklin and Marguerite; and because the so-called marriage of the latter with Schopp was evidently null, having been celebrated contrary to the rule of the Council of Trent, published as law, and always observed in this empire."

Thus, according to the Bishop of Rio, Papal law necessarily and logically draws this scandalous consequence, that a bond, valid in every part of Germany, may be sundered in Brazil by a mere act of abjuration, sincere or not. In other terms, the Romish church, wherever she can carry out into practice her settled principles, authorizes what in every country in the world would be called adultery. Public opinion in Brazil is much occupied with this state of things, and on all sides demands the introduction of civil marriage, or at least a revision of the existing laws.

IRELAND.

The Lord continues to bless the labors of the different Societies which are engaged in evangelizing this country. At a meeting recently held in Geneva, Mr. Coughlan, Secretary of the Irish Church Missions Society, stated that forty-seven ministers, and more than three hundred Bible-readers or lay evangelists, were at work; and that the list of converts from Popery now exceeded fifty thousand. Popery is also weakened still more by emigration. In

the diocese of Tuam, in places where there used to be less than a dozen Protestants, large churches have been erected, and are filled with devout worshipers. In Dublin the work has made such an impression, that the priests, in their desperation, are stirring up mobs to break up the meetings and Sunday-schools by violence. Such things are an indication of the power of the good work, rather than a check upon its progress. When Satan "rears up" in this way, it is certain that he feels his kingdom to be endangered. We may add, that the famous Dr. Newman, the ablest and most zealous of Papist perverts, lately declared that ten thousand Irish colonists had abandoned the Romish church for the Protestant worship in the single State of New-York. He probably got his statistics from some of his brethren here; but we doubt not, if an exact return for the last thirty years could be obtained, the number would be found much larger than this, especially if the children of the converts were to be counted.

BELGIUM.

There is a singular state of things in this thoroughly Popish country; so Popish, that in 1830 a political revolution was gotten up under priestly influence, which rendered the country independent of Holland and its Protestant government, in order to secure a more complete ascendancy to the church of Rome. Yet, strange to say, it is from that date that the revival of Protestantism began. Protestantism, which had once greatly prevailed in those countries, was well nigh extinguished in the blood of the countless martyrs slain when the Netherlands were subject to the merciless Spanish rule; so that scarcely a visible relic of the Reformation remained at the revolution in 1830. Since then, some forty churches, several of them quite large, and all animated by a zeal for the truth of God and for the souls of men, have been gathered. This good work goes on apace. Within the last three months *twenty* converted Romanists have been admitted to the Lord's supper.

But besides this movement of proselytes coming out from the Romish corruptions, and protesting against them, there is another and more general movement in the body of the national church itself. In 1830, the liberal party, who were no bigots, joined with the clerical party to secure the independence of their country. Since then, these parties have been quite antagonistic to each other. The priests have striven to aggrandize their order, have succeeded in getting the control of nearly all the arrangements for public education, and in acquiring the supremacy over the cabinet and parliament. The liberals have opposed them with great determination and ability, but with little success. They are, though not all of them, deeply infected with infidelity. Knowing nothing of the Bible, which they have not read,—having no understanding of Christianity, except as it is caricatured by Popery,—they look upon religion as mere superstition and priestcraft. Nevertheless, they retain their formal connection with the established church, though contending for freedom of thought and speech, and for political liberty, against the aggressions of the hierarchy. Their strength is in the populous cities, and among the State universities, and the educated classes. The sway of the priests is chiefly among the working classes in the towns and the agricultural population in the country. Sis-

tained by these ignorant masses, and controling their suffrages at the popular elections, the Bishops have secured a considerable majority in the Legislature, and have also the ministry on their side.

The conflict is between mind and numbers. It has recently come to a very singular crisis, though the end is not yet. The clergy induced the Government to propose a bill in Parliament, the object of which, though very artfully framed, was to bring the charitable institutions of the country, and rich endowments, with the power and influence which naturally go with such things, under ecclesiastical management and direction. The projected law was under discussion for many weeks, through which the liberals resisted it strenuously at every stage, till at last it passed its second reading by a majority of two to one. The public feeling, which had been rising to a great pitch of excitement, hereupon came to an outbreak. A "mob of gentlemen" forced themselves into the chambers and tumultuously broke up the session. The Pope's nuncio, who was present, was loudly hooted; and in great terror, like poor Bedini in New-York, sought safety in flight and concealment. The mob, with loud shouts of "Long live the King!" who is highly popular, and with fierce cries of "Down with the Jesuits! Down with he convents!" filled different parts of the city with tumult. Beyond this, no violence was offered to the person of any one, nor to property, except that the windows of the Jesuit quarters were broken. Quiet was at length restored by a harmless display of the military; and still more by the wisdom of the King, who prorogued the Parliament for a month. The disturbance was not confined to Bruxelles, but repeated itself in most of the chief cities, as Liege, Ghent, Antwerp, and others. Even from the most bigoted towns, such as Louvain and Bruges, the town-councils have sent in earnest remonstrances to the King against the projected law. The clergy have sustained a severe defeat on a favorite measure, on which they were ready to stake everything. It will soon be seen whether this sudden breach can be healed, or whether it will widen till the whole fabric of priestly domination shall fall into ruins.

FRANCE.

The annual meetings of the different benevolent associations supported by the Protestants of France, indicate decided progress. As these meetings have been duly reported by the foreign correspondents of our different religious newspapers, we shall not need to go into the details. Our esteemed brother and fellow-laborer, the Rev. Dr. KIRK, spoke in French at six of the meetings, though laboring under a severe cold. His glowing sentiments appear to have met with warm approval.

The Evangelical Society has been much occupied, during the past year, in struggling to establish the rights of conscience and liberty of worship. But while they have succeeded in obtaining the re-opening of several of their churches which had been closed for years by the mandates of the police, other churches in other places have been arbitrarily shut up, and the introduction of Protestant worship into towns where it was newly attempted has been suppressed by the civil authorities. One minister states, that *since* 1852 *religious freedom has been lost in France.* In his department, all the Protestant churches, with one exception, have been shut up by armed force. The meetings are rigor-

ously interdicted, and the people have to assemble in the depths of the forests or among lonely hills of rock, to avoid persecution by arrest, fines, and imprisonment.

In the *Archives du Christianisme* for May 23d there is a most interesting report of a trial of three faithful servants of Jesus Christ before the *Tribunal de Jonsac*, (Charente-Inférieure,) which occupied three days. The party principally accused, M. Massy, Jr., a layman, was charged—1st, with having held a religious service in a private house without legal authorization; 2dly, with having spoken disrespectfully of the apostolic and Roman Catholic religion; and 3dly, with having insulted a priest salaried by the State. The second defendant, Mr. Ledoux, was charged with being present with M. Massy at his first-named offense; and the third defendant, Mr. Rambaud, was arraigned for suffering his house to be used on the occasion, though it appeared he was not at home at the time, and knew nothing of the matter till after it was over. In his defense, M. Massy showed, first, that the concourse of persons beyond the number of *twenty* (which made the meeting illegal) was not anticipated by him, and that it was beyond his control, having been occasioned by the curiosity of the people excited by the denunciations of the parish priest, who had proclaimed him from the altar a wolf and a demon. On the second charge, he clearly showed that he had said nothing in regard to the Romish religion beyond what was justified by the acknowledged rights of discussion. As to the third charge, it was proved that it was rather the priest who insulted him. A most admirable and eloquent plea, reported in full, was made for him by the Rev. E. de Pressensé, a minister of the Taitbout chapel in Paris, who was permitted to speak in M. Massy's behalf. His *plaidoyer* shows that his eminent pulpit eloquence is not superior to his forensic ability. Two professional advocates also spoke with great energy and warmth in behalf of the defendants. In giving sentence, the court acquitted M. Massy, Jr., on the second and third accusations; but on the first, of celebrating unauthorized worship, condemned him to a fine of three hundred *francs*. Mr. Ledoux was sentenced to pay fifty *francs*, and Mr. Rambaud sixteen *francs*. Dissatisfied with this decision, the public prosecutor has appealed the case to a higher tribunal. The written *constitution* of the French empire guarantees to all religious equality before the law; but the laws, especially as interpreted and applied by many of the legal functionaries, do not recognize this just principle. Hence these crying abuses, so disgraceful to the imperial government and the nation.

Among the *oddities* of Popery, one of the latest, which will seem scarcely credible to some of our readers, though it is a fact perfectly authenticated, is a Jesuit raffling himself off in a lottery! Lotteries for building churches are not uncommon in Europe. We have seen at Rome a Cardinal presiding publicly at the drawing of the lots. But this case is original and *unique*. The Jesuits are building a church at Paris in the *rue de Sèvres*. Being in want of *l'argent* to complete it, and having nothing else of any value to offer, they have advertised a raffle, of which the tickets (price one hundred *francs*) can be bought only by ladies. And the prize is the Rev. Father Lefevre, a lent-preacher of some note, who is to be at the disposal of the lady who wins him for three whole days, during which he will, for her benefit, preach, pray, meditate, go

on pilgrimage, etc., etc., as she may demand!

A Gallican paper, the *Observateur Catholique*, commenting on a letter from Berlin which says that in Austria conversions to Protestantism have increased rapidly since the last *concordat* with the Pope, remarks as follows: "We should be surprised if it were otherwise. The progress of Protestantism must necessarily correspond with that of Ultramontanism. In France it is the same, and the Protestants have made great progress among us for some years past."

On the 11th of April a new and handsome chapel was dedicated to the Protestant worship near the Luxembourg Palace, in Paris. It will contain above six hundred hearers, and has school-rooms and a parsonage connected with it. This is the result of much toil and self-denial. It owes much to the zeal of M. Rosseuir de Saint-Hilaire, a professor in the College of the Sorbonne, and formerly a Romanist. We are gratified to find that the *Académie Française* has just conferred upon this gentleman the Morin prize of three thousand *francs*, annually awarded to the author of the best historical work in French which may appear during the year. The work, in this instance, is a History of Spain; and it was while engaged in the researches preparatory to this work that the talented author was led to know the truth and to embrace Protestantism. "Them that honor me, I will honor," saith the Lord.

The evangelical church of Lyons, a most active body of missionary Christians, numbering above six hundred communicants, mostly converts from Popery, dedicated their new central house of worship on Sunday, the 5th of July. It has been two years in building, and will accommodate above one thousand hearers. It was a holy and joyous festival.

SPAIN.

"According to the *Espana*, a very pious paper, upward of fifteen Spanish churches, including the cathedral of Segovia, were robbed during the month of March. In that of April seventeen were robbed, including the cathedral of Burgos; and the valuable sabre of General Urbistondo, a testimonial of his services, was stolen from his corpse while the funeral service was being performed over him in the church of San Martin, at Madrid! The *Espana* has not yet ascertained the number of churches despoiled in the month of May. As some set-off to this startling amount of sacrilege, which testifies at once to the religious feelings of the population and to the excellence of the police in this most Catholic country, it is satisfactory to read in the *Regeneracion* that a few days since, some further ceremonies took place in the Chapel Royal on account of the celebrated nail—one of those with which the Savior was attached to the cross. The invaluable piece of iron 'was carried in procession and placed upon the high altar, and mass having been said, was adored by the Queen and King, the Princess of the Asturias, the Duke and Duchess Montpensier, and their three daughters.'"

GERMANY.

The Bishops of Southern Germany, in their pastoral letters, are warning the faithful not to intermarry with Protestants, nor to attend their places of worship, nor to countenance any mixed schools, nor to suffer the interments of Protestants in cemeteries where the Romanists are buried, nor indeed to hold any friendly intercourse with heretics. It is their desire to stir up hatred and strife in all such social relations. In Silesia, however, the secessions from the Romish church have been very numerous of late years, notwithstanding the strenuous efforts of the

Jesuits to counteract the movement. According to last year's statistical accounts, 894 conversions from Popery took place. Within the last eight or nine years, some fifty priests in Australia and Bohemia have renounced Romanism, and fled to Prussia or America. This movement commenced at Prague, and still goes on.

GENEVA.

The Evangelical Society reports *fourteen* converted Romanists received into the church on the 9th of April last. An interesting work of evangelization is going on in Savoy. The evangelists encounter an astonishing ignorance of religious truth, even of the expiatory sacrifice of Jesus Christ. In many places there are religious awakenings. The Society is also doing a good work in France, where their missions have not been much hindered by the intermeddling of the police. They are vehemently urged to undertake an extensive mission among the decayed churches of the old province of Poitou, where the encouragements to such labor are very great. But they shrink from becoming responsible for expenses which it may not be practicable for them to meet. Would that we in America could supply them with the means! Why is it that we cannot? Why is it that our churches, so rich, and in many things so liberal, do not supply our treasury, so that it could set in motion the agencies which Providence has furnished, and which are waiting to be employed?

WALDENSES.

We have just received the annual report of the "Table," or executive body of this church, made to the Synod, convened at La Tour on the 19th of May. It indicates much activity and prosperity, both in the interior and exterior work of this interesting body of disciples. Many of our readers may be aware that steps have been taken to purchase land in Pennsylvania and Virginia, on which to settle colonies of the poor Waldenses, who win a meagre subsistence in their narrow and sterile Alpine valleys. We have had our reasons for not sympathizing in this movement. First, the recent sale by the Sardinian Government of the immense estates of the suppressed convents has opened to the Waldenses a field of emigration very near their present homes, which they can reach with little expense, which is better adapted to their tastes and habits as agriculturists, where they can remain in the communion of their venerable church, and do much to diffuse the leaven of the Gospel among their Sardinian fellow-subjects of the Papal persuasion. Secondly, they are "the salt of the earth" where God has placed them; and though we need such seasoning in America, it is more needed there than here. If Abraham could have mustered ten righteous men in Sodom, he surely would not have counseled any one of them to migrate to some less depraved community. The Waldenses are at present the chief visible hope for the evangelization of upper Italy. Let them remain there, and receive our liberal aid in fulfilling this great mission. The Report of the Table, now before us, says: "The projects of emigration, which threatened to transport a considerable part of our population to the New World, have been chastened in spirit under the teachings of sad experience, but which we fondly hope will have salutary results. It begins to be understood that there is, quite near us, abundance of excellent soil, which only needs willing hands for its cultivation."

The work of the Waldensian evangelists appears to be wisely planned and executed with energy. It is now just reaching a condition of greatly increased efficiency, by the recent or approaching completion of new church-edifices at the principal stations, which are also the principal cities of the kingdom. The prospects for the future are very cheering. We trust that it shall be seen that God has preserved through such terrible persecutions this precious remnant of the scanty piety of the middle ages, that it may gloriously fulfill the promise of the motto on the seal of their Synod—LUX IN TENEBRIS.

SARDINIA.

The following appears in the *Independante* of Turin, of the 31st ult.:—

"A great scandal took place lately at Fara, in the province of Novara. Francesco Portigliotti, a Protestant, having died without having consented to abjure his religion or confess, burial in the churchyard was refused to him. A handful of fanatics proceeded to the house of the dead man, carried off the corpse in the most unseemly manner, and cast it into the ground behind the churchyard as if it were a dead animal. The mayor and the troops remained indifferent spectators. It might be inferred that they approved of this scandalous act. We trust that the Minister of the Interior will adopt energetic measures to prevent a repetition of such acts. They are unworthy of the age and of the country."

We are glad to find that the Government, true to its just and liberal character, has interposed with vigor to correct this abusive proceeding. The *Staffetta* of Turin announces that the Piedmontese Government has dispatched stringent orders to the authorities of Fara to have the body of the Protestant which had been tumultuously interred outside the cemetery of that place, exhumed and decently buried within the walls of that cemetery.

Even at Turin, a comparatively enlightened place, bigotry is not extinct. Mr. Bert, one of the three Waldensian pastors there, wished to open a prayer-meeting in a certain section of the city. He succeeded with great difficulty in engaging an apartment, so great was the fear of displeasing the priests. But no sooner was the meeting assembled, than a clamorous rabble surrounded the house, howling and crying, "You want to steal Catholic children! you come to buy souls for Satan!" The rioters would have broken into the house but for the intervention of the police, who promptly restored quiet.

At Chieri, about seven miles east of Turin, there are some twenty Jewish families. These, like the other Jews in the kingdom, are much afraid of having Popish servants in their houses; because it has repeatedly happened that such servants have secretly taken Jewish infants to the church, where they were baptized and registered as Christian children, and were afterwards claimed and taken away as such. These families, therefore, endeavor to get their servants from the impoverished Waldensian valleys. One of their pastors came from Turin to see to the religious instruction of these poor servants. He was roughly encountered by a mob of the villagers. The vicar of Chieri, telling the story in one of his church papers, boasts of this faithfulness on the part of his flock, and says, "If he" (the Waldensian pastor) "returns, I am *sure* there will assemble a yet greater crowd for the same purpose, and protest against that intrusion."

We have quoted above the popular cry about "buying souls." The priests have so often repeated this absurd assertion, that the people really believe

that the Protestant ministers pay a certain price (300 francs) to each convert for his soul. A woman from Biela, thirty-five miles from Turin, actually came to one of the Waldensian pastors, and with the greatest simplicity stated that she came all that distance to deliver herself and children up to him; and when asked for an explanation, she replied, "The father (priest) said in his sermon that you buy the souls of the Catholics for 300 francs each. As I am very poor, I came to sell you my soul and those of my six children, altogether seven souls, for which I require 2,100 francs." The poor minister had hard work to convince the deluded woman that her priest had imposed on her credulity.

As an offset to this tale about the "trade in consciences," we translate the following from a French newspaper:—

"VINSOBRES, March 30, 1857.

"Mr. EDITOR:—On the 15th of December, 1856, at six o'clock in the evening, accompanied by a member of the Presbyterial council and a member of the Catholic *fabrique*, I went to the house of the curate. After the usual greetings, the following conversation took place: 'Mr. Curate, Miss Marie M***,' (the name of a young Protestant whom they had been trying for some time to draw over to Popery,) 'has charged me to return to you this gold, which she received from your servant.' The curate took the little paper, containing three *louis* and a medal, without saying a word. 'Permit me, on this occasion, to add,' I continued, 'that in sending back this sum, Miss Marie M*** begs you to pursue her no more with your proselytism.' The curate sought to justify his course; but having fulfilled our errand, we left him.

"I have thought, Mr. Editor, that this fact might serve as a reply whether to the attacks of the *Univers*, or to the assertion of a certain Bishop, who this last year accused the venerable company of the pastors of Geneva of buying up conversions. It is for this reason that I send you this statement. Accept, etc.

"SARRUS, *Pastor*."

ROME.

INDUSTRY AND RELIGION.

Last autumn there was an exhibition at Rome of the products of industry of the Roman States. "*La Gazette de Savoie*," a Catholic paper whose Romanism is enlightened, and which zealously advocates a true progress, has published two articles on the exhibition, under the title of "Industry and Religion," the spirit of which appears in the following passages:—

"Let us congratulate ourselves that we no more live in that time when the *Inquisition* put the immortal Galileo into a dark prison because he dared affirm that the earth revolved round the sun. No one now says, as did Gregory XVI., the late Pope, that steamboats are an invention of the devil. The countess Ruspoli has no more nervous attacks from breathing the air of a city lighted by gas. There was a time when the Roman priests attempted to prove that *Adam sinned on a certain Friday at 6 o'clock, and was expelled from Eden at 9 o'clock*. Now all is changed, or at least changing: Cardinal Antonelli speaks of *credit mobilier*, *stocks*, *zinc paint*, etc. This is a good change! Rome is turning herself to trade, railways, progress; Rome shall then turn seriously to religion!

"We see the members of certain religious orders astonished at what we say, and inquire, who is religious if Rome is not? Well, my friends, if true religion consists in reciting with distraction some litanies in the most magnificent temple in the world, and in kneeling down with a sorry countenance in the street at the approach of

any man having on a cassock or a monk's habit, then doubtless the Romans are the most religious people in the world. But if it consists rather in a life of industry, intelligent and free, with a feeling of gratitude and love to the Author of all things, which translates itself into true prayer and deeds of kindness, then do not speak of the Roman people. Look rather to France, England, America; or even about us, in Savoy, Piedmont, and Switzerland. We are obliged to acknowledge that the most industrious and active populations are these, where also we shall find religious principles the most deeply rooted.

"'Industry and Religion,' are two terms not only compatible, but yet necessary one to the other: the one is the complement of the other. If we examine history, we shall find that with fanaticism, i. e. a forced religious feeling, the most absolute ignorance prevails, and misery, which is the consequence of apathy and general brutishness. But wherever the love of labor imparts its beneficent influence, there religion appears to us surrounded with new attractions, and not perched on a throne covered with blood, fit only for the sullen despots of the dark ages.

"Notwithstanding the division into many sects, separated often by theological trifles, there does not exist a more religious people than the American. The husbandman, the manufacturer, the trader, in America, never separates himself from that book which is above all—from the Bible, in which he learns to do better. What we say of the United States can be applied to every country of Europe where labor is in honor. 'Work is praying,' says an old proverb; we add that there is no true prayer without working; idleness is absolutely incompatible with religion. Alas, for the whole race of monks and nuns!

"The court of Rome," concludes *La Gazette de Savoie*, "judging from this recent industrial exhibition, seems penetrated with these truths. She is shaking from the long torpor which has transformed the environs of Cæsar's city, once the garden of Italy, into an arid and pestilential desert. Railways, which are soon to traverse the pontifical states, the electric telegraph, the development given to trade and the arts, all these things indicate the coming of a new age. Rome understands that she has no chance of safety but in destroying that dreadful wall erected by fanaticism and intolerance, which has made of her a European China, quite inaccessible to all real progress. In waiting and hoping for the reign of liberty, let us rejoice, for

"*Industry is in the Vatican!*"

HOME FIELD.

Few of the American people, comparatively, have given much attention in past time to the un-American character of the Romish church. With their characteristic liberality, our citizens have looked upon it in the light in which it has been set forth by its members and particular friends. They have regarded it very much as they have regarded other denominational organizations.

It is true, they have had their strong misgivings, at times, lest at last it might prove to the nation as injurious

as it had been to the nations of the eastern continent. Recently these feelings of distrust have become more general and more distinctly marked. The extravagant claims of the hierarchy, and the denunciatory and defiant tone of the press in the interest of that church, have of late forced inquiry into its nature, its structure, and designs, on the part of our people in many quarters where previously it had attracted but little attention.

This inquiry we regard as a favorable sign of the times. Investigation in this direction cannot fail to do good; and we think the following article, furnished by a correspondent who understands the subject well, will be read with interest, as it will serve to aid in the formation of a just estimate of the church under consideration, in its relation to our country. We ask for the article a careful and candid perusal. Let it be read, and let its arguments be fairly weighed and allowed their due influence. Give all their due, but give no more to Rome than to evangelical Christian denominations.

CAN THE ROMISH BECOME AN AMERICAN CHURCH?

"In answering this question, I design to show the true position of the Romish anti-church in the United States, and to maintain that it cannot become Americanized, but must always remain what it is—Roman in its nature, character, and selfish spirit of universal dominion.

"The questions plainly and fairly before the country are, Shall the American people become the subjects of the Pontiff-King of Rome? or, Shall the Romanists become the true and loyal subjects and citizens of the United States, owning no foreign allegiance? However politicians or nominal Christians may ignore these questions, they stand forth in bold relief upon the horizon both of the church and of the country at large, and must be speedily answered, as we value our political as well as religious rights.

"The position of the Romish anti-church in the United States is anomalous, and different from that of any other religious body in our midst. The Romish hierarchy claim that they are, *par excellence*, the truest friends of liberty and republicanism, and that no system can better sustain and subserve the cause of civil and religious freedom than the Romish. The glaring effrontery of this absurd and deceitful claim is only equalled by the bombast with which it is uttered, and the specious methods adopted to allay the suspicions of the American people. The truth is, that the claim itself, and the means employed by them to uphold it, are alike contradicted by the facts of history and observation, by the canons and creeds of their system, and by their practice in Romish countries, and here as far as they yet dare.

"What is the true position of the Romish anti-church in this republican land? It is briefly this:—It is a foreign body, with a foreign monarch at its head, a foreign hierarchy and priesthood, (generally,) a foreign language for its liturgy, and possessed of a spirit altogether foreign to our American institutions. The Bishops and priests swear allegiance to the Pope of Rome! how, then, can they truly take the oath of naturalization here? O, say they, we only swear obedience to the Pope in spiritual matters; in temporal, we own the authority of the United States. The majority of them, however, are not held even by the (to them) nominal bond of an oath; they are not citizens in any sense. But do they not know that the Pope claims superiority in temporal matters as well as spiritual? Are they not aware that Papal bulls exist which expressly deny all Governments to be valid which have not his sanction? Now, as the immortal patriots of '76 forgot to ask his permission to establish this our republican system, is not our Government included in the Papal anathema? Do they not also recollect that the Pope claims and exercises the right to dispense with the obligation of oaths taken to a heretical Government? If this be true, how then can they free

themselves from the suspicion that, in any emergency arising, they might be obliged to range themselves on the Papal side rather than the republican. Do not the Papal claims, if asserted, conflict with the fealty of the Romish hierarchy and priesthood to our Government? Is it wrong to suppose that in the event of any conflict between vows made to the Bishop or Pope, and oaths to a Protestant Government, that the latter would give place to the former? When the character of the vows and oaths made to the Pope are considered, it will readily appear that every consideration arising in their minds would induce them to support the interests of the Papacy. There are individuals in the Romish priesthood whose deportment and character are such as to warrant the belief that they are men who most faithfully and devoutly endeavor to fulfill the awful vows they took upon themselves when they entered the priesthood. No eye but God's takes cognizance of the mental anguish they endure who preserve inviolate their vows of 'chastity, poverty, and obedience.' The trials of St. Anthony are constantly repeated in the case of every faithful and devout priest who keeps his ordination vows.

"In the nature of the case this must be so. They are striving in vain to combat against a natural law of the Creator, and pay the penalty in their incessant and unavailing efforts to reconcile the canon of '*the church*' with the law of God. In writing on this subject, I wish to be understood as speaking of the tendency of the system generally, and as willing to do justice to the few otherwise excellent men who may remain in it, because of the binding influence of Romanism upon their hearts and intellects. I admire while I deplore the untiring zeal, the constant assiduity, the persevering devotion of the Romish priests to the interests of their church. Would to God that such faithfulness, such love and ardor were displayed in a better cause, and that instead of lending their activity, zeal, and ardor to promote the interests of the Pope, and to establish a burdensome system of human rites and ceremonies, they would show the same devotion in behalf of 'Jesus Christ and him crucified!' They put to shame the lukewarmness and dilatoriness of many of those who profess to serve the truth as it is in Jesus. Romish priests, generally, never forget the interests of Mother Church. But all this zeal, it must be remembered, is in behalf of a system which is directly opposed to the spirit of republicanism and liberty of conscience. Having fettered their own consciences by vows which they think would be damnation to break, they wish to fetter the consciences of others.

"The first principles of American republicanism, viz: the right of man *to govern himself in matters of state*, and his *direct responsibility to God alone in matters of religion*, they utterly disavow in the published acts of councils, canons, bulls of Popes, etc. When, therefore, any individual, bishop, priest, or writer, even the redoubtable Brownson, denies this assertion, their *ipse dixit* is of no value. The dicta aforesaid are the reliable statements of their doctrines, and are eminently anti-republican and anti-Christian. The principle of monarchy, or of the one-man power, runs through every vein and artery of the Papal system. The people submit implicitly to the priest, who is the keeper of their consciences. The priest submits to the Archdeacon, or Bishop, who is his spiritual father; the Bishop is in subjection to the *Arch*-Bishop, and the *Arch*-Bishop to the Pope, who is the *Rex-Pontificus*, or King-Pontiff, having absolute and unquestioned power.

"Now I would ask any candid mind, is not this a monarchical church? Is not this system parallel to that which obtains in monarchies? How, then, can it be republican? The people cannot choose their own priests; they must take whoever the Bishop sends them. The priest cannot go, or stay, as he may think duty calls, but only as the Bishop appoints. Even the Bishop cannot be sure that his house shall stand: he may receive a mandamus from Rome, summoning him thither, perchance to be immured in a convent or a dungeon, for some fancied neglect of his monarch's interests. Is this republicanism?

"But say Romanists, this is according

to the rules of our church. This is just what we say; their church orders it so, and they obey. But such an association is not compatible either with democratic institutions or Christian liberty; and yet the ranting Celtic *Arch*-Bishop and Bishops of the Romish Antichurch pretend that they are the only conservators of true liberty.

"The true church of Christ accommodates itself to the civil institutions of the country, but the Romish schism maintains all its monarchical character still. It has its *Arch*-Bishops and Metropolitans, just as in monarchical countries, and would fain accommodate our American ears to such titles as 'His Grace,' 'His Lordship,' 'His Eminence,' 'His Reverence,' etc. Why are these titles introduced here? They are unknown to us, and are anti-American. It is time that these matters were fully discussed, and the evil nipped in the bud. It is time that our secular papers should wake up to the fact, that in copying and giving currency to such titles they are familiarizing the American ear and eye to anti-republican distinctions, unknown to our laws and foreign to our institutions.

"We commend the following thoughts to all sincere lovers of the republic, and invite their serious attention to the position of the Romish church here pointed out.

"The Romish church at the period of the American revolution was but small, (having but about forty priests in the United States in 1790,) and should have separated itself from its mother church, as did the other religious denominations—Episcopal, Reformed Dutch, Methodist, etc. Owing to the political separation which then took place, those bodies were constrained, in order to conform to the new political institutions to which the Revolution gave rise, to separate entirely from the parent churches of England, Holland, and other European countries. Why did not the church of Rome follow their example? or if, as pretended, she is the very palladium of our liberties, why did she not set them the example of detaching herself from all contact with monarchy? We ask a reply from Irish Americans, and American Celts particularly.

"The church of England in the United States was subject to the See of Canterbury prior to the Revolution, but after that event was obliged to renounce that subjection in order to its existence and prosperity here. The American people would not permit interference from Great Britain, even in ecclesiastical matters, after the separation. WHY SHOULD THEY NOW PERMIT IT FROM ROME?

"To make the matter plainer, let us trace a parallel. Suppose that the Protestant Episcopalians and the Reformed Dutch of our land, instead of being guided and instructed by Americans, were for the most part taught and ruled by foreigners; and suppose that most of their Bishops were likewise foreigners; that their laws and canons, their rites and ceremonies, and the language of their liturgies, were likewise foreign. In addition to these, suppose that their Bishops and ministers recognized the Archbishop of Canterbury as their Metropolitan, or the Classis of Amsterdam as the source of ecclesiastical authority; and the Queen of England or the King of Holland as the earthly head of the church, and had taken a solemn oath to be obedient to them—how long would it be before every paper in the United States, not excepting the '*Freeman's Journal*,' would hold them up to universal reprobation? How long could they sustain themselves against the torrent of indignation which would roll in upon them from the American people?

"Yet this is PRECISELY THE ATTITUDE OF THE ROMISH CHURCH, AND IT SCARCELY ELICITS REMARK. Can any greater proof be offered of the consummate sorceries of the 'Mother of Abominations' than this, that she can so hoodwink professed Protestants that they will permit her to do with impunity what would not be tolerated an instant in others without eliciting the severest condemnation? The skill of the juggler or sorcerer consists in the dexterity of his deceptions; thus it is with the scarlet-colored sorceress who sits upon the *seven-hilled city*. 'The world wonder after the Beast, whose names are not written in the Book of Life.' Why is this criminal apathy in regard to the Romish apostacy? England is not inimical to liberty as Rome is; yet

Romish papers, especially the Celtic portion, are out in full cry against England, and strive to excite and prolong the traditional schoolboy aversion to English tyranny, as they term it. But, in reality, we differ from England chiefly as to forms of government, and not as to its essence. In religion, literature, customs, etc., we are as similar as transatlantic cousins can well be, but from Rome we are as diverse as the poles. Why this apathy, therefore? Has God given to us the spirit of slumber, because we would not be warned in time? We trust that in his mercy he will awaken the sleeping churches, and that they will come up to the help of the Lord against the mighty adversary, even 'Great Babylon' of the nations.

"The Episcopal and Reformed Dutch churches could not escape by pleading that it was only in spiritual matters that they owed obedience to the Queen of England or the King of Holland. In their case the people could not see any distinction between a King ecclesiastical and a King temporal, but would force them to renounce all connection, civil and spiritual. And WHY NOT WITH ROME LIKEWISE? They would say of any such pretended distinction, as the peasant did to the *Arch*-Bishop of Cologne, who was a prince as well as a Bishop. On hearing the Bishop swearing very lustily one day, the peasant seemed much surprised, on which the *Arch*-Bishop asked him 'what he seemed so much astounded at?' The peasant replied, 'At hearing a Bishop swear.' To this the *Arch*-Bishop answered, 'I did not swear as a Bishop, but as a prince.' The peasant then said, 'Well, my lord, when the devil comes after the prince, where will the Archbishop go to?' When this question is answered so as to prove that they went to different places, we will be able to see the distinction between swearing to the Pope as a spiritual King and not acknowledging his claim to supreme power. The truth is, the Romish system is essentially anti-republican. If the Romish hierarchy would make valid their claims to republicanism, they must do the following things, and these the American people will expect from them:—

"They must at once renounce their connection with *the Court* and Church (!) of Rome.

"They must curtail the system of Metropolitans and *Arch*-Bishops, which are of the monarchical form of government.

"They must renounce the lordly titles which they have commenced to assume among us.

"They must permit each church to manage its affairs by its own trustees.

"They must give up service in the Latin language.

"They must take the oath of citizenship, and *that* without any *mental reservation* whatever.

"They must consecrate their own Bishops without having recourse to Rome, and transact their own affairs without Papal interference.

"These are some of the first steps, and Americans will watch to see if they are done. But they will say, 'We cannot do these things: if we do, we lose our characteristics as the church of Rome.' But these things are necessary in order simply to republicanize them. They would not be Protestants if all these were done. The doctrinal errors and practical superstitions would still remain, and would require entire renunciation before they could become a Christian church. The above are proposed to them as necessary steps to bring their system into harmony simply with our republican institutions. If they cannot renounce the Pope, then they cannot become Americanized. That they cannot renounce the Pope, and be Romish too, is, I think, plain.

"To become Americanized, then, it is clear that they must abandon all those features which make them Roman; and that they will not do so, is perfectly sure. *To Americanize them*, then, is *to un-Romanize them*; and to *un-Romanize them*, is to *destroy the system*: consequently the position is a solid one, that THE ROMISH (ANTI) CHURCH CANNOT BECOME AN AMERICAN CHURCH: it is foreign in its nature and adjuncts, and must always so remain.

"But the interests of our country, not to speak of the church of God, demand that

they should cease all official intercourse with Rome. How shall this desirable result be brought about? Can crafty politicians of any party furnish an answer? Can sectarian bigots supply the method? Will time-serving men of any profession accomplish the necessary work? These agencies neither can nor will do anything towards it.

"The American and Foreign Christian Union, by preaching the Gospel to benighted Romanists, will, with God's blessing, emancipate the enslaved masses, and the hierarchy will soon crumble into dust.

"T. B."

GERMAN MISSION IN SAVANNAH.

The friends of our cause in Savannah are encouraged. The Rev. Mr. Epping, our missionary there, is also encouraged. He says:

"During the last two months, the Lord has blessed me with many opportunities of doing good to those among whom I have been appointed to labor. The increase of our German population here has lately been very considerable, and I was fortunate enough to gain access to several families soon after they arrived here. In consequence of this we find the number of attendants at worship, and at our Sunday-school, largely increased, and many hopeful subjects are seizing the truth.

"The interest in our cause generally is growing constantly, and the rapid and promising progress of our church-building, manifestly adds much to the good prospect of our enterprise. At our late communion season the number of communicants was unusually large.

"On a few occasions I have unexpectedly met with some difficulty to overcome the prejudices implanted in the minds of the people by the Roman system against our Sunday-school, and against the books that are given to the children to read. The best means, however, to remove these, is to induce them to examine the books and judge for themselves; upon doing which, it is quite edifying to hear them say, 'We did not expect to find such good things in those Protestant books, always having heard that there was nothing but badness and blasphemy in them.'

"On the whole, it is not so much of bigotry as of unbelief that makes the German Romanists opposed to the reception of the pure gospel.

"My experience in this field teaches me more and more to be thankful to Providence, because it was appointed for me to commence this work at a time when there was some prospect of mastering it—when the rank weeds of infidelity and immorality have not yet completely overgrown the good seed, nor the hearts have been altogether hardened like solid rock or a trodden path. Therefore, placing my entire trust in God, who has done already exceeding much for us, I hope the good work will continue to prosper, notwithstanding the numerous difficulties in my way, such as want of time, and a most unfavorable season.

"We have a scorching heat here now, and such weather, indeed, that nearly unfits even the strongest for hard work. The thermometer has for several days risen to 96°, and at nights it has not gone down below 82°. God grant that we may not again be visited by an epidemic, as a few years ago."

MEXICAN MISSION SCHOOL.

This interesting school continues to flourish. It is situated in Brownsville, Texas, on the Rio Grande. Its excellent and self-sacrificing founder and teacher, Miss Rankin, is encouraged in her work. From the following report it appears that there are now 35 Mexican girls under her instruction. She has others also under her care, and she devotes a good deal of time to missionary labor among the Mexicans who reside in the village where her seminary is located. In her report she says:

"Your letter and remittance have just come to hand, for both of which I return

you my sincere thanks. It affords me great encouragement to hear you say that the Board are greatly interested in my mission; and when that expression is attested by substantial aid in prosecuting it, I feel much strengthened to persevere, notwithstanding the many trials to which I am almost constantly subject.

"My path of duty, however, is brightening in prospect as I advance in it, and every day affords me fresh evidence that I am in the way in which God would have me go.

"My mission among Mexicans has never been urged upon me by external considerations more than by impressions somehow crowded on my mind, that it is the will of God that I should undertake to accomplish some good in their behalf. Hence I feel myself constantly thrown upon the arm of the Almighty; and when the people of God manifest an interest in behalf of the cause, it seems to me a direct expression of divine favor in regard to my efforts.

"I have now 35 interesting Mexican children under my daily instruction, and, I trust, not without producing upon them salutary impressions. Their minds I find to be susceptible of a high degree of improvement, and their hearts are very readily impressed with divine truth. I cannot but hope that there are hearts and intellects among this number which shall prove of immense value in the kingdom of God's dear Son. It is my daily prayer that the instructions communicated may be sanctified to them through the Holy Spirit, so that they may become 'trees of righteousness, the planting of the Lord, that he may be glorified.'

"My Bible and Tract distribution is attended with much satisfaction to me. The tracts which were last sent from the Tract Society are much better adapted to my object than those which I had formerly. They have a more direct bearing upon the importance and excellency of the Holy Scriptures, and are creating among the Mexicans a desire for the Bible. I receive frequent applications for that 'Book' which they have read about.

"In one of my excursions during the last week, I came to a hacal at the door of which sat a Mexican entirely blind. I spoke to him, upon which he received me with great cordiality. His wife brought me a stool, and I sat down with them, and told them I had brought some little books in their own language. They seemed much pleased, and requested me to read to them. I selected the Tract 'Study the Scriptures,' and read that portion of it which I regarded as peculiarly applicable to the blind man, inasmuch as the Bible possesses an influence to enlighten man's darkness and to administer consolation to all who are burdened with the troubles and sorrows of life. His frequent exclamations of 'Bueno!' induced me to hope that he in some measure appreciated what I read. After I got through, he asked me if I had the 'Biblia Sacrado,' of which I had been reading. I told him I had, and he urgently requested me to bring him a copy. I accordingly went to him with a Bible last evening. He immediately recognized my voice, and bid me a hearty welcome. He seemed truly thankful for the gift, and as some of his family can read, I hope he may derive much and permanent benefit from it.

"I often feel the want of tracts having a direct bearing upon the errors of Romanism. In one instance not long since, as I was out upon one of my missionary walks, I came to a Mexican house where I found a family setting around the corpse of the wife and mother, who had died the day before. A wooden cross was erected on her breast, and at her head and feet were placed burning candles. I was much struck at the sight, and deeply affected by the apparent grief of the family. I shrank from increasing their sorrow, by telling them that their efforts for benefiting their deceased friend were unavailing; and although I had the Bible in my hand, I left them without imparting that important truth.

"If I had had a tract exposing the error of purgatory, and explaining the future state of the soul, as taught in God's word, it would have been well, and I could have used it to advantage. I wish very much some able friend to the cause would take in hand furnishing a set of tracts treating upon the most prominent errors of the

Romish faith. The truths of the Bible, condensed and made to bear directly upon that corrupt system, would, I think, greatly accelerate its destruction. Such is the extreme ignorance to which the great masses of Romanists are subjected, that they do not comprehend, by a cursory reading of the Scriptures, the difference between its pure teachings, and the dogmas and doctrines of 'Mother Church.' The little tract, in many instances, would be read where the Bible would not. The deep repugnance which is fostered against the Word of truth is often an unsurmountable barrier to its being received and read, and Satan might be foiled by having truth presented in another form. But I will not presume to take it upon myself to devise the best measures for operating against this formidable enemy. I know there are wiser heads and stronger hands than mine who are interested and laboring in the cause, and whom God will lead, I trust, to adopt the best means for the destruction of this dreaded antichristian power, which now enslaves such a vast portion of the human family."

THE BOHEMIANS IN NEW-YORK.

The Rev. Mr. ZASTERA, who labors among these people, writes as follows:

"In my last report I stated that *three* Bohemian families had come over to the evangelical church; and that hereby a new field of labor is opened to me among my countrymen, the Bohemians, in the city of New-York. I may now say that that statement was not too hastily made, nor was it an outbreak of my patriotic feelings. Yes, I can now say that a great blow at Romanism has been dealt among the Bohemians who live in this city.

"Above *one hundred* Bohemian Romanists are desirous, at once and openly, to discard that system, and to join the evangelical church. They wish to make their confession of faith to me, 'their countryman, and a missionary among the Romanists:' and they wish to take this step in the Houston-street church, in gratitude that I, formerly a Bohemian priest, was re-ordained in that church, where I began to scatter the seeds of evangelical truth, and where the pastor, the Rev. Mr. Guldin, has been my special benefactor.

"Further; these Bohemians make a step towards a very important undertaking. As the Bohemians are but a branch of the great tree of the Sclavic race in Europe, so these converts seek to induce the other kindred branches of the gigantic Sclavic tree—the Poles, the Moravians, the Hungarian Slovaks, the Croats, the Russians, etc., as being sprung from the same stock—to join in the enterprise.

"And further; the Bohemians here are aware that, without a religious covenant, the labor for their souls' good must be much enhanced. Therefore they wish to enter into fraternal communion with their Sclavic brethren; and to organize, for the honor of God and the truth, the *first Sclavic evangelical church* in this American metropolis.

"The Bohemians here are of opinion that the formation of the contemplated church will exert a rousing, electro-magnetic effect upon their Sclavic brethren in oppressed Europe; and will also be of great use to the emigrants who are continuously arriving from those countries.

"They need, therefore, above all things, a house of worship and a school-room. But because they are nearly all recent immigrants, and therefore very poor, and are unable to procure these things by their own resources, they met last Sunday at my lodgings, and resolved, through me, to ask confidingly the AMERICAN AND FOREIGN CHRISTIAN UNION how they may attain their truly Christian object in the best and readiest way. I willingly, therefore, take the liberty, in accordance with their wishes, to present this question, and to beg for an answer as soon as possible. I also ask instructions for myself, to guide my conduct in this most weighty affair."

"I can do no more than I have done. If anything more is to be effected, either money or some influential and reliable authority will be necessary. I apply, therefore, to that authority of which I am a sincere servant—to the AMERICAN AND FOREIGN CHRISTIAN UNION. I am certain that

the desired Sclavic evangelical church will in a short time perform a most blessed work, not only among the immigrants here, but also among their ecclesiastically enslaved brethren left behind in their fatherland. Whoever knows the Sclavic people, knows best the truth of what I am about to say. The Sclavic race is like a plant of vigorous growth, which the cold north wind of a frightful despotism will not suffer to bloom. The AMERICAN AND FOREIGN CHRISTIAN UNION cannot ask a finer opportunity to do a noble service for Christ than is now offered. The tidings, "A Sclavic evangelical church in America!" will inflict a severe shock upon the Popedom in Bohemia, Moravia, etc. The lively Sclaves are not to be confounded with the sedate Germans. The tidings, "A Sclavic evangelical church in America!" may afford a far more significant hint to the Sclavic populations, than a thousand missionary sermons to Spaniards, Italians, etc.

"As the subject is weighty, I will not be impatient, but will let everything ripen, and wait till I can find firm foothold. In this foothold I understand material aid. On this account I repeat my earnest entreaty for a speedy answer. It were not advisable to present publicly so many Sclaves as converts, and to receive their testimony to the truth, if they are then to be forsaken and left in the lurch, without the desired church and school, and without any appropriate divine service in Sclavic. It is better to wait till things are in readiness. Through the Leopoldine Institute at Vienna, there comes every year to this country, *from the Bohemian clergy alone*, above eight thousand gulder, to aid the objects of the Romish church-builders in these United States. Shall nothing be done by American Protestants in return.

"Although this monthly report relates chiefly to the Bohemians, I have also been happy among the *Germans*. In my next report I shall speak of *two respectable families* as converts, who were led to seek evangelical instruction from me in consequence of the behavior of two Jesuits in their confessionals. Also a very important matter-of-fact.

"Finally, I must inform you, that in consequence of the removal of your Sunday-school in the Tenth-avenue I have lost my preaching-place, and can only keep my German congregation together by visiting, and holding service in private houses. This congregation also needs to be organized, but is poor and without a place of worship. In Twenty-ninth-street, near the Ninth-avenue, is a church that may be bought for about three thousand five hundred dollars. I beg you to speak with Rev. Mr. Gulden on the subject as soon as may be."

FRENCH ROMANISTS.

On the American side of the Canada line there are many French Romanists. For years the Board has maintained missions among them, and many through the labors of the missionaries have been hopefully converted to Christ. The Rev. J. L'HEREUX has labored among this class of people in the State of Vermont with varied results. In the following report may be seen some fruit of his efforts, though it is not so abundant as he had lately hoped to see. Mr. L. is a Frenchman, and writes the English with less accuracy than his native language; but we prefer to give his report with but few verbal alterations. It will be read with interest. He says:—

"I am very glad that I have had again the privilege to labor another year in the great and noble vineyard of God; but when I look over the past year, I am very sorry to see that I have done so little.

"Last year, when I sent you my statistical report, I thought that if God will prolong my life until another year, I should have many cases of conversion to report; but now my soul is very much afflicted to see so many sinners who refuse to come to Jesus. Month after month I am always surprised to see so many Romanists who remain under the influence of the Romish church. It is wonderful to me indeed, after so much prayer has been offered for them

to the throne of grace, from so many missionaries and faithful ministers.

"But when I think of all the privileges we had when we belonged to the church of Rome, I am persuaded why it is that the Romanists love so much their own religion: it is because we could live in all our bad habits, and for a few shillings the priests are always ready to forgive all our sins.

"I think I know that, seeing I was brought up under the rules of this church; and then I have spent twenty-nine years of my life under this Romish religion.

"But after all the evils that I have had to suffer in the course of this year, I return to God my thanks for all 'his goodness toward me.' I know that he has blessed my feeble efforts.

"I have had many conversations with the Roman Catholics this year, and I trust not without good effect. In illustration of this confidence, I would here mention the case of a Romanist girl, who has lately left the church of Rome. She was for about four years a great friend of the nuns in Canada, and she lived mostly all this time with the priest as a servant-girl. At first she was very hostile to the Gospel, but now I hope that she has found the peace of her soul. I gave her a Bible, and she read it very carefully.

"I have extended my missionary journeys very far: I have been nearly eighty miles from Brandon. I have visited several towns, and I have had many public meetings. In some villages I had a good time, because the places where I preached the Gospel were crowded with people; but in some other places it was impossible for me to gather the Roman Catholics; and I followed the example of our Redeemer, who went from town to town to seek 'the lost sheep of the house of Israel.' I also visited from house to house to search for the Roman Catholics, who are in the gross darkness of Popery.

"In the course of the winter I suffered from cold, fatigue, and hunger; but that is nothing, if I could bring more souls to Christ.

"I am more and more convinced that my ministry is blessed in my field of labor, seeing that I have made many visits this year, and everywhere among the French I have found a new interest about religious matters. Several Romanist families, that until this day were indifferent to heavenly things, take pleasure now in religious conversation.

"Lately I have visited a widow who seems to me to have a great veneration for the church of Rome, seeing that she gives away her two young daughters to the Bishop of Burlington to be instructed at his asylum. But after a long conversation with her on religious subjects, I have read the Gospel to her, and now her house is open to me every time that I wish to have meeting there.

"Some have been advised to turn me out of doors, but now I have the privilege to say that I have their houses for our prayer-meetings.

"From time to time I perceive that the good seed of the Gospel is not lost; because two families to whom I preached the Gospel nine years ago are now openly converted, and one of them is now a missionary in New-York. I also discovered two other families to whom I had often spoken about religion, and now they have no more connection with the church of Rome.

"At one of my stations we have a regular Sabbath-school, but the Catholics of this place are in fear of me: they prefer to have some American to teach their children. Nevertheless, I have the importunity to preach the Gospel to them every time when I go there.

"I have distributed 244 pages of Tracts where I think they will do good. The number of Romish families I have visited is upwards of 225; of individuals with whom I have fully conversed on the subject of personal religion is more than 1,300. I have preached 290 times and held 180 meetings for prayer, at each of which my audiences were from 30 to 50 persons.

"One Romish family has united with the Congregational church in Brandon. Several other Romish families to whom I preached the Gospel are converted. I hope to have very soon a good Bible-class in Brandon. I have also in hand from you two dozen French hymn-books."

MISCELLANEOUS.

We commend to our readers the following extracts from an article from the pen of an able divine and close observer of men and things in one of our western cities. The article appeared some time ago in the *Preacher and Presbyterian;* but the lapse of a few months has by no means destroyed their importance to the Christian community. The evils referred to stand out distinctly to view, and the call for the co-operation of Christians to counteract them is as loud and imperative as ever.

THE COMING STRUGGLE.

"Wherever the church militant exists, she encounters opposition. Rome silences the Bible-reader in a dungeon. Austria confines the exposer of monkish abominations in a mad-house. France closes the churches, and fines and imprisons those congregations of Protestants who may happen to offend the Popish Bishop. Spain prohibits the preaching of the Gospel and the printing of the Bible, or anything derogatory to the Catholic church. Denmark prohibits prayer-meetings. Prussia allows no dissent from her Puseyite or Rationalistic establishments. Russia forbids Bible circulation, or proselytism, in all her wide realms. The light of toleration in two South American Republics illustrates the darkness of all the remainder of that vast continent. As a matter of course, the priests of Paganism and the followers of Mahomet employ all the power they possess to crush the effects of that Gospel which endangers the craft whereby they have their wealth.

"There is but one country on the globe besides our own which pretends to grant liberty of conscience; but even there what a powerful opposition has been organized against the Gospel of Christ! As the time of the slaying of the witnesses draws nigh, events ripen for that catastrophe. In no European country can the witnesses be *found in any considerable* numbers save England. England has ever been reckoned one of the ten kingdoms of the mystic Babylon; and if the inquiry be made, which of the kingdoms of modern Europe may be the great thoroughfare of the nations, the centre of travel, the mart of commerce, the plateau, the broad street of the city, where their bodies are to lie unburied? but one response can be given—England. Look at the preparation for this sad event which is transacting there before our eyes. A college is supported by British taxation for educating fanatic emissaries of Popery to teach sedition at home and carry priestly government abroad. The Government appoints these Maynooth priests to be chaplains to the army, chaplains to the poor-houses and prisons, dismisses officers who will not attend their masses, and would fain pass a bill to endow all the Popish clergy. It is well known that the prince consort was raised a Papist, and through policy assumed Protestantism; and it is very credible that his children, the heirs of the throne, may follow their father's example. It is incredible that without some high-protecting influence, Jesuits should have been allowed so long to occupy the chairs of Oxford—that so many of the Bishops of the Establishment should foster Puseyism—that altars, candles, crucifixes, and confession, should have been introduced into so many churches—that it should be found impossible to eject an advocate of transubstantiation from a church as yet called Protestant—that such numbers of the English aristocracy should have succumbed to the charms of Puseyism, or with more honest servility bowed to the supremacy of Rome. The Pope sends a Cardinal over to England. The Secretary of State sends a priest in the confidence of the Government to Rome. England allies herself with Catholic France and Italy, and sends a Catholic ambassador to Spain. Priests wax confident, and begin to talk of their ancient rights—to point to the hundreds of thousands of ignorant, fanatic, famished Irish, who crowd the back-streets of all the cities

of the land, ready at the word of command to pour out their hereditary hatred on the Sassenach. Popish Bishops write letters to English peers, warning them to cease distributing Bibles and opposing the church, and requesting them to remember that London is not more impregnable than Sebastopol, and the bayonets which gleamed on the Malakoff were Catholic. The eloquent historian of England shows that religious revolutions are no new thing there. In 1660 England was a Puritan commonwealth. In 1665 a persecuting Stuart filled the throne. It were not difficult to divine the measures which a Popish prince, a Popish ministry, a Puseyite clergy and aristocracy, and an Irish army, an Austrian and French alliance, would find needful for the suppression of evangelism. Indeed, Cardinal Wiseman and his journalists save us all dubiety on the subject. They expressly tell us that as soon as possible they will use the same means for the protection of religion in England which have been found so beneficial in Spain and Austria. Significant intimations are held out to us, too, that Mexico and Canada are Catholic—that Ireland, now almost on our eastern shore, is Catholic—that soon fifty millions of Catholics will fill the valley of the Mississippi; and then—

"The number and variety of the forces arrayed against the church in our own land is amazing. The theatre, the tavern, and the ball-room, their hereditary fortifications, we are not at all surprised to find in their possession; but it seems like turning our own forces against us, when the college and the pulpit become the engines of Infidelity. It is reserved for the nineteenth century to behold men, calling themselves Christians, teaching Pantheism, or casing themselves in armor of Biblical criticism, and defying the armies of the living God to prove that he is able or willing to punish his foes. On the very verge of the desert we behold, on our own soil, the scum and dregs of all nations deliberately choosing an American Mohammed as their Prophet, coolly throwing aside the bonds of civilization, and demanding the aid of the Federal Constitution for the consolidation of their abominations. More shameless and more dangerous, because in the very heart of our own communities, the novel and the newspaper wage war against marriage, the Sabbath, and the Bible, and multitudes of the young fall victims to lying spirits, (whether of the dead or the living,) who teach that there is no resurrection, no judgment, no hell; that religion is a fable, worship a farce, and the spirit of man the highest intelligence in the universe. It would be hard to name a family in which some inmate has not been more or less influenced by this spirit of the age.

"On our eastern shores the tide of emigration lands a thousand Popish militia every day, trained up to cherish the most determined hatred to the word of God and to the church of Christ, and instructed by the Romish agents ere they have landed from their ships to beware of the Bible and the heretics. Into our very families do these agents of a foreign prince carry their opposition to the Gospel, prohibiting their slaves from listening to the reading of the Scriptures, or from uniting with their employers in the worship of God. The chosen victims of poverty and filth, vice and crime, in the cellars and garrets of our cities, they will have them remain so rather than allow them to attend schools where their minds may be enlightened, or emigrate to the fertile fields, where the rewards of industry would elevate above the condition of slaves.

"Let us remember, too, that all these adversaries of the church are regularly organized, and enrolled, and paraded in rank and file. There is no longer a loose, floating, neutral party. Every person belongs somewhere, as the saying is. He claims to belong to some church, or order, or club, of one kind or another. The Romish missionary boards the emigrant ship, takes his passage on the river steamboat, or travels in the second-class cars with the newly-arrived emigrants, and leaves them not till he has handed them over to the care of some brother Jesuit, and placed them within the pale of the holy church. Even those who have no belief in any God find some advantage in the society of their fellow-men, and associate to keep each other in countenance;

t us not deceive ourselves with the
on, that materials so heterogeneous
ever unite in any common enterprise.
can co-operate. The very explosion
iscordant substances may overturn the
lement which has resisted the sap and
tery. Let the experience of England
n us in time. Last year (1855) beheld
strange combination there, powerful
ough to intimidate the Government, con-
l the Parliament, and almost revolutionize
religion of the land. High Church, and
ad Church, and no church, Romish car-
al and Chartist lecturer, Whig, Tory,
dical and Repealer, the peer of Parlia-
nt and the publican of Pamlico, engaged
a common league to dethrone the Sab-
h and worship, and substitute Sunday
revelry. Were it wise, think you, to
it till sad experience teaches us how ef-
tually the Western Mormon and the
stern Universalist, the priest, the German
del and the American Spiritualist, can
te with the vast and yearly increasing
s of heathenism in all our cities, to
nple under foot that Gospel which they
cordially hate, and a divided church
ose weakness they have learned to des-
? With a population increasing by
usands, and a church increasing by hun-
ds, it becomes a mere matter of arith-
ic to calculate in how few years, at our
sent rate of progress, the churches of
ist shall have dwindled into relative in-
ificance, and the overwhelming mass of
odliness shall undertake to decide their
iny at the ballot-box. American Christ-
! the forces of Western licentiousness,
stern infidelity, and Northern Popery,
heathenism of your prairies, and the
dyism of your streets, are steadily and
idly concentrating their movements upon
. Already they have made lodgments
your churches and inroads in your fami-
, and but wait their opportunity for the
onset.

'Under such circumstances it does al-
st seem unnecessary to inquire what
se of conduct the Church should pur-
. Few and weak in the aggregate,
at they still further to weaken their
es by distraction and division of councils,
in the presence of such numerous and pow-
erful combinations of their foes? With
the consciousness that every day augments
the number of their opponents, and every
week opens some new engine of warfare
against the truth, and every year unfolds
some new and bolder plan of assault, should
the people of God be content with the old,
quiet plan of defensive operations, and,
folding their arms, await the combined on-
set? Were the Bible silent on the subject,
common sense would reply, that harmony
of feeling, concert of plan, and energy of
action, were indispensable in this crisis.
The scripture is quite clear on the subject,
It prescribes the duty of the Church in this
crisis, and foretells its performance and the
success which shall crown it. Harmonious,
concerted, systomatic, energetic aggression
on the enemies of the Church, is to be the
characteristic of our age. 'The envy of
Ephraim shall depart, and the adversaries
of Judah shall be cut off. Ephraim shall
not envy Judah, and Judah shall not vex
Ephraim.' There is harmony of life flow-
ing from unity of heart. 'They shall fly
upon the shoulders of the Philistines to-
ward the west, they shall spoil them of the
east together.' There is concert of plan.
'They shall fly upon the shoulders of the
Philistines towards the west; they shall
spoil them of the east together, they shall
lay their hand upon Edom and Moab, and
the children of Ammon shall obey them.'
What energetic action! How wide the
field of labor!"

THE ALBIGENSES AND WALDENSES.

Although the principal portion of the article below is extracted, it is not the less valuable. It is a faithful and most instructive historical record. It shows how much the Albigenses and Waldenses had done in their long, and to themselves disastrous struggle, to transmit to the times of the Reformation a body of true believers and sound doctrine, which became eminently and immediately effective of great good

when the Reformation commenced. It shows also the cruel and oppressive character of the Romish church.

Rev. Bishop Newton decides that the prediction of the second angel, occurring in the 14th chapter of Revelation, refers to those inhabitants of France who, under the name of Waldenses and Albigenses, roused a spirit of inquiry, and first shook the power of the Papacy by boldly pronouncing it to be idolatrous and antichristian. By Dr. Goodwin this interpretation of the passage is deemed indubitable, and he declares it to be certain, that the foundation of the ruin of Antichrist was then laid in France.

"Constans, *upon the Apocalypse*, shows that the Reformation of the Western church began in France by means of Waldo, and that from this source it spread itself through the rest of Europe."—See Perrin's *History of the Waldenses*, p. 13.

From Perrin, also, the following passages are taken: "Thomas Walden, who wrote against Wickliffe, saith that the doctrine of Waldo was conveyed from France into England; to which agrees Le Sieur de la Popelinière in his History of France, who adds that the doctrine of the modern Protestants is but little different from that of the Waldenses, which having, saith he, been received in the quarters of Alby, and communicated by the Albigenses to the English, their neighbors, when the English held Guienne in their possession, was infused into the understandings of some persons who brought it into England, and was, as it were, handed down to Wickliffe, who by his eloquence and extraordinary doctrine so won upon the hearts and understandings of several Englishmen, even of the greatest quality, that a scholar brought to Prague a book of Wickliffe, entitled the *Universal*, which being diligently read by John Huss, increased and explained the doctrine sowed a long time before in Bohemia by the Waldenses. Cardinal Hosius saith that the leprosy of the Waldenses did spread its infection throughout all Bohemia, when, following the doctrine of Waldo, the greatest part of the kingdom of Bohemia separated from the church of Rome."—Perrin's History of the Waldenses, p. 18.

The monk Rainerius was a cruel persecutor of the Waldenses. In his treatise respecting them is the following passage: "Of all those that have risen up against the church of Rome, the Waldenses have been the most prejudicial and pernicious, forasmuch as they have opposed it *for a long time*.

"Secondly, because that sect is *universal*, for there is scarce any country where it hath not taken footing.

"Thirdly, because all others beget in people a dread and horror of them by their blasphemies against God; but this, on the contrary, hath a great appearance of godliness, because *they live righteously before them*."—See Perrin, pp. 11-17.

A.

ROME'S WAY OF GETTING LEGACIES.

In this country, legacies are free-will offerings; and any attempt on the part of the expectant legatees, through threats or otherwise, to force the dying to "remember them," and give them "a share of the estate," would be likely, we think, to meet with much disfavor. But we as yet are Protestants; and our Protestant training has failed to fit us, intellectually or morally, to see the beauty and desirableness of committing our substance and ourselves to the management of a set of heartless, hungry priests. We yet, in America,

prefer to think for ourselves; and, living or dying, we still prefer, in distributing our goods, to exercise our own judgments, and also to select the objects on which they shall be bestowed.

But the Neapolitans have not this privilege, whatever may be their wishes. The Romish church, which is the partner of the state in the kingdom of Naples, has exerted her influence, and the king of that realm has put forth his decree, making it obligatory on all his subjects to leave legacies for "anniversary masses," "festivities," "wax," "oil for lamps," etc., to sustain the priesthood in their adopted mode of living.

And if any subject, through forgetfulness, or on the ground of conscientious scruples, or because of the claims of a dependent family, or of honest creditors, or any other cause, shall omit to provide in his last will for the "wax," and "oil," and priestly "festivities," he may be compelled "*judicially*" to execute them!

And further: provision is made that an interested "Vigilance Committee," consisting of diocesan ordinaries, shall be put upon the watch to urge and harrass the surviving relatives of the deceased, and to "procure judgment for the payment" of the money wanted for the said "wax," "oil," etc.!!

Such are some of the beauties of Romanism where it has its own way!

If Americans could see it fully developed, we think the ardor of some in its behalf would be somewhat abated, and the apathy of others entirely removed.

But we submit two articles of the decree, issued on the 27th of May last, by his majesty the king of the aforesaid Romish country—Naples—in regard to the mode of obtaining "*legacies*." What can be more tyrannous! what more offensive! To what depths can Romanism sink a people!

"ART. 1. Those who omit to execute pious legacies for anniversary masses, festivities, exposition of the host, for wax, oil for lamps, and other legacies of a like nature in fulfillment of a vow for public worship, or for chaplaincies simply laical, shall be compelled to execute them judicially.

"ART. 2. The diocesan ordinaries having taken an exact note of such obligations, will exhaust all peaceable and pastoral means to induce those who are bound to perform them to do their duty. Should such efforts be fruitless, the same ordinaries through their respective administration for this part of the kingdom, and through the vicars-general for Sicily, will order an action to be instituted by the competent civil authorities against recusant debtors, in order to procure a judgment for payment. As soon as possible, all moneys recovered, except what has been spent for judicial expenses, shall be demanded by the administrations for the execution of pious legacies, under the vigilance of the ordinaries."

A LADY HELPER.

The following letter from a lady, a friend to the cause, contains so good an example, and manifests so excellent a spirit, that we venture to give it publicity, trusting to the worthiness of our motives for our justification in the writer's views. It comes to us from what till lately was regarded as the "far west,"—the State of Wisconsin,—where Romanists of foreign birth are congregating in large numbers, and it adds to the encouragement which we have lately been receiving in our work from various points in that growing portion of our confederacy.

We beg the writer to accept our acknowledgments for the interest she has taken in our cause. The copies of the Magazine will be forwarded accord-

ing to direction; and we will hope that the example may prompt many of the sex, in the West and in all parts of the land, to go and do likewise. The help thus rendered tends to fill the country with light in respect to the system of the direst iniquity that ever afflicted humanity, and which is now seeking to overrun our nation.

"M——, Oconto Co., Wis.
June 2, 1857.

"MR. EDWARD VERNON.

"DEAR SIR:—Enclosed you will find ($3 00) three dollars, for which please send three copies of your Magazine. Direct one to Mrs. ——, M——, Oconto County, Wisconsin; one to Mr. ——, Marinette, in the same county and state; and the other to myself. I have been trying to get subscribers for your excellent Magazine ever since I came to this place. These are all I have been able to get at present, though there are several that seem to wish to take it, but the money is not forthcoming. I give mine as wide a circulation as possible, and hope it is doing some good.

"My dear son, whom I mentioned to you three years since as having said to me that I ought to write to the CHRISTIAN UNION about this place, has within the last few months been called from time to eternity.

"I have often thought, since his death, of what the good minister Kilpin said of his labors in London; viz: 'Nothing prospered, unless watered with tears.'

"The tears have not been wanting with me; but I have not labored as I might, had I had more strength and wisdom to know how to approach the poor Romanists, who compose the majority of the inhabitants in this place. But I must not encroach upon your valuable time. May God prosper your good work, is the prayer of

"Yours, etc. H. L."

GOOD TESTIMONY IN REGARD TO IRELAND.

At a meeting in Waterford, the venerable Archdeacon of that city stated, that there had been a time when the district of Donn gave more business to the courts than all the county besides. To-day, violence and crime have quite disappeared. The churches have become too small for their congregations. A new church had been opened last autumn for a congregation of about seven hundred persons. Two other churches have been opened at Palace Green and at Cappamard. The Archdeacon added, that he had accompanied the Bishop of Tuam in his late visitation, and had been struck with the marvelous change which God had wrought in the whole county. He spoke of a school in which three hundred persons crowded to attend religious service. In this congregation, which formerly numbered but eight or ten persons, about two hundred partook of the communion; and of these less than twenty were originally Protestants.

PROFESSOR D. C. VAN NORMAN.

To whom the following communication is addressed, and which appeared recently in several of the secular daily papers of this city, is a member of the Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION, which office he has held for the past five years, and constantly and earnestly co-operated with us in our work.

We are happy to see the estimation in which our fellow-laborer is held by the graduates of the "Rutgers' Female Institute," and we would congratulate him on the reception, at the last commencement, of such a testimonial as was given him, in view of his anticipated withdrawal from the sphere of his past labors, to enter another.

But our journal is designed rather for matters of other nature; yet we wish to avail ourselves of an opportunity to say, in this connection, that by his retirement from the "Institute," with which

he has been so long associated as Principal, Professor Van Norman will not retire from the city. We shall yet hope to have his service in the Board, as heretofore.

"REV. AND DEAR SIR:—In parting with you as the Principal of Rutgers' Female Institute, we are commissioned by our associates, the united graduates under your care within the last six years, to beg your acceptance of the accompanying memorial of our unfeigned regard.

"From our full hearts we thank you for the uniform courtesy, the rare ability, and the lofty Christian integrity which have ever characterized your instructions.

"In leaving this for another sphere, may you share the blessing which came to the weary wanderer on the plain of Haran, and hear the cheering words, 'Behold, I am with thee in all the places whither thou goest.'

"If hereafter we shall revisit these scenes, and miss your welcoming smile and familiar tones, we will fondly hope that, with a white-robed throng more joyous, we may meet again where we shall no more sing our 'Parting Hymn.' Dear Teacher, farewell.

"In grateful affection, yours most truly,

"Sarah C. Clark, 1852; Geor. H. Hepburn, 1852; Susie M. Barstow, 1853; Sarah E. Condit, 1853; Mary G. Murphy, 1851; Margaret E. Strang, 1854; Josephine Hoxie, 1855; Sarah M. Norris, 1855; Dora B. Robinson, 1856; Sarah O. Youngblood; 1856; Lavinia Frost, 1857; Isabel A. Smith, 1857,—*Committee.*

"REV. D. C. VAN NORMAN, A. M.

"*New-York, July* 2, 1857."

The inscription on the Pitcher was:

"Presented to Rev. D. C. VAN NORMAN, A. M., on the occasion of his retirement as Principal of Rutgers' Female Institute, by the united Graduates of the past six years, as a memorial of their deep and unchanging regard for him, as their able, conscientious, and kind teacher."

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JUNE TO THE 1st OF JULY, 1857.

MAINE.

Portland. Alex. Tyler, for the Paris Chapel,	$5 00

NEW-HAMPSHIRE.

Harrisville. B. O. Hale,	1 00
Hampstead. Joshua Eastman and daughter,	2 00
Gilsum. Rev. A. Hayward's congregation,	6 00
Hillsboro' Centre. Stephen Richardson,	2 00
Nashua. Pearl-street Church,	38 68

VERMONT.

Townsend. Cong. Church,	7 00
East Hardwick. J. M. Stevens,	1 00

MASSACHUSETTS.

Lee. Eli Bradley, legacy to make Rev. T. S. Bradley, Luther, and Alonzo Bradley L. M.'s, and Edward Bradley in part L. M.,	100 00
Worcester. Silas Garfield,	2 00
East Sheffield. J. N. Collar,	4 00
Springfield. G. C. Merriam,	150 00
Chelsea. Broadway Church, Rev. J. A. Copp, $10; others, $35 05,	45 05
Charlestown. 1st Cong. Ch., a Lady,	50
" Winthrop Church,	71 73
Cambridgeport. 2d Cong. Evan. Church,	9 43
Billerica. Edward Wright,	1 00
Grafton. Evan. Cong. Church,	150 00
Boston. Mt. Vernon Ch., Isaac Cushing,	10 00
" Essex-street Ch., T. A. Ford, for the Paris Chapel,	10 00
Auburndale. Cong. Church, to make Jas. M. Gordon L. M.,	38 60
West Newton. Cong. Church,	35 32
Dorchester. Roswell Gleason,	2 00
Boylston. Cong. Church,	22 36
West Dennis. Mrs. Seth Collins, for L. M.,	5 00
Hubbardston. Mary Parker,	2 00
Monson. A. W. Porter,	50 00

CONNECTICUT.

Chester. Cong. Ch., per E. J. Doolittle,	$15 00
Deep River. Mite Society, per Alexis Pratt,	5 00
Southport. Fred'k Marquand, Esq., for the Paris Chapel,	100 00
Westminster. Nathan Allen,	1 00
New-Haven. Chapel-st Cong. Ch., through Mr. Hunting,	74 85
Somers. Cong. Ch. and Society, in part, C. B. Pease, to make his daughter a L. M.,	30 00

NEW-YORK.

Albany. Pearl-st. Bapt. Ch., Rev. Dr. Hague,	50 00
N. Y. City. Wm. E. Lawrence, in full for L. M.,	20 00
" Ref D Ch., Dr. Marcellus',	25 25
" E. R.,	50 00
" 4th Asso. Ref. Ch., in part to make Rev. James Prestley a L. D.,	63 50
" C. R. Cornell, to make himself a L. M.,	30 00
" Dr. Hutton's Ch. add., A. Stranger,	1 00
Clarkson. Cong. Church,	13 40
Newark Valley. Cong. Ch., towards a L. M.,	27 23
Candor. A. Hart,	5 00
Spencer. Cong. Ch., $11 38; Baptist friend, $1 65, towards L. M.,	13 03
Berkshire. Cong. Ch., to make Rev. C. T. Mills a L. M.,	41 00
Phillipsville. Cong. Ch. and Bapt. Ch.,	8 50
Elba. Presb. Church. in part,	14 49
Batavia. Judge Tracy, for L. M.,	5 00
Cuba. Rev. J. Wynkoop. for L. M.,	10 00
Stockholm. Luther Hulburd,	10 00
Newburgh. 1st Presb. Ch., in part to make the Pastor, Rev. Dr. Sprole, a L. D.,	83 00
Jamaica. N. C. Carpenter distributes his bounty lands of 1812 among benevolent institutions; to us,	5 00
Brooklyn. Colored Bapt. Church,	3 75

Brooklyn. E. D. ——, M. B. H., . . . $3 00
Middletown. Mrs. Genung, ... 2 00
Schenectady. 2d Ref. D. Church, . . . 10 00
Whitesboro'. To complete L. M. of Rev J. B. Hubbard, ... 18 70
Homer, ... 16 89
Johnstown. Rev. J. P. Fisher, ... 5 00
Utica. Mrs. Mary Kellogg, ... 1 00
" 1st Presb. Ch., in part to make Thos. Davies and Sarah E. Berrick L. M.'s, 69 50
Hamilton. Cong. Church, ... 10 00
Whitehall. Add. for J. H. H. Parke's L. D., 33 51
Rochester. Two sisters, ... 2 00

NEW-JERSEY.

Bloomfield. Two friends, $10 and $5, . . 15 00
Patterson. A friend to the cause, . . . 1 00
Madison. Jos. S. Sayre, ... 5 00

PENNSYLVANIA.

East Smithfield. Samuel Farwell, . . . 1 00
Philadelphia. 1st Presb. Church, add. from the Ladies, ... 18 00
" Ladies of the 1st Presb. Ch., add., ... 2 00
Carlisle. Sam'l A. McDowell, M. D., for L. M., 5 00
Wilkesbarre. V. L. Maxwell, Esq., for L. M, 30 00
York. Mrs. General Spangler, $5; C. A. Morris, $5; Luke Rouse, M. D., $2; Mrs. Margaret Spangler, $1; Jacob Hay, M. D., $1; P. A. Small, $2, . . 16 00

MARYLAND.

Baltimore. Chas. W. Ridgeley, to make his son, Thos. Hopper Ridgeley, a L. M., ... 30 00
" A friend, ... 1 00

NORTH CAROLINA.

Greensboro'. Cash, ... 5 00

LOUISIANA.

New-Orleans. John S. Walton, Esq., . . 3 77

KENTUCKY.

Covington. 1st Bapt. Ch., to make Rev. Squire L. Helm a L. M., ... 37 25

ILLINOIS.

Springfield. 2d Presb. Ch., in part, . . 58 10
" Bapt. Ch., in part, . . . 3 50
" 3d Presb. Ch., to make E. R. Ulrich a L. M., ... 98 15
Griggsville. Cong. Ch., in part, ... 40 45
" Bapt. Ch., in part, . . . 5 50
" Meth. Ch., in part, ... 17 50
Jacksonville. 1st Presb. Ch., to make John Adams a L. D., $125 50; John Adams, to make his daughter, Mrs. Emily J. Bancroft, a L. M., $30, ... 155 50
Waverly. Cong. Ch., in part to make Rev. E. Jenny and Rev. W. D. Sands L. M.'s, ... 31 45
" Meth. Ch., in part to make Rev. Hardin Wallace a L. M., . 18 00

INDIANA.

New-Albany. 1st Presb. Ch., in part. . . $65 00
" Wesley Chapel M. E. Ch., add. and in full of L. D., for Rev. Benj. F. Crary, . . 33 00
" Roberts Chapel, ... 6 30
" Centenary M. E. Ch., add. and in full to constitute Rev. Sam'l T. Gillett a L. M., . . 5 00
" Thos. Collins, Esq., . . 5 00
" 2d Presb. Ch., in part, which makes Walter Mann and Wm. C. Connor, Esq's, L. M.'s, 63 10

OHIO.

Walnut Hills. Mrs. P. Wilson, ... 10 00
Cincinnati. Ch. of the Messiah, add., Jas. Treasurer, Esq., . . . 5 00
" Walnut-st Christ'n Ch., to make Elder Thurston Crane a L. M. 30 00
" Rev. G. W. Winnes' Church and Society. 4 00
Fulton. Presb. Ch., in part, ... 3 80
" 3d Presb. Ch., add., ... 18 00
Oberlin. Additional, ... 1 85
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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

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CLAIMS AND PROMISE OF THE CORRUPTED PARTS OF CHRISTENDOM IN REGARD TO MISSIONARY LABORS.

In the July number of this Magazine we called the attention of our readers to the TRUE POLICY OF MISSIONS, and pointed out some important mistakes into which the various evangelical branches of the church of Christ have fallen in their missionary operations.

The first pages of the August number were occupied, in continuation of the general subject, with a view of "Infidelity and Superstition," (the natural fruits of a corrupted Christianity,) in their contrast of character, and their agreement of resistance to pure Christianity.

We now propose a further consideration of the subject, applying the sentiments of those articles to the present condition of Europe and South America, as fields demanding missionary action.

We commence with France, which for special reasons, in our view, requires preeminently the benevolent interest and ministries of our Protestant churches.

The fact that among the thirty-six millions of her population evangelical Protestantism is already partially diffused, and by many welcomed, is an argument of great force for increased expenditure of instrumentality in that empire; and if Romanism is worse than Mohamedanism, as in many of its aspects it has been demonstrated to be; if the true policy of missions is to send our Christian ministers into large towns and cities, surely France offers us a field of special interest and promise.

But there is something in the genius of the French people that should encourage such religious agency on our part.

The impression has somehow obtained in England and in the United States, especially among the better classes, that France takes the lead of all nations in social corruption; that no people are so gay, so licentious, so frivolous, so false. Of course there is ample ground for the belief that she is corrupt. The metropolis furnishes to the world some of the most fascinating forms of sin and of temptation. But there is not, in Paris and other cities of France, that palpable grossness of individual and social crime which offends the traveler in London and New-York. And whatever revolutionary outbreak in the first-named city may have at times set the potentates of Europe agog, and caused the telegraphic wires of both continents to quiver, it has been generally, if not always, a matter of necessity—a popular assertion of right—a throe of burdened mind and heart for freedom—a casting off and hurling into the face of

tyranny the lie she has labored for ages to fasten on humanity—that *the people are nothing!*

The French people *dread* revolutions. They are patient. They are laborious and economical. What they have painfully gained they desire to preserve. Hence in squally times they bury their money in the earth until the sky is clear again. They are gay, indeed, and often frivolous. They are eminently social. They can make *much* of *little*. They are easily depressed, and as easily elated. They are prone to hypocrisy—more, we think, from an extreme desire to please than from downright sinister ends. Their love of pleasure is ruinous, and develops itself not only in their social habits but even in their laws. In the revolution of '93, they were maddened by the combined pressure of throne, noblesse, and priesthood; and when their wheat-fields were trampled by lawless huntsmen, their families abused by priests, and their small means ruinously taxed by royalty; when the corruptions of Romanism had driven thinking men and scholars to infidelity and atheism, to a rejection of *all* religion, it is not strange that an outcry should be heard—that the latent fire should break out; and the nation be borne, by its own first impulse for freedom, upon a sea of confusion and death—upon billows whose fury they could not, when they would, subdue. And it is not fair *now* for the world to judge of France by the madness and rage of that terrible epoch in her history. She is better than she was then; more capable of liberty; and if not more religious, at least more reasonable, and therefore nearer the day when her mind shall be governed by a better morality and a better faith.

The French have a wonderful detective power. They are analytic. There are no better minds than theirs for diagnosis. They are mathematical, ingenious, artistic. They have a fine sense of order; are communicative, and possess a marvelous faculty to please. They enter with enthusiasm into every topic that engages their thoughts; they easily awake a responsive sympathy in other minds. Now, let these and other qualities which they possess be sanctified and directed by the faith and the spirit of the Huguenots, and what can they not do for the evangelization of Europe? Moreover, let a pure Protestantism obtain in the French court, (and it will obtain there whenever it gains sway among the people, for their kings and emperors are no longer French kings and emperors, but the kings and emperors of *the French*,) and what shall prevent the tide of light and purity flowing onward into Spain, over Italy, and through the Austrian empire?

We owe this practical Christian interest to France, on account of her sympathy with us in our early struggle for national life. On this topic we need not dwell. It is known by all, that when the first note of independence was sounded from our shores, it found a responsive voice in Paris, and brought over to our aid some of the noblest spirits of France. This sympathy is felt still. Throughout the empire the common mind makes a distinction in our favor between the Englishman and the American; and no "*entente cordiale*" of courts or of crowned heads, no blending of fleets and armies for special expeditions, can suppress their admiration of American example. We cannot better repay them for what they did in our aid in the birth-hour of our nationality, and for their secret sympathy with us still, than by sending to them our Christianity—encouraging the spirit

of Protestantism already awake throughout the *communes* and *départements* of the empire, and summoning her apostate churches to a new life.

But we are not to forget that we owe much to France for the influence of her Protestantism in moulding our institutions, and introducing the useful arts and healthful morals into our early life. Many of the Huguenots whom the fire and the axe drove from their homes, found a resting-place on our shores, where their piety, their industry, and skill set in motion and diffused among our first settlements influences that are still felt in our arts, education, and religion.

Late, indeed, is the remuneration called for; but it is demanded now. We have begun to heed the call. Already has American Christianity done something in Paris and other cities of France. It will do more—it will stir up the churches to do more—it will call on individual Christians to do more—until the *debt and the interest* of so many centuries be paid, and monuments shall be erected in France by our Christianity in the form of churches, and specially of living Protestant men, to the memory of a holy service in other ages—monuments to which the world shall look with joy, when old death-struck systems of idolatry and bigotry shall have perished.

CENTRAL AND SOUTH AMERICA.

Including Mexico, these States have a territory and a population larger than those of the United States. They also have many of the very best physical advantages for thrift, and power, and social happiness, and good influence upon the destinies of the world. Long since, too, they shook off the embarrassments of colonial dependence, and had a fair chance for a grand career of national and social elevation. And yet towards a good Christian civilization they have hardly advanced a step for fifty years past.

The political imbecility and discord of these States, their lack of enterprise, and the intellectual and moral degradation of the people at large, we tax mainly upon their religion. Over this immense territory Romanism has held an almost undisputed sway for three hundred years; and it has been uniformly by the reign of a priesthood selfish, tyrannical, and corrupt in the extreme—a priesthood which too long has aggrandized itself at the terrible expense of the masses in all respects. And nothing is ever going to bring essential relief, but the introduction of a better religion.

Here, then, is a great field for missionary enterprise. It has its pressing necessities, and ought to be occupied at once. Its appeals, too, are fairly and appropriately to the Christian sympathy and concern of our American churches. It is part of our great continent, easily accessible, with political institutions, most of it, kindred to our own; and we have a peculiar and deep interest in its honorable advancement. We claim, as a nation, a kind of protectorate over its political interests. Who shall look to its spiritual wants, if not the Christian people of our country? Protestant Europe has its mission throughout the Pagan world. It has also enough to be done in the

Papal countries nearer home. Why should it be required to task itself with the responsibility of reclaiming also the wide wastes of the American continent?

Providential aspects, too, are now summoning us to this great region of spiritual death. Over the whole of it the principles of religious liberty have been steadily gaining ground for several years. In many of the States religious toleration is guaranteed by explicit constitutional provisions. In several cases the prerogatives and power of the clergy have been greatly abridged by formal legislation, and their general influence is plainly diminishing; and thus is removed a chief obstacle to the introduction and spread of the Gospel. Governments and intelligent citizens are more and more coveting the wonderful thrift, and social happiness, and advancing power of our republic: they are learning the secret of our prosperity, and are fast inclining to adopt our improvements and good institutions; and thus important incidental influences are coming into action to encourage and facilitate a general religious reformation. Brazil, for instance, with its seven millions of population, has a very enlightened and liberal government, and is predisposed for improvement in every form. For educational movements, and almost any amount of prudent Christian enterprise, the country is fairly opened: at the same time its position and its resources, present and prospective, are of a character to give it vast importance in the fraternity of nations. It ought to be at once a theatre of energetic missionary operations.

The AMERICAN AND FOREIGN CHRISTIAN UNION is not blind to the necessities of these States of Central and South America, nor to their urgent claims arising from the varied encouraging providential indications. Could it command the means and the proper men, it would gladly at once send fifty laborers to the great region of spiritual darkness and death; and it is confidently believed they might all be advantageously employed, distributing the Bible, planting and nurturing seminaries of learning of every grade, and pointing out to the deluded masses the way to life everlasting. Where are the young men of Christian self-denial, energy, and tact for this work? and where is the Christian liberality, sympathy, and prayer to sustain them?

And, after all, this is but a small part of the immense field embraced in the responsibilities of this Society. Three millions of Romanists in our own land, and in all countries nearly two hundred millions, claim its effective sympathy and help; and of this number vast multitudes are this moment in a state to be approached successfully with the Gospel of light and salvation. Instead of a hundred and forty-one laborers, as in the past year, the emergencies of the case call loudly for five hundred or a thousand; and instead of an income of less than eighty thousand dollars, it is easy to see it might appropriate advantageously two or three hundred thousand. Let Christian people, rejoicing in their redemption by the blood of Christ and in their blissful hopes of heaven, sympathize in the wants and miseries of their fellow-men — let them understand and ponder the dreary condition of a large part of Christendom — let them remember the painful fact, that at least *a quarter of the human race called Christian* are yet lying in a state of spiritual darkness, bondage, and death, akin to the superstitions, thraldom, and hopelessness of Paganism itself. To reclaim these throngs of

wretched wanderers from truth and heaven, is the high and holy aim of this Society. The history of its operations is yet brief, but honorable and encouraging. Let it have a warm sympathy, earnest prayer, and a generous co-operation; and it will go on with increasing courage and vigor, and, with God's blessing, it will rapidly multiply its cheering results.

WHAT RELATION SHOULD EVANGELICAL CHURCHES SUSTAIN TO THE ROMISH ORGANIZATION?

From the era of the Reformation down to the present time, there have always been a considerable number of apparently sound and orthodox divines in the Protestant ranks, who hesitate to apply the strong language of John and Luther to the Romish anti-church. They are somewhat puzzled as to the real nature of Romanism, because there are here and there to be found pious men and women who are encircled by the meshes of Rome, and are thence led to conclude that the system is not as corrupt as the delineation recorded by John in the 17th chapter of Revelation would lead us to suppose. They also think that the Romish apostasy can be reformed, and transformed into a pure Gospel church. These impressions we are confident could not long remain upon the mind of any true child of God who will bestow a thorough examination upon the nature of the Romish system, and the doctrines it teaches. In order to obtain a true view of the system, we must not confine ourselves to the writings of Thomas á Kempis, Erasmus, Fenelon, Pascal, and such men, for these are the bright exceptions in the long, dark catalogue of propagators of error and falsehood which constitute the pages of Romish history for the past 1200 years. We must judge them by the works of their eminent Doctors, Canonists, Councils, Cardinals, etc., and then shall we be able to decide as to their claim to be considered "the church of the living God."

In answering the question which stands at the head of this article, let us briefly notice the true character of the Romish organization.

And first we would say, that the term church can be applied to it only by those who use it in a sense different from that which is signified by the original term "ecclesia." This means, as all may know, a collection of individuals selected, called, or culled out from a world lying in "wickedness," by the operation of God's Spirit, who are recognized by all as his children, and with whom are deposited his records for safe keeping and distribution. In this sense of the word the Romish organization cannot be called a church, as it lacks the marks by which a church is recognized. If the ministerial brethren in the various evangelical churches will but draw out, each one for himself, a definition of the word "church," and then compare the character of the Romish apostasy with *that definition*, we venture to say that ever after they would apply the epithet anti-church to that gross system of deception and error. Contrast the cardinal doctrines of Christianity with those of Romanism, and their utter contrariety will immediately appear. A contrast of one or two points will serve as a specimen of the rest.

The Bible teaches us that there is but one Mediator between God and men, the man Christ Jesus.

Romanism teaches that there are many mediators; "that the saints who reign together with Christ, offer their prayers to God for men; that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance, because of the benefits bestowed by God through his Son Jesus Christ our Lord, who is our only Redeemer and Savior; and that those are men of impious sentiments who deny that the saints who enjoy eternal happiness in heaven are to be invoked; or who affirm that they do not pray for men, or to beseech them to pray for us is idolatry, or that it is contrary to the Word of God, and opposed to the honor of Jesus Christ, the one Mediator between God and men, or that it is foolish to supplicate verbally or mentally those who reign in heaven." (Canons of the Council of Trent.)

The sophistries as well as errors of this canon cannot be unperceived by the merest tyro in logic. Paul teaches us that there is but one offering of Christ necessary to the redemption of believers. (Hebrews, 10th chap.) Romanism teaches that a man (oftentimes an impure, drunken, and profane man) has power to offer up Jesus Christ at each performance of Mass.

"The sacrifice of the Mass is PROPITIATORY both for the living and the dead."

"And since the same Christ who once offered himself by his blood on the altar of the cross, is contained in this divine sacrifice which is celebrated in the Mass and offered without blood, the holy council teaches that this sacrifice *is really propitiatory*, and made by *Christ himself.*" ..... For assuredly God is appeased by this oblation, bestows grace and the gift of repentance, and forgives all crimes and sins how great soever; for the sacrifice which is now offered by the ministry of the priests is one and the same as that which Christ then offered on the cross, only the mode of offering is different. Wherefore it is properly offered according to apostolic tradition, not only for the sins, punishments, satisfactions, and other necessities of living believers, but also for the dead in Christ, who are not yet thoroughly purified."

We beg the critical attention of our theologians to these extracts from the Canons of the Council of Trent, and at the same time commend the entire proceedings of that remarkable Council to their careful scrutiny. The volume is for sale at the office of this Society. We are confident that they would rise up from the perusal of the volume with the conviction that Rome is the mystical Babylon, and has "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18: 2.

We shall not be able to draw any more of these contrasts within the limits of the present article, but our ministerial brethren will no doubt continue them at their pleasure. If they will compare the notes which they probably possess of the lectures they have heard by their own theological professor, with the Decrees of the Council of Trent, they must arrive at the conclusion either that we are fearfully in error ourselves, or that Romanism is the "antichrist" so unsparingly denounced by Daniel, John, Paul and Peter.

We do not deny that there may be found pious priests and good people in Romish communities, but this is not the thing now under consideration. The point is not, that no man can be

saved who professes to be a Romanist. This would be arrogating to ourselves the prerogative of judge, which appertains to our Lord Jesus Christ alone. Our doctrine is that the Romish organization is an anti-church; that she has lost all claim to be considered a living branch of the true vine; and that our Lord will shortly exscind this decayed dead branch with the pruning-knife of his Word. To all that love the Lord Jesus in that communion, notwithstanding their other errors, the proclamation is now being made for the last time, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

It is supposed by judicious commentators that but a few years will elapse and then it will be too late; those who do not obey the Gospel call must perish with her at the appointed time of her final downfall. During the few remaining years of her existence it is the purpose of the AMERICAN AND FOREIGN CHRISTIAN UNION to sound this Divine command in the ears of Rome's deluded votaries. To this end they desire the effective aid of all the evangelical churches of the United States to enable them to discharge this duty aright. The churches within a few past years have greatly augmented their efforts in this direction, but we must say they have not been commensurate with the grave importance of the subject. While the benevolent sympathies of the American churches have largely gone forth towards heathen lands, and the results have encouraged the hearts of all the friends of missions, it is well worthy of inquify, whether the churches have fallen upon *the true method* of procedure in missionary efforts. In a series of articles addressed to "the friends of missions," which appeared in this Magazine for Nov. and Dec. 1855, and March 1856, to which we would refer the reader, the position is taken that "Romanism is the grand obstacle to the world's conversion," and that every consideration urges to the performance of the work of evangelizing the Papal nations, if we would labor most hopefully and securely for the conversion of the heathen. On the ground of policy, economy, efficiency, and progress, we are confident that this method will be found the true one.

But we are met with the statement that Roman Catholics are our Christian brethren, and we must not interfere with their peculiarities. The only answer which need be made to such a declaration is, that the party who makes it surely cannot be well informed on the subject of Romanism, and that he ought to give it his thorough examination before he thus pronounces his opinion. As long as Romanists, "*per se*," are considered as belonging to the "communion of saints," so long it will be difficult to induce Protestants to enter heartily upon the work of their conversion. The reason is obvious. The American Board of Commissioners for Foreign Missions considers that England possesses the Gospel; consequently, it sends no missionaries thither. But India is a region of idolatry, therefore it sends its agents there. Now if the American churches saw the true position of the Romanists, we are sure they would no longer hold back the hands of the AMERICAN AND FOREIGN CHRISTIAN UNION, but would pour abundantly forth their pecuniary thank-offerings to the Lord in this department of Christian effort. The Romish church does not belong to the "communion of saints."

We do not call ONE profane person or idolater a saint; how then can we consistently call 150 or 250 millions of such persons "a body of saints"?

The very statement of the proposition shows its absurdity.

The Bible demands purity of doctrine and holiness of life as a term of communion with saints. Now, in the broadest expansion of Christian charity, can these things be predicated of the majority of priests and people in the Romish church? Surely, there can be but one answer to this inquiry—it must be given in the negative. With these preliminary observations, let us now ask the direct question, What relation should the evangelical churches sustain to the Romish organization?

It is perfectly evident that our relation is not that of sister churches, since we think it has been proved that the Romish organization is an anti-church. A counterfeit note may have the exact appearance of the original, so that it would be difficult to detect it, yet its pretended resemblance would not authorize us to call it aught but a counterfeit. Thus it is with the Romish army of priests and bishops in our midst. It is folly to call them by the title of a church, while lacking the first principles of the doctrine of Christ. Not having entered in by the door, *i. e.* Christ, the Master himself calls them "thieves and robbers." We do not now speak of the poor deluded victims of priestcraft: for them we have the deepest commiseration.

Neither does the Romish apostasy stand related to the Christian church, as do our unbelieving brethren the Jews. They are the original olive-tree into which we have been grafted, and the promise to them is that they shall be restored to more than pristine splendor and glory, when it shall please the Lord to remove the vail which now obscures the pages of Moses and the prophets. But no such consolatory assurances await the adherents of the Romish church. In almost the identical language made use of by the Old Testament prophets to denounce the judgments of God on ancient Babylon, the New Testament writers denounce the final extinction of *mystical* Babylon. Here is no exhibition of divine favor to a penitent, but utter wrath upon a reprobate. It is vain to indulge in a mock sentimentalism, upon the ground that there is so much that is good in the writings of some of the good men who have existed in the Romish church at former periods of her history. Divine prophecy assures us that "she shall be utterly burned with fire, for strong is the Lord God who judgeth her." Rev. 18 : 8. This utterly puts to flight the speculations of those who have so far been dazzled with her sorceries, as to believe that she is to be "the Bride of Christ." The Bride, the Lamb's wife, is represented as a beautiful virgin, "without spot or wrinkle, or any such thing;" not that unchaste and loathsome personage described by St. John, who for her iniquities is doomed to destruction. Rev. 17 : 2, 5. As before remarked, the Jews may awaken from their sepulchral sleep of nineteen centuries, and again rejoice in their Messiah. Like that beautiful exotic, the resurrection-flower, which being put into water, opens its petals and expands into a rare and beauteous flower of variegated radiance; so may the Jewish tree again burst forth in renewed beauty, when its roots shall have been watered from the river of the water of life. But no such happy change awaits that adversary of God's people, who now, decrepit with age and almost effete, is still in dalliance with the monarchs of Europe, and still would proffer a few more draughts from her poisoned chalice. But even now the mighty angel is raising the millstone

with which to sink her for ever in merited destruction. While yet the divine vengeance is suspended, and the calls of mercy are sounded to the remaining godly in her borders, the duty of the Protestant churches of Christendom is plain. "Evangelize the Papal nations of Europe," seems to come to us as the command of Christ himself.

The relation, then, which the evangelical churches should sustain towards the Romish organization is twofold:

1. It should be a position of direct antagonism against the errors, superstitions, mummeries, and absurdities of Romanism, as a system.

2. It should be a position of love and amity towards the souls in bondage to such a system.

That these positions are not incompatible with each other will readily be admitted, when it is recollected that this is precisely the attitude of every individual pastor in relation to sin and sinners universally. Every pastor professes to hate sin, while he pities the sinner. The only difference that should exist in the position of the churches towards Romanism is, that the hatred against the system should be exceedingly heightened, while the love for the soul of the poor Romanist should be illimitably deepened. While on the one hand you cannot hate Romanism in anything like the degree in which Christ hates it; so you cannot excel him in the love which should be manifested towards the souls of Romanists, since he *died on Calvary to save them*, as well as us.

The relation of antagonism to the system should be sustained by the churches, because it is the only way by which the votaries of superstition can be brought out from its galling tyranny. *If we are silent and acquiesce in the claims of this apostasy to be considered the church of Christ, we surrender our holy mission of converting the world, and tamely acknowledge that we are in error.* The truth is, either Romanism is the true religion, or it is the mystery of iniquity spoken of by Paul. If it be not the mystery of iniquity, then we are bound to return to it, as the Puseyites are now doing in such numbers. But if it is the "man of sin and son of perdition," then we have been verily guilty in neglecting the salvation of the Romanists so long. Open opposition is therefore the true policy of evangelical churches in regard to the system. We must neither ask from nor give aid to them. We must make no compromises with them. It is not now too late, if the evangelical churches will arouse to their duty, to guard our country against further encroachments of this common enemy.

In regard to the second position, that of deep love to the souls of Romanists, we are sure that the reason of the neglect hitherto has been chiefly that the attention of the American churches has not been turned to this point. Christians who have been so interested in the welfare of the Chinese and Feejees, 15,000 miles from home, will assuredly not forget the Romanists in their own households when their minds are once awakened to the point.

In regard to the manner of bringing the light to bear upon the minds of Romanists, we must recollect that they are generally very ignorant of the Scriptures and very bigoted. We must therefore approach them in a spirit of love and meekness. *Controversy should be avoided.* Christ Jesus should be the chief subject of the conversation with them. Let this central point, "the cross of Christ," then be the lever wherewith to raise them out of the dungeons of Romanism.

But above all, Christians must see to it that in life, in conversation, in all good works, they are patterns from which Romanists may copy. *This is a great point.* Example will tell louder than precept, though both should have place. We commend, then, to the serious and prayerful consideration of all evangelical churches, the work of the AMERICAN AND FOREIGN CHRISTIAN UNION, which in point of importance to the cause of Christ, and the subjugation of the world to him, is second to none that now claims attention.

It is our desire to return to the apostolic method of evangelization. The Savior's command was to begin at Jerusalem. We accordingly find that the apostles did so; and moreover, in general they directed their course to the principal cities of the countries and provinces in which they preached. Jerusalem, Ephesus, Antioch, Samaria, Thessalonica, Philippi, Rome, etc., were the moral centres to which they directed their strongest efforts. They did not go at first to the remotest extremities of Scythia, Gaul, Germany, Scandinavia, or Ethiopia, and work towards the centre, but the reverse. They seemed to think that morally the centrifugal influence was greater than the centripetal, and history bears out their decision.

In our day, we may learn a lesson even from our opponents in this respect. The Romish priests always endeavor to secure as great an influence as possible in our large cities, knowing from long experience that this is the most certain of success.

May the Lord grant unto his people a wise and liberal heart, to devise liberal things for the good of his church, and the speedy extension of the Redeemer's kingdom! T. B.

FOREIGN FIELD.

BRAZIL.

The following letter, addressed to one of the Secretaries of the Society by a gentleman now resident in Brazil, reveals a state of things at once humiliating and encouraging. It is humiliating, to see Christianity degraded by its professed friends, as in Brazil; and encouraging, to know that even there a door is being opened for evangelical laborers, to rescue it from its degradation. If the churches of this land will now enter that great field in earnest, by judicious efforts it may be recovered, and bring its immense resources to the help of the cause of the Redeemer. But we submit the letter:

"DEAR SIR:—As I promised to drop you a line occasionally, I take a moment to redeem in part my pledge.

"Everything here appears to be 'jogging on' as usual in the way of business, feasts, processions, and beggars, who are present in great numbers, for each feast is preceded by a host of 'alms-gatherers.' Last week the feast of the 'Holy Ghost' (*Espirito Santo*) was celebrated with great *eclat*; and the usual variety of worshipers of all colors, from the pure white to the jet black, were commingled in the service. In the procession there was a canopy carried by four friars, under which three priests walked who pretended to have the '*likeness*' of the Holy Spirit in a glass vase, which was carried by one of them, and before which every knee was *expected* to bow as they

passed; but I must say that those that did not bow were more than those that did. It was a very tame affair. This was not to be wondered at, however, as the feast of 'Santo Antonio' was near at hand. In fact, the beggars for St. Anthony's feast were mingling in the procession, picking up all the coppers they could from the lookers-on as they passed.

"St. Anthony is one of the great saints, and, like the Virgin Mary, has a good deal more to do at times than he can well manage. He has a great many devotees, especially amongst the lower classes. Each of his admirers furnishes himself with an *image*, which is expected to perform all kinds of things for the devotee, through the original saint. If, for example, the worshiper loses anything, the saint is applied to: if any of the family is sick, the poor saint must attend to the patient. In fact, he must do everything, whether possible or impossible; and if the requests and wishes are not immediately gratified, the image will be insulted, whipped, and *pricked with needles* and other sharp instruments of torture, and not unfrequently is it hung by the neck until the saint repents and 'does better.' Poor Anthony! he frequently has hard times. The feast, procession, etc. closed last Sabbath with a grand display of fireworks, high mass, and other ceremonies in the church of 'San Antonio.'

"Some years ago, if foreigners would not bow as a procession or the Host was passing, they were certain to be fined and ran the risk of being locked up; but *now* you can bow or not, as you please: your refusal only excites the ire of a few of the most fanatical worshipers.

"As an evidence that things have been changed, very much changed, the Protestants some time since not only obtained permission from Government to build a church in Para, but the Government also gave a plot of ground for that purpose: the only restriction put upon the enterprise was, that there should be no *steeple* upon the church. For the purpose of carrying out the enterprise there was a subscription started, and about three thousand dollars subscribed by the foreign residents: fourteen hundred and fifty of that was subscribed by five Americans, and others stood ready to aid as soon as the work should be commenced. But the thing fell through for the lack of a proper head; to wit, a prudent, energetic clergyman. If you would send a good minister to the place and support him for a time, probably he would soon interest all parties, and ultimately derive from them a competent support."

The same correspondent in another communication alludes to the fact, that the American Bible Society a few months ago sent into Brazil an Agent for the distribution of the Scriptures, and says:—

"As soon as the news of the Agent's appointment reached the ears of the Bishop, he was urged by some of his more zealous subordinates, to take some steps to prevent the circulation of the Scriptures; and the only feasible method that he could adopt, was to issue a 'Pastoral' Letter, and warn the people against the man and the books. The Pastoral was issued, and it has had about as much effect as 'throwing straws to the wind' would to allay a storm. I think one such Pastoral a month would help the Agent's cause very much. Here it is:

"'PASTORAL.

"'I, DON JOSE AFFONSO DE MORAES TORRES, by the grace of God and the Holy Apostolic See, Bishop of the Diocese of Grand Para, Councilor of His Majesty the Emperor, Commander of the Order of Christ, etc., etc.—To our beloved of this Diocese, the blessing of God and the grace of our Lord Jesus Christ:—

"'It has come to our knowledge, that the Protestant Bible Societies (against which the Pope has already excited the zeal of all good Catholic Bishops) have chosen, lately, this our Diocese, and principally the province of the Amazon, in which to spread their pernicious errors, by catechisms and other religious books, richly bound, and distributed gratuitously to the inhabitants, thus the more easily to effect their designs.

"'Some of these books have been sent to us by the Very Reverend Vicar-General of the Province of the Amazons. Efforts are therefore certainly employed by a Bible Society, (like to one lately created with the name of Christian Alliance, and justly condemned by his Holiness, "Gregory XVI.," established with the design of maintaining itself in Italy,) to tempt with more advantage the worshipers of the true Catholic church, scattering or sowing everywhere numerous specimens of the Holy Scriptures translated into the vulgar tongue, to be read without a guide, and according to each one's understanding. It is our duty to lift our feeble voice to root out the tares from the field of our common Father of families, that the evil one seeks to plant in order to choke the precious seed of faith. Listen! Be prepared, by the true doctrine of the church, beloved sons, against these snares of the spirit of error, and do not be deceived with the splendor of these rich bindings, which cover the poison that would make you lose your faith.

"'St. Peter cautioned the faithful in his time to beware of heretics, when he addressed them, as recorded 2d Peter, 2d chapter, 1st and 2d verses:—"And as they had false prophets amongst the Hebrews, so you have lying teachers amongst you, who bring in sects of perdition, and deny their Lord who bought them, bringing upon themselves swift destruction: and many shall follow their riotousnesses." And in another place, 2d Peter, 3d and 17th verses:—"Ye therefore, brethren, knowing these things before, take heed lest, being led aside by the error of the unwise, you fall from your own steadfastness."

"'We have read these books of which we speak, and we have met with a doctrine entirely opposed to the belief of the church of Jesus Christ. In these, they call the worship paid to the images of saints by the Roman Catholic church, IDOLATRY; as if this worship was not in accordance with what is directed, and similar to what we do to the pictures and images of those persons whom we venerate and love.

"'When a Roman Catholic bows before the image of a saint, his intention is not to give the same worship that he owes to God. And, although the external actions appear to be the same, they are certainly different in their internal or inward nature and ends. Abraham adored God. He adored angels, and also the sons of Heth. (Gen. 17th, 18th, and 23d.) These acts were not the same and equal. They were distinguished by the inward affection of veneration. Was it idolatry in the angel Gabriel when he saluted Mary? Is it idolatry to give external respect to the images of emperors and the great ones of the earth? The highest worship and adoration is due only to God. All others are merely manifestations of respect, veneration, and love.

"'Another error which I read here is, that "faith alone will save us."

"'Faith without works, beloved sons, cannot secure us salvation. The apostle St James says in his epistle: "If I had so much faith as to remove mountains, and had not charity, I am nothing. What will it profit, my brethren, if a man say he hath faith, but hath not works? In this case could faith save him? Thou hast faith and I have works; show me thy faith without works, and I will show thee by works my faith."

"'It is these and other similar errors, more than once refuted and condemned by the church, that these innovators seek to spread amongst us Roman Catholics, and against which the reverend curates should be cautioned, that the faithful under their charge should not be, by deception, led in the way of error and heresy.

"'When Luther commenced to dogmatize, beloved sons, there had existed a church fifteen hundred years previously, that is, a religious society, under the authority of a principal Head, governed by means of pastors, and according to the words of their founder. They were believed by the faithful to be authorized to decide infallibly all questions relating to faith and customs, not creating new doctrines nor quoting ancient dogmas from the tribunal of reason to the end of being newly examined, as do those innovators, Lutherans, Calvinists,

Zengleans, Socinians, Anabaptists, Anglicans, and other reformers and heretics, who have apostatized from the true faith and rebelled against the Catholic church. Therefore you could use the same argument used by Alexander, Bishop of Alexandria, when refuting those mysteries, and say to the emissaries from New-York: "*Why do you come here to disturb us?* We are in possession of the Catholic doctrine; we have been in possession of it for many centuries before you appeared. Here we have temples, the cross of Jesus Christ, Bibles, Missals, books of doctrine and piety—sure titles that we are the true Christians and legitimate sons of Jesus Christ. You are innovators, apostates from the faith—the faith that your forefathers professed until the fifteenth century, in the countries of Luther and Calvin. They innovated upon you, and you wish to innovate upon us Roman Catholics."

"'The true church, beloved and faithful, traces its origin upwards to the apostles, and through them to Jesus Christ, for which reason it is called *apostolic*. These Reformers, Tertulian says, have churches, but they do not come from the apostles; they are, therefore, false churches. The Protestants, in the same manner, have had churches only three centuries; but they are false, withdrawn from the apostolic church of Jesus Christ, against which they rebelled. The subterfuge of having reformed the Catholic doctrine which the preceding times had corrupted, will not avail them. It is a blasphemy, injurious to Christ, who promised to be with his church, at all times, to the end of the world, to teach every one the truth, and also that the gates of hell shall not prevail against her. Can it, then, be necessary that a *licentious* MONK should come to reform the church, to purify her doctrine—Luther being more watchful than even the Founder of the church?

"'Let none seduce you, beloved sons, with vain discourses. For for this cause cometh the wrath of God upon the children of unbelief, and will fall upon you, if you hearken to these impostors. Eph. 5 and 6.

"'The Reverend Curates, after having read this our Pastoral Letter at the time of *High Mass*, during three days, are required to register it in the parish records.

"'Given in this city of Belem of Grand Para, with our seal and arms, this 6th day of April, 1857.

"'† JOSEPH, *Bishop*.'"

HAYTI.

The work of evangelization is progressing, and with increased promise, in Hayti. Letters just received, bring news of conversions among the most prominent families of Mole, St. Nicholas. This work of grace was effected through the reading of tracts and Bibles distributed by our missionary. The names of ten persons are sent us of those who have thus been brought from darkness to light, and who are now ormed into a 'little flock' of Christ. The same letter that contains these names, testifies hopefully, also, of a Catholic curate who long ago resided at Dondon. He faithfully studies the Word of God, and promises well. He often visits the missionary.

IRELAND.

A REVIVAL IN CONNECTION WITH OUR WORK.

We are happy to be able to assure our readers that the work of evangelization is steadily progressing in Ireland. The laborers sustained by the Board in that country are stationed in districts which greatly need the light of the Gospel. They pass from house to house, and from one neighborhood to another, and by conversation, reading the Scriptures, praying with individuals or families, as they may be allowed, and holding religious meetings where all who desire may attend, do much good, and help on the cause in which many are now engaged.

From the reports of the missionaries forwarded to us by the Secretary of the Committee having the supervision of the service there, the Rev. Dr. Heather, we take the following extracts, which will show something of the manner of the missionaries, and be read, we doubt not, with pleasure:

A missionary, in his report to Dr. Heather, says:—

"I beg to convey, through you, to the Committee of the AMERICAN AND FOREIGN CHRISTIAN UNION, a brief notice of some of my labors during my first month's connection with the Society.

"*March* 29th, Sunday.—Held two meetings for prayer, reading the Scriptures, and exhortation.

"At Oliver's Hall about seventy persons were present. Many seemed to feel the power of divine truth.

"30th.—Visited ten families and prayed with them. Held a meeting in the evening. About fifty persons were present.

"*April* 1–3d.—Walked twenty miles. Held two meetings at C——. The word of the Lord came with power to many hearts.

"*April* 4–8th.—Visited several families each day. Held four meetings: read and prayed with persons sick and dying, who I fear are 'without God in the world.'

"*April* 9–16th.—Held *six* meetings in farmers' houses in the country. At one of those meetings an old woman seventy years of age professed to enjoy peace with God through faith in Christ Jesus.

"*April* 17–22d.—Visited and held four prayer-meetings. I find the people of this district anxious about the salvation of their souls. Wherever I appoint to meet them in the evening, having visited them during the day, they come with pleasure, after their day's labor, to join in the worship of God.

"*April* 23d–29th.—Visited Markethill, Newtown-hamilton, and Castle Blaney. Visited through the fews and other country places, and traveled about fifty miles, and read the Scriptures, and prayed in thirty families. This is a district of country in great need of the Gospel. Crime and outrage have prevailed here for many years; still there is a prospect of some good. Called in two Roman Catholic houses. While I directed the inmates to the Lamb of God that taketh away the sin of the world, and prayed with them, I perceived they were engaged with God in prayer.

"Traveled twenty miles and held two meetings. At one of these meetings a female became very ill and was removed to her home. It may be the last warning!"

In a subsequent report, the same missionary, writing from the same place, (Molleydry Rich Hill,) says:—

"*May* 1st.—Spent this day visiting from house to house. Read and prayed with persons sick and to all appearance at the point of death.

"2d.—Walked seven miles; visited seven families; read and prayed with them.

"*Sunday*, 3d.—Held a meeting in the morning at Oliver's Hill; twenty persons present. At four o'clock in the evening fifty were present. Sinners were convinced of sin, and seeking pardon through the blood of Christ.

"4th.—Walked ten miles; visited seven families; read and prayed with them.

"5th.—Walked four miles; held a meeting in the evening at Clinroot; thirty persons attended.

"6–8th.—Walked seven miles; visited ten families; held two meetings for exhortation and prayer in the neighborhood of Stonebridge. At the evening meeting forty attended. Three persons professed to experience peace with God by faith in Christ.

NEWTOWN-HAMILTON AND CASTLE BLANEY.

"11–16th.—Walked sixty miles. At the former town held a meeting. The attendance was small.

"15th.—Held a meeting at Black-bank; twenty persons attended. On the 17th and 18th walked twelve miles; visited ten families, and conversed with them concerning the state of their souls. Some attended to the word spoken, others were careless. Held a meeting at Riddal's Hill; thirty persons attended. Some were seeking the blessing of pardon.

"On the 19th and two following days, walked seven miles; visited ten families; read the Scriptures and prayed with them. I held a meeting in the evening, which forty persons attended.

"22d.—Visited eight families; held a meeting in the evening at Tanaghmore, which thirty people attended.

"23d, 24th.—Held two meetings at McCroom's Hill; fifty attended. A young man in the meeting experienced a change of heart. Soon after he established family prayer in his father's house. The Lord is reviving his work in this place.

"On the 25th and three following days I walked eighteen miles; visited families and exhorted them to flee from the wrath to come. Some gave heed to the word spoken. I prayed with them. I held a meeting at Loney's Town. The people are anxious for more meetings. *There are five new places that I cannot attend.*

"29–31st.—Walked ten miles, and visited twelve families. I held a meeting at Stone-Bridge which thirty attended. Some are anxiously seeking salvation."

We take the following extract from the report of another missionary, but who labors in another district—the district of Andrahan. He says:—

"For the first week visiting was rather dull; nothing of any peculiar interest occurred up to Friday, the 8th instant. On Friday I had arranged to hold the first of my weekly prayer-meetings, and fixed on eight o'clock in the evening as the hour which might best suit the working people.

"I selected the 15th chapter of Luke, which I read, and offered some consecutive observations upon it. The parables of the lost sheep and lost piece of money attracted peculiar attention, owing perhaps *chiefly* to the erroneous opinion of Roman Catholics founded on the 7th verse. Without referring particularly to the church of Rome, I showed that the opinion concerning the ubiquity of angels drawn from this verse was not taught by the passage, and that the illustrations went to show that the intelligence respecting the sinner's conversion was communicated.

"After dwelling at much length on the parable of the prodigal son, I closed with prayer. The people thanked me warmly, and said they would be glad to be able to attend every Friday evening. The Roman Catholic Steward* then came forward and said:

"'Sir, you are aware that the church of which I am a member prohibits my attending such meetings as this: I had not intended to come here this evening, but I did so at the request of others who were coming; and lest on a future occasion you might consider that my absence was caused by what I have heard to-night, I wish to say that I was much pleased with what I heard, and that nothing you stated to-night would prevent my coming to hear you again.'

"I said that our object in meeting together was *not* to hold *controversy* about the peculiar opinions of any church, though I believed that to be very necessary; but to read God's Word, to derive mutual benefit from our conversations upon it, and to seek in prayer those blessings which we all in common need; and that I would be sorry to find any one unwilling to join us in these things.

"'I acknowledge your object is very good, but I cannot oppose myself to the church of which I am a member.'

"'But why not judge for yourself, and oppose whatever is contrary to your own reason and to God's Word?'

"'It would be running too great a risk, to oppose *my opinion* to that of the Roman Catholic church.'

"'But it is no risk, if the word of God is on your side.'

"'How am I to know that it is on my side?'

"'By reading it. "Prove all things."'

"'But that would be trusting to my own reason, which is an uncertain guide.'

"'And do you wish to believe and act without any reason?'

"'No; but I wish to submit my reason to the church.'

"'What if she requires what is unreasonable?'

* A person spoken of in a previous part of this Report.—Eds. of A. & F. C. U.

"'I know she would not require anything unreasonable.'

"'Then why not allow the exercise of your reason? What need of compelling you to submit it to her?'

"'Because my reason might lead me into mistakes.'

"'But your reason is more likely to lead you into truth, if exercised aright; and will you for fear of mistake give up the means of arriving at truth?'

"'Well, the truth is,' he said, 'I may be going to confession shortly; and it would not be very pleasant to have to tell the priest that I attended your lecture.'

"'If you think it wrong and displeasing *to God* to come here, then remain away; but do not be swayed by the fear of man. "Cursed is the man who trusts in man." Jer. 7: 5.'

"The above conversation took place in presence of the people who attended the meeting. The Steward then came to accompany me home, and on the way renewed the controversy. Our road lay for a considerable distance through the wood, so that we could speak freely without fear of interruption. We discussed almost all the peculiar doctrines of Rome, as it was his way to go from one subject to another, just as he found himself weak or otherwise.

"It would be too much to attempt giving even an outline of the controversy. He displayed considerable intelligence and not a little reading, but a mind wholly prostrate under the influence of Rome. In fact, he appeared to think it criminal in him to scrutinize so closely her doctrine or her teaching. However, before I left him I obtained a promise that he would attend on the following Friday evening.

"*Monday*, 11*th*.—I paid six visits on this day—two in the houses of Protestants, the remaining visits among the Romanists. The fourth case may serve to give some idea of the great ignorance but natural shrewdness of a class who form the majority in this district. The conversation occurred with an old man named John Birmingham. I meet John very often; and as I now and then supply him with a little news, he is always willing to have a talk with me; willing also to talk on religion. On a previous occasion he began describing to me of what little importance the present life is compared with the next, by saying:

"'O, sir, what is this life at all! 'tis nothing: 'tis just like as if you came in that gap,' (pointing to a breach in the wall,) 'and out again. But the next life—!' Here he hesitated, evidently at a loss for words to express his ideas concerning it; but after a short pause said, 'The next life!—why, sir, there's neither *head* nor *tail* on it!'

"I have had several conversations with him on the 'sacrifice of the Mass' and 'Transubstantiation;' but on these points he is always most unreasonable, persisting—no matter what line of argument I would adopt—that the 'body' and 'blood' of the Savior is really present in the eucharist. I thought I would manage him this time; and as I was meeting him, I held up my stick in my hand, and said,

"'John, do you see this *man* in my hand?'

"'Faith, it would be hard for me,' said John; 'but I see a *stick* in your hand.'

"'Are you certain that it is a stick, John, or could you be mistaken in the matter?'

"'O, there's no mistake at all, sir: old as I am, I would see the differ between a stick and a man.'

"'But your eyes may deceive you, John.'

"'Why, then, sir, it's not often they do it; but if they do, I have my *feelin'*, thank God; and if there was not an eye in my head, *that* would tell me the difference between a stick and a man.'

"'So then, John, you can trust your senses when they tell you that this which I hold is not a man?'

"'Faith, sir, if I couldn't I don't see what use they would be to me.'

"'That is just what I want you to see, John.'

"'Indeed, then, I see it plain enough sir.'

"'Why, then, do you believe that *the Host is a man*?'

"I never saw John look more completely puzzled. He saw, too, that he had worked himself into it, and that he could not get out of it. There was nothing for it but to

), pretending that some cattle had the corn, he went off, saying that I see about the *stick* another time.

sday, 12*th*.—I had four visits with sts. Spoke to them chiefly on man's state, his inability to procure sal- nrough his own works, and the plan ion through Christ.

nature of the visiting the other er of the week was similar, nothing ual interest occurring. On Friday the 13th, I held the prayer-meet- 'regelure. Before I arrived at the met with the Steward, who came to t in consequence of a prohibition e previous meeting, he could not n future; that, in fact, if he did at- would be looked upon as separat- n the Romish church, but that he be glad to hold conversation with ide any time I pleased.

ppears that there had been 'con- a few days before, at the chapel, to ll were called, from the age of nine

I asked the steward if he thought to confess his sins to one whom he o be a sinner and incapable of ab- himself. 'He thought,' he said, 'the ad power from God to forgive sins; the practice of auricular confession ssary for the cause of morality, in- as the shame of having to *confess* etorred people from committing

howed, in the first place, that they such power, quoting Daniel, 9:9; :7; 1 John, 1:8, 9; and also that such ce was more of an encouragement e than a preventive: for who would er falling into the hands of the priest, ten imposes no heavier a penance yer, to that of falling into the hands ving God? Besides all this, abstain- n such a motive is not acceptable to o requires true repentance. He ap- o see the force of this, for he offer- urther objection; and as it was my r holding the meeting, I was obliged him.

Monday, the 18th, my first visit was e constable of police. I chanced to im on the road. Both of us were occupied in reading when we met. I proposed that we should compare books, and see which of us was occupied to the best advantage. He handed me a 'novel,' and I handed him the 'New Testament.' He said that it was very good, but only adapted to a certain class—the learned. I opened the Testament at the first chapter of 1st Corinthians, and read the first two verses. The words, 'unto *all* that in every place call upon the name of the Lord Jesus,' were too direct, and he could not well reply, but asked:

"'Is it not stated that we might wrest them to our own destruction?'

"I said, 'It is; and so might we abuse all God's gifts to us. But you would not therefore conclude that we ought not use them.'

"We had some further conversation on 'private judgment,' carried on in a very good spirit.

"*Tuesday, the 26th*.—Had an interesting conversation with Mr. Gill, an apothecary at Gort. He spoke about the growing independence of the Irish people manifested in the late elections. I hoped that such spirit of independence would lead people to *think for themselves* in those things which concerned their souls. He thought that people *always* thought *for themselves* in the matter of their souls. I showed him that by the teaching of their church, Roman Catholics were bound to *think as she does*, without being allowed to *prove* her teaching by God's Word. He had the Bible, and he did not consider that Roman Catholics were prevented from reading it. I showed that not only is the reading of it restricted, but that by the second article of Pope Pius' creed, those who do read are prevented exercising their judgment upon it; thereby virtually shutting them out from any benefit to be derived from the reading of the Scriptures. He thought it was useless to dwell *so much* on the 'article,' inasmuch as all who look up the Scriptures did so in order to exercise their judgment upon them. I dealt with it as involving an important *principle* found to influence more or less every Roman Catholic; for when the plain text of Scripture is found opposed to the

teaching of the church, they generally rest upon the *authority* of the latter, which decides otherwise. Unable to reply to this, he merely observed that the growing spirit of independence referred to, appeared to serve the interests of Protestantism more than those of Roman Catholicism. 'For his own part, he saw that there was a great struggle taking place, and he heartily wished success to right.'"

FRANCE.

PROSPECTS BRIGHTENING IN FRANCE.

In common with others, the evangelical churches of America have a deep interest in the progress of the Gospel in France, and we doubt not the following statement of the Rev. Mr. Fisch, formerly of Lyons, but now of Paris, will be read with great satisfaction.

This statement shows clearly that the labors for evangelization which have been bestowed in that empire have not been in vain. Though simple and unostentatious, they have, like "leaven in the measures of meal," been extending their influence effectively, and so as greatly to encourage every friend of the Redeemer. And now seems eminently the time for putting forth additional efforts there.

Every American has now a special reason for doing something for that country. An extra call in providence is extended, and an extra door of usefulness is opened, in the effort that is being made to establish in Paris an American Chapel, into which the Americans who are in that city may be gathered, and to whom the Gospel in its purity may be preached. We cannot but regard this work, so well commenced, and so far advanced toward *completion*, as one of the sure signs of *progress*, and going to strengthen the impression which is made by the extract which we subjoin.

"At a session of the General Assembly of the Free Church of Scotland, Mr. Fisch addressed the meeting in an earnest and animated speech. In the course of his remarks, he observed that there was a peculiar season for sowing, and if it was allowed to pass by without depositing the seed, it would be vain to expect a harvest. Now, he believed the present to be evidently the exact season for sowing evangelical truth in France; and he rejoiced, therefore, to believe that the friends in England were becoming more alive than they were to the importance of the work, and disposed to render them enlarged assistance. Steam was uniting the two capitals, Paris and London, closer every day, and ought not the Christians of the two countries to draw nearer, also, and work together for a common object with one heart and one mind! It was a most hopeful and gratifying fact, that a great change had taken place in the political press of Paris. The two chief daily papers had come strongly to advocate Protestant principles. The *Journal des Débats*, the French *Times*, presided over by a young and very clever man, openly declared that there was no hope for France if it did not become Protestant. Very recently, in a leading article, he contrasted France and England, showing that the reason for the superiority of the latter was her Protestantism. So with respect to writers of history. At one time it was the fashion among historians to speak in very high terms of the church of Rome, and with contempt of the principles of the reformation. But now all this was reversed; and all who write history endeavor to show that France never presented so fine a type as when she was a Protestant country. These were unmistakable signs. (Hear, hear.) And with respect to the actual result of the evangelistic efforts of the various Societies of Paris, they were more encouraging than they had ever been. In the provinces persecution prevailed, but, despite of this, the work went forward. In Paris, on the contrary, they could do almost as they pleased, and open as many chapels and schools as they wished;

and, in fact, the Evangelical Society of Paris had opened five new schools, and the people, Romanist as well as Protestant, freely sent their children. Indeed, they preferred paying for their children at the Protestant schools to sending them to the free Romish schools. Of this M. Fisch gave a number of delightful illustrations, and mentioned that as many as 25,000 persons had been educated in the schools of the Evangelical Society who were now grown men and women. The people, moreover, were more disposed than ever to listen to the Gospel, and most readily accepted religious books and tracts. In fact, he never knew a person refuse them. The new chapel, to which reference was made in the report, was built exactly opposite a theatre; and it was a curious circumstance, as indicating the willingness of the people to listen to Protestant preaching, that many of the people went to the chapel in the periods that elapsed between the acts. Some, indeed, went back, but many remained: so that they were fishing out of the theatre souls for the Lord Jesus Christ! Furthermore, the colporteurs of the Bible never sold so many copies as last winter; and as many as fifty applications had of late been made for evangelists to occupy new stations; and they would be sent if the means could be procured. And there was no half-heartedness about these converted Roman Catholics, for they were ready to make any sacrifices or suffer any sort of persecution for Christ. He besought the English Christians to make their efforts larger, and their prayers more fervent, for the churches of France and the continent in general; and so would they cheer their brethren, and advance the cause of their common Master.

"The Emperor was, he was certain, very well disposed in reference to religious liberty, and so also, he believed, were his ministers; but in this matter even the will of that powerful sovereign was not always complied with. There was a great power in society which tended to prevent that, and that power was the Bishop. Through whom did the Bishop work? Bishops were generally the confessors of but one person in a department, and that one person was the prefect's wife. The prefect's wife was, of course, very happy to have the Bishop for her confessor, and she did not understand, perhaps, why such an honor was paid to her. For that honor, however, Protestants often had to pay very dearly."

PROTESTANTS OF HUNGARY.

The Emperor of Hungary has recently been seriously occupied with his ministers in considering the claims of his Protestant subjects, who demand that the laws of 1608, 1647, and 1791, guaranteeing their religious liberties, shall be restored. Such has been the reception by the Emperor of their deputation, as to awaken the hope that their petition will be substantially granted.

HOME FIELD.

IMMIGRANTS—DR. CAHILL.

It is of primary importance to our well-being that the people of this country should keep themselves advised of the numbers coming among them from foreign lands, and also learn the views and feelings they cherish toward the governments they have left, and with *which we have intercourse.* Such information, if general, may be of great service in various exigencies which we can very easily imagine.

But, if it is of consequence to us as Americans, desirous of living in peace and amity with all people, it is no less so to us as the friends of man and of evangelical religion. Its possession would naturally act as a powerful mo-

tive to put forth our best efforts to diffuse among them, at an early moment after their arrival here, a pure Christianity, and to bring them and their children fully under its power.

Few, we are confident, are aware of the state of mind, on the part of very many of the immigrants in the United States, in regard to the governments they have left, or of the earnestness and confidence with which unscrupulous political demagogues, Papal priests and prelates, would-be "agitators" and "leaders," to whose words and counsels they have in former times listened, encourage them to maintain their nationalities, and also look to them to improve opportunities here for creating discord, augmenting differences, and throwing their influence wherever it will be most likely to alienate our Government from theirs, or involve both in controversy.

Chimerical as such conceptions may appear when viewed only in connection with the attainments and position of the MASSES which have come to us, the reality of such feelings and hopes nevertheless remains, and the ground for concern necessarily continues "untaken away." For the few lead the many; and when rival politicians among us "bid high for votes," shrewd calculators in the interest of the chafed and angry spirits here and in the old world, may make their power to be disastrously felt. We are not without some humiliating experiences on this subject already, and if we would not have more of them, no time should be lost in engaging in earnest in the use of wisely devised measures to diffuse among these masses the principles of the Gospel. These principles will go to the bottom of the evil, and produce a thorough cure. Nothing else than our *missionary work* will do it. We have a *deep interest*, then, in maintaining and even increasing among them our missionary work.

This train of thought is suggested by the following extract from an article, lately published and circulated among the Irish Romanists in this country, from the pen of Dr. Cahill, a resident of Ireland, and a very prominent member of the Romish hierarchy.

We submit the extract that our readers may get a glimpse of the manner in which the Irish people are addressed, their prejudices excited, and their passions inflamed, falsely and without cause to a very great extent, against the Protestant Government of England; and also that they may judge, from the *threat* contained in the last paragraph, of the state of feeling which is sought to be fostered among the pilgrims from the Emerald Isle, who in large numbers now have their residence among us. We forbear comment upon the article, assured that its injustice and wicked design will be appreciated by all whose eye may happen to fall upon it. We trust it will be a long time before opportunity will be granted, through a war between us and England, for Irish Romish priests or people here to gratify the spirit of hate which some of them foster and seek to diffuse. But to the extract:—

"During the month ending April of the present year, the unprecedented number of 27,857 emigrants landed in New-York; and the returns, too, from the Canadas and from Australia present an unabated current of population leaving Ireland for the British colonies. Some idea may be formed of the extent to which this desire to quit the country is carried, when one learns that during the last two weeks of the last Lent, upwards of one thousand persons, principally of the small comfortable farming class, left the railway station at Limerick for Liverpool. The scenes of heart-rending distress which take place on those occasions at the

parting of mothers and fathers from their children can never be forgotten by those who have once witnessed this indescribable separation. The heart of the greatest enemy of these classes of the Irish sometimes melts with pity, perhaps sorrow, when the wild cry of the aged parents is heard, as, standing on the platform, the engine begins to move, carrying away for ever the children in whom their very lives are centered. Each packet that leaves our shores, crowded with the Irish youth, is an additional proof of the anomalous condition of Ireland, and of the partial legislation of England. Each year that witnesses this continued exode, is a demonstration that the insecurity of the tenure of land, the terrors of the landlord, and the eternal lash of national bigotry, overcome the Irishman's innate love of home, and force him to burst asunder all the ties of nature herself to escape from a country, his own country, where the law of the state, the Gospel of the established church, and the hatred of a large section of the aristocracy, are leagued against his conscience, against his social advancement, and, in fact, against his very existence.

"There is no use, in the case before us, to appeal to the sympathy of the Legislature: they have always replied to such an appeal by laws written in the blood of the Irish; and they have ever silenced our national murmurs by the drummer's lash, by convict fetters, or by the rope. In the present instance, the Government, before many years elapse, will be made to feel that all parties engaged in producing this exode of the people will lose more than they gain by this anti-national combination. Each young man who leaves Ireland for the United States is a loss (according to the value set on an able-bodied man in this country) of £40 to the army or the navy: he is a great loss to a properly developed system of national agriculture: and when one takes into consideration the exciseable articles which each person consumes, the commercial articles which he buys, the English cloth which he wears, I think it may be fairly assumed that fifty thousand such individuals *produce a loss of* some several *million pounds sterling to the* State. We have given upwards of two millions of money lately to Sardinia to help us in the Crimea; and we have purchased the services of a German Legion at an enormous expense, which might be saved by keeping at home the thousands and the tens of thousands of faithful, invincible poor Irish hearts whom our rulers have starved or banished. But perhaps the greatest misfortune in this anomalous legislation is, that England not only subtracts from her own power all these expelled and lost resources, but, again, she adds them all to the American republic. She weakens herself in order to give strength to America: she sends youth, muscle, and a full-grown army to America; and still more, she sends hundreds of thousands of aggrieved hearts breathing revenge and vengeance against the laws, the name, the very existence of the English constitution. And if England shall choose, in her hatred of the Irish Catholics, to continue this scheme of forced emigration, *she will soon learn to her cost that she will perhaps lose more millions of money in one war with America than would support all her expelled emigrants at home;* and she may be yet compelled to feel that honor, justice, equity, and liberty of conscience, would have cost her less labor and money, than her past sectarian code of bigotry, injustice, and class-legislation. The fate of Carthage, which Juno once dreaded from the future power of Rome, may with truth be feared by Britannia from the rising dominion of America; and an American Virgil might, with an apt propriety and a slight change of the names of nations, say:—

"'Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim quæ verteret arces,
Hinc populum late regem, belloque superbum
Venturum excidio lybiæ: sic Volvere Parcæ.'"

MISSIONARY LABOR—INDUSTRIAL SCHOOLS, Etc.

The Rev. Mr. SINCLAIR is still engaged in his work in Pittsburgh and Alleghany cities. In a recent report he says:—

"I feel grateful to God that I am enabled to say still, hitherto the Lord has smiled, to

a greater or less degree, upon our missionary work in this field. I rejoice to say, in reference to our schools in particular, that we succeed beyond my fondest expectations.

"The Pittsburgh Industrial School may now be said to be firmly established, and that its benefits are acknowledged not only by parents, but also by many of our citizens, who appear interested in it. Our children are punctual in their attendance, and are always in their places at the stated hour of opening the school. The number of those who punctually and constantly attend averages from 50 to 60 girls. These, with few exceptions, have continued with us since the opening of the school. The majority of them belong also to the 'Sinclair Mission Sunday-school,' and thus they may be said to reap a double benefit from our missionary operations.

"We had an election of office-bearers on the first Thursday of the month. Our new Directress has been with us occasionally from the commencement, and her assistants have been among our best and most steadfast friends for the past three years.

"The system for managing our affairs in this school is of a conservative nature. The best order is kept while the school is in session. During the time appointed for reading some moral and religious extracts, the children give the utmost attention, and they are generally questioned at the close upon what has been read. Yesterday, before the school was dismissed, a little girl came to me, and said, 'Will you please to lend me the book which you read to us?' 'Why do you want it, my child?' 'I want to read to mother about *Rosa and her mother*. Mother likes to hear me read, and she will be pleased to hear about *little Rosa*.'

"Another little girl came to me, and said, 'We did not sing our industrial song yet: will you please to ask our Directress to let us sing it?'

"There is a pleasing reformation accomplished in the order, morals, and habits of cleanliness of these dear children, and they can sing some pieces very well without the *aid of the Directress*.

"*The Alleghany* Industrial School has increased to 260 pupils. The expenditure caused by so many children has been too heavy for the ladies who have taken an interest in its conduct. Many came to the school for the sake of obtaining some articles of clothing, and the ladies were too benevolent to refuse or withhold from any of them. I have seen the danger to which such liberality might lead us, and I consulted with the ladies, and stated to them the necessity of a change in the system of conducting our future operations, and also of the class of children to whose benefit the Industrial School may be devoted. The place of meeting became too small, by reason of the number of new scholars who came on each Saturday. The children were crowded together: the ladies could not accomplish the object for which the school was formed. This was my great difficulty, and how to accomplish the grand object I knew not. I feared lest any attempt on my part might end in disappointment, and perhaps break up the school entirely.

"The three months' term of the office-bearers was drawing to a close, and I waited for the result of our quarterly meeting with no small amount of mental anxiety. We met on Saturday, the 19th, to elect new officers. After the election, which resulted in the choice of a Directress and three Vice-Directresses for the ensuing three months, it was agreed that the Industrial School of Alleghany be continued and re-organized upon the plan pursued in the Pittsburgh Industrial School.

"A resolution was offered, 'That the school should be closed during the warm months of July and August;' but a decision was not reached. I shall strive to have our efforts continued and keep the school opened, but I fear I may not be successful. I am satisfied, however, that our benevolent friends will resume the good work in September, even if they should resolve to close the school till that time. These Industrial Schools are full of interest to me: they cause, also, a great deal of mental anxiety as well as bodily labor.

"The Sabbath-schools are no less interesting: they are well attended, and the library and Sunday-school papers (of

latter we have a monthly and weekly supply sufficient for the ensuing twelve months) are of the greatest benefit to us—thanks to the many friends who have come cheerfully and liberally to our aid, from the 1st Presbyterian Church in Pittsburgh, the Massachusetts Sunday-School Society, and American Sunday-School Union. We have lost sixteen children from the Sinclair Mission School who have been in attendance for the last year, by their parents removing to the West, since my last report I hope that I shall be enabled to get their places supplied by others. It is hard to get them from the cruel and yet captivating yoke of the priesthood, and the superstitious maternal authority that prevails among the masses connected with Rome. We may not have much prospect of new admissions for a Sabbath or two, as we give no feast on the 4th of July, and many children are in the habit of changing from one school to another for the sake of having a ride on the cars or some other pleasures at this season. I told the children I would try and give them a dinner on Thanksgiving-day, as I did last year.

"I have succeeded in getting twelve children of Catholic parents to the public schools this month, and also in delivering two little boys from the 'paw of the lion.' Their mother came to Pittsburgh some two months ago, a stranger. She took up her residence among the Irish, and sent the two little boys to the Franciscan Brothers' school with her neighbor's sons. After they were a week or ten days at school, one of the 'Brothers' wanted the boys to bring 25 cents each next day to him. I happened to call upon the family the next morning. The mother told me of this fact.

"How often have I heard Romanists declare that their schools were free—that the Brothers made no charges! I have never before been able satisfactorily to ascertain the fact of charges being made, or of money being demanded of the scholars: and were it not that the poor mother is a Protestant, I probably should not have ascertained it now.

"The *mother went soon* afterwards to *one of the school directors* of the ward in which she lives, for a 'permit' to get her boys into the 'free-school;' and they are now in it, and thus placed where no demand for 25 cents shall be made upon her scanty resources.

"I have nothing of interest to state in my other work during the month, except that I have made upwards of 400 official visits and distributed 900 pages of tracts."

Since the foregoing came to hand, we have received from Mr. Sinclair the following communication, which gives a fuller view of his labors and the state of the mission. We add it to the preceding, assured that it will be read with pleasure. A great and good work is surely being done by our friends in Pittsburgh and Alleghany cities, in behalf of those for whose spiritual wants few had previously cared.

"It was stated in my last letter that the young ladies who have been instructors in the Alleghany City Industrial Sewing School, were considering whether to close it or not during the hot season. It is now determined to close the school till September next, at which time all agree to meet and re-commence the good work in the same place. I can safely say that I never witnessed a more interesting scene than that of the Alleghany Industrial School. Oh, how pleasant the Saturday afternoon meetings have been to me all the time this school has been in operation! It has comprised 260 little girls, with 15 pious young ladies instructing them for future usefulness and happiness, for time and eternity. Four married ladies, together with your missionary, took the management and oversight of the whole. I was extremely sorry to have it closed, though it was only for two months, but it was necessary. Many of the children shed tears; and after the ladies left, returned back to bid me farewell, and to ask how many weeks were to elapse before the school was to be opened again.

"The Pittsburgh Industrial School is increasing in daily interest. Its connection with the Sinclair Mission Sunday-school

gives it a decided advantage over its sister institution of Alleghany City. The children who, for the most part, have attended the Sunday-school from its commencement, two years ago, in Hard-Scrabble, are the same who attend the Industrial school of Pittsburgh. As the one increases, so does the other. When visiting from house to house in one of our city alleys, on Thursday, the 16th, I found *four* little girls, whose parents consented to permit them to go to the Sewing-school that afternoon, if they had any person to show them its locality. I told the mothers that I would call that way in going to the school. When I arrived, I found *six little girls waiting*, some Germans and some Irish, glad that they were to be taught by the good ladies to sew. So pleased were they and their parents, that on next Sabbath they attended our Mission-school.

"The reformation effected by means of this institution since its commencement is very encouraging and most perceptible. Strangers who have occasionally called to visit the school have remarked to me how delighted they were to observe the change that had been produced in the cleanliness and order which were so apparent throughout the whole school. I have remarked in former reports their progress in singing, as well as in sewing, and I cannot overlook a more substantial improvement of moral nature, which, I rejoice to state, is visible, and very encouraging to my mind. From 60 to 70 girls have been in attendance during the past month.

"I have attended the Mission Sabbath-school on the hill each Sabbath morning during this month. The school is nearly two miles from my house, and I have to leave home about 8 o'clock, in order to be present at the opening services. It continues in session till 10 o'clock. This school has received much of my own and of my daughter's attention. Its Superintendent is Vice-Superintendent of the 'Sinclair Mission-School.' The number attending is 70.

"The Sinclair Mission School meets at 1½ *o'clock P. M., and* continues in session till *3 P. M. It has* been already remarked that this and the Industrial School may be considered as one; inasmuch as the girls attend both. Any reformation or impression made in the one is felt in the other for good.

"I feel and realize the presence of God and his blessing accompanying my feeble efforts in this branch of the mission. I am persuaded that my labors are not in vain, although the good effected may not have come up to my most earnest desire. Still I rejoice to say, that the good accomplished is visible to and acknowledged by others.

"On Sabbath, the 12th inst. a gentleman who visited the school last year renewed his visit. I gave him a class to teach. Before the school was dismissed he said to me:

"'The reformation which you have accomplished by this school upon the appearance and character of these children is beyond my fondest hope—even more than I ever expected to witness. Go on, my dear friend; your exertions on behalf of these children will be rewarded.'

"The same remarks, substantially, were made last Thursday by a very pious lady who has a class of girls in the Industrial school:

"'Mr. S.,' said she, 'The change in the appearance and character of these children is remarkable. They look clean and tidy, as well as orderly: they appear, all of them, so very anxious to learn. They do not at all seem to be the same children that attended last year in rags and filth.'

"This good lady and her son have taken much interest in the school from its commencement. We have had many strangers visiting and addressing the children lately. The general attendance is good and very regular. At present we suffer for want of teachers in both departments, owing to the absence of our friends from the city.

"Week-day service consists chiefly in visiting from house to house, distributing Bibles and tracts wherever they are acceptable. To this I have lately added a weekly visitation of the prisoners in our jail. The majority of those incarcerated are Romanists. I have visited this abode of misery four times within the last fortnight, dis-

tributing tracts, conversing and praying with some of the inmates. I have on each of these visits entered the cells of the three unfortunate beings convicted of the murder of Wilson and his sister in M'Keesport on the night of the 30th April last: viz. Henry Fife, Munro Stewart, and Charlotte Jones. I have had some conversation with each of these convicts, left books and tracts with them, and prayed with them. Fife and Charlotte Jones appear to realize their *awful condition*. Stewart maintains his innocence."

SABBATH-SCHOOL CELEBRATION.

The following communication from an eye-witness of the scene described, shows our work in New-Albany, Ind., and how the people feel toward it:

"As the readers of the Magazine are aware, it is a prominent object of the AMERICAN AND FOREIGN CHRISTIAN UNION to gather the *children* of Roman Catholic parents into Mission and Industrial Schools, where, through the instruction of Christian teachers selected by the missionaries of the Society, they are taught the word and way of life, directed to the Savior of the perishing and lost, and led to the cross of Calvary. They are instructed, too, in the art of sewing, so that they may be enabled to assist their parents, and *so far* rid our communities of many who would otherwise be leeches upon the charities of the benevolent.

"Such success has the Society had in this endeavor, that with *all* the missions in the West, and with nearly all elsewhere, both industrial and Sabbath-schools are connected therewith, filled by the children of Papists, gathered thither by the missionaries and their faithful co-helpers, whose cleanly appearance, affability of demeanor, and sparkling eyes attest that the labor thus bestowed, *even in this life*, is receiving a rich reward. Throughout the land, *some ten thousand such* children and youth have been gathered and taught.

"In the western district the friends of our cause and of the children feel it to *be important to have occasionally* some public festival demonstration, with a view to the encouragement both of *our* children and those who have thus far stood aloof from our efforts, and to stimulate them to higher attainments in habits, manners, intelligence, and morality. Last year an account of such a demonstration had in Louisville, Ky., and also of one in Pittsburgh, Pa., was published in the Magazine. I herewith transmit an account of another one which occurred lately in New-Albany, Indiana.

"The Society has under its charge three mission schools in that city, numbering some *three hundred children*. There are several important facts in regard to the mission in New-Albany which are worthy of special notice. Such, for example, as the following:

"One of the female converts, a member of one of these schools, who had been driven thither by persecution from another field, where she had found the Savior through the labors of another missionary of the Society, a few weeks since rose in her place, and with great promptitude and correctness recited *eleven chapters of the Gospel by John*, and *three of the Acts of the Apostles*.

"Another fact:—A weekly prayer-meeting has been sustained by our missionary, and a few devoted friends who help him, from almost the commencement of our efforts in that city.

"Another fact:—A singing exercise has been connected with the school, conducted by a devoted friend of the mission, and the class which attends uniformly numbers some 70 souls, among whom are several adults.

"These facts need no comment; they speak for themselves in words of tender and decided encouragement to all who are laboring and praying for the conversion of the Papal world.

"The morning of the 13th day of June, at the early hour of seven, found the little ones of our missionary's care wending their way in little circles of two, four and six, to the place of rendezvous—one of the public school-houses of the city. We arrived just in time to see them thus on their

way thither; and as we gazed upon them, their neat attire, their hasty gait, their merry chatter, all told us they were happy groups, and were in high anticipation as to the day before them.

"It had previously been arranged that the day should be passed at a beautiful grove a mile beyond the city. The day, however, in its opening, wore so hazy an aspect that it was deemed best to change the plan. During the preceding night rain had fallen, which rendered a change essential.

"To gratify the little ones, however, they were formed into a procession, and after marching through several of the leading streets, rested finally at Woodward Hall, the proprietor of which, like many others in New-Albany, upon more than one occasion has evinced by an unstinted liberality his interest in that class of the rising generation to whom these efforts are devoted.

"After the procession had started I left it for a more eligible position, where I might gaze upon it. It was a most enthusiastic sight. Amid banners, and ribbons, and white dresses, and boquets, etc., walked some *three hundred and fifty or four hundred children*, with their teachers, representing among their number members of every evangelical church in the city, and a noble exhibition of the unity of our Protestant faith, and of our own AMERICAN AND FOREIGN CHRISTIAN UNION.

"Here, borne by three lads, was a banner bearing the inscription—

'*MISSION SUNDAY-SCHOOLS*,
ORGANIZED 1856.
Nothing without labor.'

"There another, representing a female child, and an angel in the act of snatching it from the earth and bearing it to the unsullied climes above.

"Arriving at the Hall, we found it crowded with little ones, all spectators having to stand. After singing by the children the hymn beginning,

'Come, join our celebration,'

the Rev. Mr. Rosseter, of Madison, Ind., addressed the throne of grace; and after *another hymn, the* children were addressed *very briefly by* Messrs. Rosseter and Atterbury—the latter the excellent and devoted pastor of the Second Presbyterian Church of the city.

"These exercises concluded, the feast of "*good things*," borne by fair hands, was lavishly distributed among the children, (care having been taken in advance to secure such things as children love,) to their great delight, as the dispatch with which they made way with them attested.

"Regaled thus for an hour or more at the Hall, a messenger arrived, saying that as the afternoon of the day promised to be a pleasant one, if the teachers and children desired, the *New-Albany Cornet Band* (a noble band of gentlemen—gentlemen, too, of the true stamp, as this kind act shows,) under the leadership of Prof. Nutting, would be pleased to escort the schools to the grove and spend the afternoon with them. By a unanimous vote of the juveniles this generous offer was accepted.

"In due course of time the procession was re-formed, and with the band to lead us, discoursing, as we marched, sweetest music from their silver instruments, it passed on to the grove. There, through the consideration of some of our friends, swings had been raised—in the enjoyment of which, and other entertainments, exercises, and good things, the afternoon was spent.

"At four o'clock, when the little ones began to show signs of fatigue, and appearances of more rain were gathering in the distance, they were collected into a circle, again partook of refreshments, sang another hymn, listened to more instrumental music, and after voting their thanks to the *Cornet Band*, which were tendered by the writer in a few remarks to them, the procession was again formed, and marched back to the Market Square, where they were dismissed, and the scenes of our first celebration in New-Albany were ended.

"I have not space for comments upon the facts here presented, nor are any required. Every one can see in such occurrences that the work of the AMERICAN AND FOREIGN CHRISTIAN UNION is a blessed one: one that is telling in its results upon the

good of the rising generation of Papist children, and which, *through them*, must reach the minds and hearts of their parents: for what parent, native or immigrant, is not affected and influenced by kindness shown to his children, and is not led to feel that such kindly acts are proofs of interest in them? These Protestants, they say, whose religion prompts to such acts, *must* be good people, the priest to the contrary notwithstanding. *We will trust them. Our children cannot be in better hands. We will keep them there.*"

MISCELLANEOUS.

OSENEY ABBEY

Was one of the most magnificent monastic establishments in the kingdom of Great Britain. It was located in Oxford, an ancient city of England, situated about fifty-four miles north-west of London, at the confluence of the rivers Isis and Cherwell, which by their circuitous course almost surround it.

Its origin was in priestcraft; and its support, magnificence, reputation, and power, were, like many other Romish establishments, mainly derived from the same source.

The following truthful account of the origin of the Abbey, from the pen of a highly esteemed female correspondent, will serve to illustrate Rome's character at an early day in her history, and to confirm the sentiment, that in deceptive arts and wicked practices she was from the beginning what she is now. Her Rodolphuses are not all dead yet. By their sorceries multitudes are still deceived, and will continue to be, till, according to the Scriptures, (Daniel, 7:26; 2 Thess. 2:8; and Rev. 15:8,) she is destroyed from the earth; or, in the language of our correspondent, "till Rome is Rome no more."

Let us go to the ruins of Oseney Abbey,
Which look, in the distance, so gray and so shabby;
Of its origin, which was exceedingly odd,—
From a bevy of birds and papistical fraud,—
I'll give you the hist'ry while taking a view:
However absurd, 'tis on record as true.
In the castle of Oxford once liv'd a fair lady,
Esteem'd most devout. When the evening was shady,
She lov'd to enjoy a contemplative hour
On the bank of the Isis, alone in a bower
Of long drooping elm-branches woven. The quiver
And rustling of leaves, and the flow of the river—
The murmur of waves gently laving the shore—
The fisherman urging his bark with the oar—
The spray flying from it with ripp'ling and patt'ring—
Were soothing, but suddenly lost in the chatt'ring
Of magpies, that perch'd on the tree o'er her head.
Most beautiful birds! Yet they fill'd her with dread
By their dolorous notes, and the lady retreated;
But day after day was the clamor repeated.
She could not relinquish her sylvan seclusion,
Though greatly annoyed by their din and confusion;
In solemn reflection conceiving the notion
They did not come *merely* to spoil her devotion.
As she to the marvelous had a strong leaning,
To solve this great myst'ry, and find out the meaning
Of language in which the birds seem'd to address her,
She sent for Rodolphus, her Romish Confessor,
And gave an account of the strange magpie-clatter.
The priest was astounded, but ponder'd the matter.
It brought to remembrance his firm vow monastic,
And having a conscience quite lithe and elastic,
Profoundly he sighed,
Then gravely replied:—

"These are not *pies*—but souls in purgatory
Uttering cries to the benevolent,
Soliciting repose. To tell a story
Most lamentable, knowing the extent

"Of your kind, tender, charitable feelings,
They come to you. Madam, those dismal plaints
Are naught—their sufferings mock all revealings—
Oh, will you truly emulate the saints?

"I humbly hope this great consideration
May be allow'd legitimate control,
Inducing works of 'supererogation;'
That not these souls alone, but your own soul,

"And souls as yet unborn, may reap the blessing.
If you will do for them some public good,
'Twill hush the wailings which are so distressing,—
The merit of good works is understood!

"Your husband's uncle set a bright example,—
He built for us a college and a church;*
And your resources are so very ample,
Pray, do as much!" Dame Edith went in search

Of her good husband, Robert Doyly,—told her
Desire to give those *magpie-souls* relief:
Then to his loving heart he did enfold her,
Promising all she ask'd, to calm her grief.

Not apprehending Romish malversation,
Tricks by "infallibility" decreed,
He kept his word with honest approbation,
Believing it a heaven-commission'd deed;

Rearing a stately fabric, which he placed
On the same spot where the poor *pies* complain'd;
And long its Abbot as a baron graced
The British Parliament.—*Thus all was gain'd!*

Such arts were used by Rome in days of yore,
And such will be—till Rome is Rome no more!

REV. E. E. ADAMS.

We are happy to announce to our patrons and friends, and especially to those who reside in Philadelphia and its vicinity, that the Rev. E. E. Adams has accepted the appointment which was offered him by the Board, of Secretary for that district.

Mr. Adams, it is known, has rare qualifications for the duties of the office to which he is chosen. His experience as a pastor in one of the most important congregations of New-England, and his personal acquaintance with European countries, and the condition of the churches there, (thirteen years of his ministerial life were spent in Europe,) add much to his other qualities of fitness for the work, and lay a broad foundation for confidence in respect to him.

On the receipt of his letter resigning the pastoral charge of the Pearl-street Church, Nashua, N. H., the congregation, as we learn from the *Congregational Journal* of July 23d, adopted a series of resolutions expressive of their feelings in regard to him, from which we extract the following, viz:—

"*Resolved*, That this church receive with profound sorrow and unaffected regret the letter of their pastor, the Rev. E. E. Adams, resigning his pastoral charge.

"*Resolved*, That this church revert with pleasing satisfaction to the faithful, untiring, and efficient ministry of their pastor, as an instrumentality followed by the blessing of God, and made sacred by the conversion of many souls; pledging their united and earnest prayers that the recent fruits of his labors may be gathered into the fold, and not suffered to wander as lambs of the great Shepherd's flock, having no undershepherd to guide and feed them.

"*Resolved*, That this church tender to Rev. E. E. Adams their united confidence and commendation, as an accomplished, eloquent, and able minister of reconciliation, whose services as their pastor they highly appreciate, and whose separation from them by the severing of the most sacred bonds which have united them, they most sincerely deplore."

With great pleasure, therefore, the Board introduce Mr. Adams to their friends and the public, assured that they will find in him an agreeable friend, a judicious counsellor, and an effective co-laborer in the vineyard of our common Lord and Savior. And they earnestly ask in his behalf their sympathy, confidence, and co-operation. He will soon, we trust, enter permanently upon the field. He may be addressed, until further notice, at the Bible-House, north-west corner of Seventh and Walnut-streets, Philadelphia, care of Mr. W. Hall.

PRIESTCRAFT AND MONKERY.

We extract the following from the French correspondence of the *London Christian Times*:

* Church and College of St. George.—This occurred in 1129. "At the dissolution of the monastic establishments, in the reign of Henry VIII., Oseney was converted into a cathedral church, and the county of Oxford was made a diocese; but on the disgrace of Cardinal Wolsey, Henry translated the cathedral church from Oseney to Christ Church College, and *this, strictly speaking,* (though it had been used long *before,) gave the title of city* to Oxford."—See *Antiquities of Oxford.*

"I was amused lately by the account given us by an honest Algerian Trappist, who has, from conscientious motives, left his convent. The brothers are employed from two A. M. to seven P. M. in prayer and tilling the soil: one meal a day suffices them. Perfect silence is the rule, but they manage a language of signs so dexterously, that not only can they make known their wants to each other, but quarrel continually and violently. The usual subject of these quarrels is the envied place of *door-keeper*. Why? Because he, almost exclusively, has permission to use his powers of speech on the approach of strangers. These men become thorough egotists in time, refusing the slightest service to each other if not ordered by the rules. Truly, Romish perfection is some considerable distance from the perfection of the Gospel! There is something monstrous in men entering such an order to do penance by silences because they suppose it to be pleasing to God, and then quarreling for the privilege of enjoying a moment's gossip with strangers. It is well sometimes to hear the secrets of the prison-house, notwithstanding the urgent entreaty of a Canon of Paris, in a new book authorized by the new Archbishop of Paris: 'For mercy's sake, my lords,' he says, addressing the Bishops, 'in the name of the dearest interests of religion and of the priesthood, let us enact something respecting what is really important and essential in the malevolent times in which we live: I mean to say, let us cover with the strictest secrecy the faults of ecclesiastics!' This is *à-propos* to the number of disgraced priests serving as cabmen, rag-gatherers, petty-brokers, errandmen, and indeed in almost all the lower ranks of the Paris population. I need not point out the fallacy of screening the public faults of the clergy. The population know too well the grievous lives of their spiritual guides; and if the priesthood were sincerely desirous of eradicating sin, and not merely the consequences of it, they would be glad that the same civil tribunal should be appealed to for priest and people: the shame is in screening the offender, not in bringing him *out to justice. And the people* feel it keenly, and despise not the clergy only, but, alas! religion also."

ST. COLETTE.

In our last number we gave a queer account, drawn from the *Univers*, of the "high shines" of St. Cupertin. A later issue of that journal contains an article in honor of Sainte Colette, from which we glean an account of one of the miracles worked by that worthy.

"It must be confessed that St. Cupertino, the last hero of the *Univers*, whose speciality it was to float in the air, is utterly crushed by the superior power of Ste. Colette. Ste. Colette performed in the convent she had founded at Poligny, in the Jura, in 1417, one of the greatest miracles effected since the time of the apostles. This miracle was witnessed by an innumerable crowd, and is testified to by ten authors worthy of faith. Ste. Colette had gone from Poligny to Besançon on business. She there knew, by revelation, that one of the nuns of her convent had just expired in Poligny from the result of a fault which she had not possessed the courage to confess. She learnt that for her sake the judgment of the unfortunate creature had been suspended through the intercession of the Holy Virgin, and that she would be brought to life in order to confess her sin and obtain pardon. The saint at once dispatched a courier to Poligny to forbid the burial of the nun before her arrival. The curiosity of the town was excited by rumors. The saint had already recalled four dead persons to life—three at Besançon, one at Lons-le-Saulnier. The saint returned to Poligny after a delay of four days. The dead nun was in the church in an open coffin, where everybody could see her. Such was the crowd which assembled from the town and neighboring villages to meet Ste. Colette, that armed citizens were compelled to keep open a passage for her. Night and day the streets were filled, the doors and windows occupied, the church and convent surrounded by the people. In the morn-

ing the civic guard broke open the window of the 'Sacristie,' through which the saint entered, accompanied by all the nuns and their confessors. She approached the dead body, and, after a short prayer, commanded it to rise in the name of Christ. The dead nun rose at once and knelt before the grand altar. At this miracle the crowd which occupied the church was seized with terror and fled: for several hours there reigned an indescribable disorder and tumult. The nun continued to pray, and then confessed aloud her fault. After receiving absolution, the nun thanked the saint for having saved her, and avowed that but for her intercession she must have been lost. Then, recommending herself to the prayers of those present, she re-entered her coffin and once more expired!"

AMERICAN CHAPEL IN PARIS.

We are happy to be able to state that the establishment of an American Chapel in Paris meets with decided favor among our countrymen and others having an interest in that city, as the following list of their subscriptions in "francs" in its behalf will show. This list, however, shows the amount only to the 1st of July last. It will be much increased, we doubt not, in a little time. The friends there will do their share in the good work, and we trust that those who are here will not fail to imitate their good example.

T. N. Dale,	francs, 5,000	J. B. Murray,	francs. 250
J. B. Curtis,	2,500	W. Litchfield,	250
*Schawle Chamberlin,	1,010	Mr. Gregory,	200
*H. Thornton,	1,008	J. J. Griffin,	200
E. Cowder,	1,000	*A. T. Petrie,	250
H. Wood,	1,000	G. Petrie,	125
Vogel & Co.,	1,000	A. Molter,	125
J. Deming,	1,000	*G. Fanshawe,	125
Ponseau & Co.,	1,000	*Mr. Fairchild,	125
*Stavert, Zigomala & Co.,	757	H. Goldstein,	125
Mr. Stodard,	504	Mr. Hollister,	125
*G. Wilde,	504	B. Wilde,	125
*Firth, Slingeby & Heartiss,	505	Mr. Miller,	125
Green & Co.,	1,000	L. Dyer,	100
Mrs. Moore,	500	Mr. Colgate,	100
John Munroe,	500	W. Langdon,	100
G. Richards,	500	Mrs. Wood,	53
A. Montant,	500	A. Merchant,	13
Mr. Henderson,	500	*Firth, Booth & Co.,	500
Mr. Hutchinson,	500	E. & E. Poirier & Co.,	500
Mrs. Hagerty,	500	Fabréquettes & Mora,	100
N. Berry,	500	Dr. Evans & Bro.,	fr. 1,000
J. Taylor,	500	Mr. Mason,	500
J. P. Crosby,	500	Mrs. Moulton,	500
C. Britted,	500	Mr. Holland,	500
Mrs. Langdon,	500	*Messrs. Henry & Co.,	2,500
Mrs. Jones,	500	Mr. Goodyear,	25,00
Mrs. De Pau,	500	Dr. Bigelow,	250
Briet & Osborn,	500	Mrs. Newbold,	500
B. Curtis,	520	Mr. Johnson,	500
H. Appold,	300	Mr. Kendrick,	500
*W. T. Stell,	253	E. J. Wolsey,	5,150
Mrs. Constant,	500	Total,	44,904

* English houses.

BOOK NOTICES.

FASHIONABLE AMUSEMENTS; with a Review of Rev. Dr. Bellows' Lecture on the Theatre. By Rev. D. R. Thompson. New-York: Published by M. W. Dodd, 506 Broadway, (opposite St. Nicholas Hotel.)

This work deals, in a spirit of Christian liberality and enlightened view, with the prevalent popular amusements—the theatre, card-playing, dancing, and novel-reading—which it condemns on the very fair criterea that their evil outweighs their good. Its review of Dr. Bellows' lecture is written with a generous literary chivalry, but with a skill and execution that would do honor to the most *gallant knight-errant* of polemic encounter.

Dr. Thompson has, by this third edition of his work, done good service for the minds and hearts of those young men who may avail themselves of it.

The book is in duodecimo form, of 230 pages, of good type, white paper, and "well got up."

BALLYSHAN CASTLE; a Tale founded on fact. By Sheelah. New-York: N. Tibbals, No. 100 Nassau-street. 1857. 12mo, pp. 355.

This is a respectable volume, illustrating the evils of marriage between a Romanist and a Protestant. It contains some very natural views of social life, and passages of true pathos. We can safely commend the work to general reading. A knowledge of what it reveals might prevent those alliances which are so fruitful of domestic sorrow.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JULY TO THE 1st OF AUGUST, 1857.

NEW-HAMPSHIRE.

Keene. 1st Cong. Church, ... $44 68
" Daniel Adams, M. D., to make D. E. Adams L. M., in full, . . . 15 00
Tamworth. Rev. J. H. Merrill, ... 5 00
Concord. S. Cong. Ch., Hon. J. Stevens L. M. 40 00

VERMONT.

Middlebury. Meth. Church, ... 7 15
" Cong. Ch., Rev. J. T. Hyde L. M., 41 60
Georgia. Cong. Church, ... 13 57
Waterbury. Cong. Church, ... 8 00
Manchester. M. H. Goodwin, ... 5 00

MASSACHUSETTS.

Greenfield. 1st Cong. Church, ... 23 26
" 2d Cong. Ch., Rev. P. C. Headley L. D., ... 103 00
So. Hadley. Cong. Ch., to make Mt. Holyoke Female Seminary a L. M., . 45 39
Warwick. Trin. Cong. Church, . . . 2 00
Dalton. Meth. Church, ... 5 23
Lanesboro'. Bapt. Church, ... 4 06
" Cal. Cong. Church, ... 7 00
Randolph. A lady, through Dr. Morrill, . 1 00
Phillipston. Cong. Society, per Rev. S. W. Barnum, ... 5 00
" Cong. Ch., in full of Rev. Sam'l W. Barnum L. M., . . . 10 60
Boston. Jas. Lawrence, $50; Isaac Parker, $50, for the Paris Chapel, . 100 00
" Rev. Giles Pease, ... 3 00
Essex. 1st Cong. Ch., in full to make Rufus Choate a L. M., ... 24 52
Lawrence. Lawrence-st. Ch., in full of Chas. A. Colby L. M., ... 28 29
Haverhill. Winter-st. Cong. Ch., . . . 10 00
Andover. Ch. of the Theological Seminary, 18 00
Medway. E. F. Richardson, ... 10 00
Medford. 2d Cong. Church, ... 25 00
Templeton. Rev. Mr. Sabin's Church, . 16 02
Granby. Cong. Church, ... 33 82
Raynham. " " 12 00

RHODE ISLAND.

Bristol. Cath. Cong. Church, ... 20 00

CONNECTICUT.

Torringford Cong. Ch. and Soc'y, per S. Fenn, 4 00
Groton. Cong. Ch. and Soc'y, in full of Rev. S. Hine L. M., ... 10 00
So. Norwalk. Cong. Ch. and Soc'y, per D. R. Austin, ... 9 00
Vernon. Cong. Ch. and Society, per Allyn Kellogg, ... 60 00
Ellington. Monthly Concert in Cong. Ch., . 6 71
New-London. Thos. W. Williams, $50; W. C. C., $10; H. P. H., $5; E. & N. S. Perkins, $30; A. M. Fink, $5; A. F. Prentis, $10; R. Coit, $10; A. Barnes, $10; E. A. Lewis, $10; A. O., $10—in all, $150 for the Paris Chapel, ... 150 00
" W. C. C., ... 30 00
" Several Ladies, ... 21 50
Watertown. Cong. Church, add., . . . 10 00
Waterbury. 2d Cong. Ch., Rev. Mr. Magill, 25 30
Colchester. A friend to the cause. . . . 20 00

NEW-YORK.

Wadham's Mills. Cong. Church, ... 11 55
Buskirk's Bridge. R. D. Ch., for Dan'l Hilts L. M. 10 51
Astoria. E. J. Woolsey, Esq., ... 50 00
N. Y. City. Miss Sarah Blakely, ... $0 50
" For the Paris Chapel, per E. S. West, Esq., Messrs. Hook, Skinner & Co., $50; H. F. Lumbard, $50; Messrs. S. Cochran & Co., $100; E. S. West, Esq., $100, . 300 00
" For the Paris Chapel, Chas. Butler, $50; Tiffany & Co., $50; Wetmore & Co., $50; J. B. Sheffield, $100; Sidney A. Shieffelin, $100; Olivia Phelps, $50; Wm. E. Dodge, Jr., $20; W. W. Chester, $50; C. E. Bebee, $25; Wm. Douglass, $100; Z. S. Ely, $50; J. Quincy, $50; S. P. Holmes, $250; Jno. J. Phelps, $30; R. L. & A. Stuart, $100; Ball, Black & Co., $50; Norman White, $50; S. B. Chittenden, $50, Jas. Stokes, $50; Wm. E. Dodge, $200; Jno. Mortimer, Jr., $20; H. M. Schieffelin, $50; Wm. Smith Brown, $25; J. Barker, Jr., $10; R. Bigelow, $50; American Bible Society, $30 10— . . . 1,080 10
" Jas. S. Noyes, for Paris Chapel, per S. P. Holmes, ... 25 00
" H. K. Corning, ... 100 00
" Through Miss Eliot, ... 60 00
" N. J. Wilcox, $1; N. Lacompt, $1, 2 00
Wilson. R. C. Wilson, ... 1 00
Lockport. Dea. Josiah B. Scovell's bequest, in part, per O. P. and Thos. Scovell, Executors, ... 200 00
Elmira. Through S. L. Gillett, . . . 2 00
Union. Presb. Ch., for L. M. of Rev. S. F. Bacon, ... 17 08
Elba. Presb. Ch., bal. in full of L. M. for Sabbath-school, ... 15 51
Portville. Presb. Ch., to complete L. M. of Henry Dusenbury, Esq., . 16 25
" Meth. Epis. Church, ... 2 56
Olean. Presb. Ch., in full of L. M. of Rev. S. Cowles, ... 15 91
" Meth. Epis. Church, ... 4 06
Fredonia. Presb. Ch., towards L. M. of Sabbath-school, ... 26 00
" Dr. Chas. E. Washburn, in full for Presb. Sunday-school, . . 10 00
" Meth. Epis. Church, ... 1 00
Cuba. Rev. J. Wynkoop, for L. M., . . 15 00
Rockville Centre. M. E. Ch., to make Rev. Jas D. Bouton a L. M., 30 17
Brooklyn. J. L. Merrill, $1; A. Myers, $1 50; others, $2, ... 4 50
" Pilgrim Ch., Rev. Dr. Storrs, . 142 34
Fordham. D. R. Ch., in part to make Rev. Jas. Bolton a L. M., ... 15 45
Stapleton. Meth. Epis. Church. . . . 6 03
Chaumont. To complete L. M. of Rev. J. A. Canfield, ... 15 00
Plattsburg. Presb. Church, ... 22 00
Hannibal. Add. for Sunday-school L. M., 18 46
Glens Falls. Presb. Church, ... 16 59
Coventryville, ... 8 19
Coventry. In part, for Presb. Sabbath-school L. M., ... 16 93
Utica. 1st Presb. Church, add., . . . 7 25
" Mrs. Maine, to complete L. M., . . 15 00
East Palmyra. Rev. W. W. Collins' Cong'n, 12 00
Harlem. R. D. Ch., Rev. Mr. Lord, . . 33 21

NEW-JERSEY.

Bloomfield. Presb Ch., T. K. Oakes, Treas'r, add. to $20, ... 60 25
Jersey City. Mrs. J. Liddell, . . . 2 00
Patterson. Meth. Epis. Church, . . . 13 17

DISTRICT OF COLUMBIA.

Georgetown. Rev. John H. Bocock, D. D., L. M, by a friend, . . $30 00
" Rev. Alex. Shiras L. M, by a friend, ... 30 00

KENTUCKY.

Paducah. Meth. Epis. Church, ... 12 50
" Presb. Church, ... 10 00
" Bapt. Church, ... 5 00
Henderson. Presb. Church, ... 18 50
" Meth. Church, ... 10 00
" Bapt. Church, ... 3 00

ILLINOIS.

Rev. S. P. Lindley, ... 1 00
Galesburg. 2d Presb. Ch., in part to make Rev. Jno. W. Bailey and Jos. Wood L. M.'s. 28 50
" 1st Presb. Ch., in part to make Rev. C. M. Tyler a L. M., . 46 25
Galva. Cong. Church, in part, ... 5 95
Kewanee. Add., ... 3 00
Toulon. Rev. R. C. Dunn, ... 2 00
Lockport. Cong. Church, ... 13 00
" Meth. Church, ... 11 00
Joliet. Cong. Church, in part, ... 24 95
" Mrs. David Mac Gregor, to make her son, Geo. R. Mac Gregor, a L. M., . 30 00
Plainfield. Cong. Ch., $11 37; S. Findlay, $20, to make Rev. W. D. Webb a L. M., 31 37
Rockford. 1st Cong. Ch., in part Rev. H. M. Godwin L. M., in full, . . 19 00
Jacksonville. Cong. Church, add., . . 10 00
Pittsfield. Cong. Ch., in part to make Jos. W. Winans, R. R. Greene, Wm. Watson, and Geo. Abbott L. M.'s, 113 80
Summer Hill. To make Rev. G. J. Barrett a L. M., ... 22 00
Springfield. 2d Presb. Ch., add., A. W. Estabrook, Esq., ... 5 00

INDIANA.

Aurora. Presb. Church, ... 6 30
" Meth. Church, ... 3 25
" Bapt. Church, ... 3 75
Peru. N. S. Presb. Church, ... 4 55
" Others, ... 4 33
Anderson. Individuals, ... 7 00
Indianapolis. Luth'n Church. 3 33
" Others, ... 2 62
" Presb. Church, ... 8 50
Mt. Pleasant. N. S. Church, ... 5 00
Greenwood. N. S. Ch., to make C. Beckus part L. M., ... 14 00
Franklin. Mr. Manwaring, $5; two others, $2, ... 7 00
Columbus. 1st Presb. Church, ... 14 20
" Meth. Epis. Church, ... 1 05
" Christian Chapel. 8 20
Bloomington. Prof. E. B. Ballentine, . . 5 00
Newburg. German Meth. Church, . . . 10 75
" Presb. Ch., A. M. Phelps, $5; others, $10, ... 15 00
" M. E. Ch., A. H. Pettitt, $5; others, $9 75, ... 14 75
" Lutheran Church, ... 3 00
Boonville. Presb. Church, ... 5 00
Mt. Vernon. German Meth. Church, . . $11 50
" Meth. Epis. Church, . . . 11 25
" Presb. Church, ... 5 75
New Harmony. E. J. Rodgers, $2; J. R. Hugo, $1; Philip Orr, 50 cts., 3 50

OHIO.

Marietta. Collection, per Master Geo. W. Bosworth, ... 9 34
" 1st Prot. Epis. Ch., in full to constitute Rev. Jno. Boyd a L. M., . 10 00
" 1st Cong. Church, ... 54 00
Fulton. Presb. Church, add., ... 4 00
Harmar. 1st Cong. Ch., which makes Mrs. Sarah A. Newton a L. M., . . 48 80
Hopewell. Asso. Ref. Presb. Ch., to make three L. M.'s, ... 91 65
Fair Haven. Asso. Ref. Presb. Church, . 21 00
Beech Woods. Ref Presb. Church, . . 7 00
Clifton. Presb. Church, ... 13 50
Cincinnati. 2d Presb. Church, ... 92 92
Walnut Hills. Mrs. Bates, ... 3 00
Austinburg. Myron Whitney, $5; others, $5 72, ... 10 72
Cleveland. Mrs. Eliza S. Weddell, in part to make Rev. S. S. Miles a L. M., 15 00
" 2d Presb. Ch., add., Mrs. Henry W. Clark for L. M., $5; Mrs. Jos. Chamberlain for L. M., $5; E. P. Morgan and others, $4, . 14 00
" 1st Bapt. Ch., Chas. A. Dean, for L. M., $5; J. P. Bishop, for L. M., $5; Mrs. J. Seaman, for L. M., $5; others, $16, . . 31 00
Oberlin. Miss E. M. Bowen, for L. M., . 2 00
Medina. Rev. D. A. Grosvenor and others, 2 00
Strongsville. Mrs. Wellman, ... 25
Brownhelm. Bushrod W. Perry, . . . 2 00
York. Cong. Ch., $7 20, in full of L. M. for Sabbath-school, and $26 80, in part to make Mrs. Rosetta Sanderson a L. M., ... 33 00
Wellington. Add., ... 25
Lodi. Cong. Ch., in part to make Rev. Quincy M. Bosworth a L. M., . . . 5 01
Chatham. 1st Cong. Ch., in part to make Rev. J. B. Sheldon a L. M., . . 11 00
Huntington. Add. towards L. M. of Rev. Thos. Potter, ... 2 18
Brownhelm, ... 12 94

MICHIGAN.

Otsego. Rev. David S. Morse, ... 1 00
Dowagiac. Individuals, ... 5 50
Centreville. Bapt Church, ... 5 45
" Individuals, ... 4 50
Three Rivers. Presb. Church, ... 10 00
Constantia and Mottville. Pr. and R. D. Ch'r, 5 50

IOWA.

Keokuk. O. S. Presb. Church, ... 15 25
" Bapt. Ch., D. W. Ford, and others, 13 00
" Cong. Ch., Rev. J. P. Kimball, and others, ... 3 00
Fort Madison. Individuals, ... 21 25
" Meth. Epis. Ch., ... 1 60
Montrose. Presb. Church, ... 4 25
Fairfield. Cong. Church. 9 25
Mt. Pleasant, ... 4 54

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. VIII. OCTOBER, 1857. No. 10.

DR. FORSYTH'S SERMON.

The following excellent sermon, delivered by the Rev. Dr. FORSYTH, of Newburgh, New-York, before the last annual meeting of the AMERICAN AND FOREIGN CHRISTIAN UNION, and of which we expressed a hope in a former number to obtain a copy for publication, we are now happy to be able to lay before our readers.* It is an able and well-timed discussion of a most important topic, comprised in the general subject of Christian missions. It cannot fail, if read with the spirit which would find expression in the words, "Lord, what wouldst thou have me to do?" to lead the reader to pray for, and endeavor to help forward the great work, in which the Society is engaged. And if so read, we cannot doubt that it will operate happily, on a broad scale, in quickening the American mind now beginning, in certain quarters, to be moved, and also in guiding the discussion that is hopefully rising in respect to the true policy of these beneficent movements.

The strength of the evangelical branches of the true church of Christ has been chiefly laid out, in modern times, upon Pagan tribes, and populations of greatly subordinate position and of inferior ability to advance the welfare of the world, if indeed they should be converted; while the vast tracts of the globe occupied by stronger races, capable of doing vastly more for suffering humanity and the Gospel over which has obtained a corrupted Christianity little if any less ruinous to souls and dishonorable to the Savior than the grossest systems of pagan religion, have been comparatively overlooked. Of this neglect of the homestead—where Christianity, if preserved in her purity, could exert a power that would soon overcome all outside resistance and lead to universal dominion—the enemy has carefully taken advantage. This is now being seen by the friends of evangelical religion in Europe and America, more distinctly than at any former time. And the feeling which calls for a review, and modification, if not a radical change, of the policy pursued, is every day deepening its hold, and acquiring strength in the

* It may be had at the Society's office, in pamphlet form. Price 25 cents.

minds and hearts of many who have long and earnestly labored for the world's redemption.

There is a growing conviction, that before she can reasonably expect the divine favor, or plead the fulfillment of "the promises," THE CHURCH MUST PURGE HERSELF OF HER CORRUPTIONS. She must TRY, at least, faithfully and perseveringly to heal the diseased and to reclaim the wandering members. This, however, she does not do when she neglects the apostate portions of her domain, when she sends none to plead with them to "remember how they have fallen, and to repent and do their first works." In omitting this service, or in performing it partially, she leaves untouched and unremoved out of the way, perhaps the strongest barrier to the progress of her cause among the millions of the race.

We would have her see and duly appreciate this great and important truth. We have labored to this end, and we have not labored altogether in vain. We are cheered by converts to our views and accessions to our strength every year. And we are more and more confident in our expectation of greatly accelerated movements, and of eminently successful labors for the advancement of the kingdom of the Savior among Jews, Mohammedans, and Pagans, when, in accordance with the command and the policy involved in the expression, "Beginning at Jerusalem," she shall have brought her strength in good faith and in earnest to enlighten and reclaim *these* regions.

The grounds of this confidence we are sure are reliable, but we cannot stop now to exhibit them, nor is it necessary. Our object is to invite the attention of our readers to the great subject, THE RE-CONVERSION OF THE CORRUPTED PARTS OF CHRISTENDOM. It is a serious and immensely important subject. We beg the attention of all our readers to it, and respectfully request our fellow-laborers in the ministry carefully to examine it in the light of the Holy Scriptures, and to bring the results of their investigation frequently into their pulpits, for the benefit of the people and the promotion of true religion in the earth. The Protestant churches in this country greatly need to be instructed on this topic. With the increase of light we cannot doubt what their action will be, nor what the ultimate influence on Christianity throughout the world.

But we submit the sermon. It unfolds the duty of the church in this regard, and sustains it by various forcible and convincing arguments, and will doubtless be read with profit as well as pleasure.

The sermon is founded on the words—

"BEGINNING AT JERUSALEM."

Luke, 24 : 47.

"One is inclined to think that the words should rather have read, *ending at Jerusalem*, if indeed the persons addressed were allowed to go there at all. True, they were starting upon a mission of mercy; they were sent forth to make a free tender

of pardon and salvation to guilty men.

But a short time before the words were uttered, Jerusalem had been the scene of a crime without a parallel in the annals of human wickedness—a crime of surpassing magnitude in itself, and one perpetrated under circumstances of singular aggravation. It was no less than the crucifixion of Him who claimed to be the predicted Messiah, the Hope of Israel through long ages, and who had made good his claims by proofs so clear and so convincing, that he could boldly say to the priests and the people of Jerusalem:—

"If I had not done among you the works which none other man did, ye had not had sin—but now ye have no cloak for your sin."

Men who in the face of such a warning had committed so great iniquity, could hardly expect forgiveness on any terms.

Among the finest specimens of the pulpit eloquence of the early Christian church are some sermons of Chrysostom, which were preached to the inhabitants of Antioch during the period when they were awaiting in dreadful suspense the result of the effort to avert the vengeance of Theodosius, denounced against them for an insult offered to the symbols of his imperial dignity. The effort was only partially successful. The original threat to level the offending city with the ground, and to massacre its population, was not carried into effect; but the proud capital was degraded from its rank as the metropolis of the East, the *noblest of its citizens* were loaded with chains and sold into bondage. Such is man's way of dealing with insult and injury; but it is not God's. His thoughts are higher than our thoughts, and his ways than ours, as the heavens are higher than the earth. And one of the most beautiful illustrations of this truth is to be found in this command of the risen Savior—that the remission of sins should be preached among all nations, *beginning at Jerusalem.*

The time had arrived when the apostles of our Lord—the official witnesses of his death upon the cross and of his return from the tomb, which they, at first, supposed had closed for ever on him and their own fond hopes—were to go forth, bearing to distant nations the glad tidings of redemption. Jerusalem, however, which had given so signal a display of deadly hatred to Jesus the Christ, and of inveterate blindness to his pretensions—Jerusalem, where he had so often preached with such divine eloquence, and had wrought miracles so many and so marvelous, one would have imagined was the very last spot on which to commence their mission. And but for this express charge of their divine Master, the apostles would probably have so judged themselves. But no. Here, in the very city where their own lives were in perpetual peril—where they were compelled to meet with closed doors "for fear of the Jews"—where their blessed Lord had drunk to the dregs the cup of shame—where he had been condemned to a cruel death by a judge who had been forced to

attest his innocence in the same sentence which announced his doom—where he had been mocked, buffeted, spit upon, scourged, while on every hand the hoarse cry of a raging mob was heard, "Away with such a fellow from the earth! Crucify him! crucify him!"—this is the city within whose walls and among whose population they must begin the sublime work of a world's regeneration.

WHY BEGIN AT JERUSALEM.

For this command, to begin at Jerusalem, various reasons may be suggested.

1. The apostles were official witnesses of certain *facts* which formed the basis of the FAITH they preached; viz: the chief events of the public life of Christ, his sermons, his miracles, his trial and confession before Pilate, and more specially his death, his resurrection on the third day, and his ascension to heaven.

These are, in every sense of the word, fundamental facts of our religion, closely connected with the most essential doctrines of Christianity. "If Christ be not risen," argues St. Paul," our faith is vain; we are yet in our sins."

Now, the command to begin at Jerusalem was, in effect, to challenge the utmost assaults of scepticism; it was an invitation to the enemies of Jesus of Nazareth to subject his witnesses and their testimony to the severest scrutiny, to deny and disprove the facts, if they could. If they could be disproved anywhere, Jerusalem was the place in which to do it; if they could not be disproved at that time in Jerusalem, they must be, by all the rules of evidence, accepted everywhere and always as unquestionable facts. The command, therefore, to begin at Jerusalem, was one that comported with the character of the personage who claimed, as pre-eminently his own, the title of the King of Truth.

2. Another reason may have been, that the Gospel might vindicate its claim to be God's grand instrument in saving men.

The mission of his Son into our world was the offspring of a love for which no cause can be found outside itself, love self-moved, love for enemies, love as far exalted above all other forms of affection as the heavens are above the earth. During the period of Jesus' sojourn among men, he gave many proofs of its ceaseless energy, of the depth and tenderness of his sympathy for human woes. We meet them all through his public life: in his words, that were such as never man spake, filling the common people with gladness and with wonder; in his miracles, which were not simply tokens of his omnipotence, exciting the awe or the terror of those who saw them, but works of goodness, healing the sick, feeding the hungry, raising the dead, restoring a dead brother to the home of his mourning sisters, a dead son to the arms of his widowed mother. We see them in the majestic meekness with which he endured the rude blows, the cruel mockery which preceded the last and darkest hour of his life, and in the prayers which arose from the

cross of death for the very men who had nailed him to it, and were even then insulting his expiring agony. All these incidents are in keeping with the character of the incarnated Word as given by John, who tells us that he came "full of grace and truth."

But if his apostles had avoided the city whose inhabitants had crucified the Prince of Life, it might have been inferred that there are mountains of guilt so high that even the mercy of our Savior God could not overpass them—that there are abysses into which men may plunge themselves so deep, that even Divine love cannot reach down and raise up those who had fallen into this fearful pit. And therefore, as if to forestall all such imaginations, and to prove that He who prayed on the cross, "Father, forgive," bore with him to the throne of glory the same loving heart which had prompted the petition, he issues this command: "beginning at Jerusalem."

But besides being a revelation of pardon, the Gospel claims to be the power of God, the means of quickening dead souls with divine life. Its simple message of love without limits for the unworthy, of forgiveness free and full, for Jesus' sake, though a scandal to the Jew and folly to the Greek, is to be the instrument of "turning the world upside down;" of effecting the most radical revolution in the character and conditions of men, saving them from all that pollutes, degrades, and ruins them; in fine, making them new creatures in Christ Jesus. And now, at the very outset of its career, this Gospel is, so to speak, put upon the achievement of a triumph that shall be the earnest of its resistless energy, of its ability to grapple with any and every antagonist it may encounter in the wide world of humanity, and subdue it to the obedience of the faith. In the very beginning it is required to operate upon a spot, than which a more forbidding and unpromising cannot be conceived—a spot covered over with rocks of iron hardness: here it begins its work, turning the flinty stone into rich and mellow soil, and by the blossoming beauty, the abundant and precious fruit so speedily evoked from utter barrenness, a pledge is given of its power to convert the most arid waste into a garden of the Lord. Its divine Author, in short, inaugurates the new dispensation by a display of grace on a large scale, such as St. Paul describes as having been made towards himself, in those touching words to his son Timothy:

"And I thank Christ Jesus our Lord for that he counted me faithful, putting me into the ministry who was before a blasphemer, and a persecutor, and injurious. Howbeit *for this cause* I obtained mercy, that Jesus Christ might show forth all long-suffering, *for a pattern to them who should afterward believe* unto life everlasting."

And who that looks upon that monument which God's forgiving and renewing grace has been erecting through so many ages, and sees inscribed upon it so long a catalogue of names of the chief of sinners, beginning with those of Jeru-

salem, should or can despair of mercy? Or, —

3. We may suppose that another reason of this command was, that thus a host of efficient heralds of salvation might be at once raised up—a host of men and women who could tell to others what they had themselves seen and felt of the word of life—an army of believers quickened into ceaseless activity and heroic daring for the glory of Christ by a love stronger than death.

Many of these first converts in Jerusalem had doubtless helped in various ways to aggravate the dying sorrows of the Savior. Not a few of them, perhaps, had hooted after him in derision as he trod his weary way to Calvary; or they had helped to array him in the mock robes of royalty, or they had smitten and spit upon him, or they had joined in the fierce cry: "Not this man, but Barabbas!"

Ah! how could sinners who had been guilty of such acts, and had been possessed by a spirit so demon-like, but freely forgiven, all in their right mind, and taught to say, "the Son of God loved me and gave himself for me," be other than most effective missionaries, with great power bearing witness to what they themselves knew of the riches of redeeming grace.

Results quickly proved that the selection of Jerusalem as the central point of Christian labor had been made by a Divine wisdom. Within a few months after the resurrection of Jesus, many an upper room in that city was crowded with converts to the cross, with a willing people arrayed in the beauties of holiness, animated with such zeal for Christ's cause that they freely parted with all they had to further it, and imbued with a sympathy for man so deep and tender that they were ready to go to the most distant regions as the heralds of redemption, yea, were willing to "suffer all things for the elect's sake."

There, on the spot so sacred to the Jewish heart, whither the tribes of Israel during so many centuries had gone up to encompass the only altar on which acceptable worship could be paid to the true God, yet the spot on which the only true sacrifice for human guilt had been contemptuously spurned, a light is kindled by that Divine Spirit which descended upon the infant church "like a mighty rushing wind," and hovered over her assemblies in the significant form of "cloven tongues as of fire;"—a light whose growing radiance scattered the darkness which rested alike, if not equally, upon Hebrew synagogues and heathen shrines. Its beams spread in an ever-widening circle, with a steady march like that of the king of day, until they reach far beyond Zebulon, Nephthalim, and Galilee of the Gentiles, and are greeted by the dwellers in valleys and on mountains beyond those eastern plains whence the wise men came to do homage at the cradle of the newborn King of the Jews. Along the shores of that "great and wide sea," upon whose bosom commerce first dared to battle with breeze and billow, the light moves onward, shedding a new glory upon the an-

cient seats of art, of letters, of empire, quickening the nations with a new life; nor does it stop in its resplendent career until the western limit of the known world is reached, and the blue waves of the Atlantic sparkle with its rays.

Before the close of the apostolic age, so widely had the knowledge of the Gospel been diffused, that Paul, who had himself "fully preached it from Jerusalem round about unto Illyricum," could tell the church at Rome that her faith was spoken of throughout "the whole world," and could assure the church at Colosse, that the word of Christ was bringing forth fruit in all the world, "even as it doth also in you."

THE BEARING ON OUR WORK.

Now, it seems to me that the command of the text involves principles which have an important bearing upon the missionary enterprise, but which have been to some extent overlooked by the church in later times.

The relation in which Jerusalem stood to the apostolic church was in several respects analogous to that in which the largest portion of nominal Christendom stands to the evangelical church of the present day.

Jerusalem and the church had to a certain extent a common faith; both recognized the Scriptures of the Old Testament as the word of God. Thus, while in one view it was the most promising field for the operations of the church; it was, in point of fact, the most difficult and forbidding, where she encountered an opposition all the more bitter in consequence of the close connection between Judaism and the Gospel.

My hearers scarcely need to be told what is the moral condition of the ancient seats of Christianity, and I may add, of much the largest part of nominal Christendom. You know that the very land

> "Over whose acres walked those blessed feet
> Which eighteen hundred years ago were nailed,
> For our advantage, to the bitter cross,"—

that the land once honored by the labors and watered by the tears and the blood of prophets and apostles, of confessors and martyrs, is now covered by a moral darkness hardly less deep than that which was dissipated by the first rising of the Sun of Righteousness. And now, after the lapse of eighteen centuries, the chief seats of a living, spiritual Christianity are those British isles, which in the infancy of the church, were occupied by barbarians, and a portion of a continent whose existence was unknown until a few years before the Reformation.

In certain aspects, the fact already named is one of the most mysterious in the moral history of the world. Nominally, Europe belongs to Christendom; but is its condition such as an intelligent Christian can regard with satisfaction, even when put in comparison with regions lying outside of the so-called Christian world." Italy, Spain, France, Austria, boast that they possess "the church;" but is the system which holds sway in those lands—call it by what name you please—exerting upon the population of these great kingdoms those influences for the

diffusion of which the Son of God came down from heaven, and sent his apostles to make disciples among all nations?

We go to these countries to feast our eyes on their glorious scenery, on their monuments of art; we call them Christian countries; but is their Christianity such as can yield real relief to a soul burdened with a sense of guilt, or such as can guide the wanderer to the true haven of rest?

Whether Roman Catholicism be or be not the Antichrist and THE Man of Sin foretold by the prophets, I shall not stop to inquire. The point is one about which Protestant expositors are not agreed. But let this question be settled as it may, this much is beyond reasonable dispute,—if OURS *be the Gospel, then is that which Rome accepts quite another; if the faith which we preach be the true remedy for the wants and woes of humanity, then is* ROMANISM A MISERABLE COUNTERFEIT OF THE BALM OF GILEAD.

RESULTS OF ROMANISM.

Rome undoubtedly holds to some of the essential elements of the Christian faith; and through her have come down to us those lively oracles and divine ordinances which are our glory and the hope of the world. But granting all that the most liberal Protestant can ask on her behalf, even he, if he honestly judges Romanism by its RESULTS, as they are seen in the social, political, and moral life of the nations that profess it, must admit that as a system of religion, it is antagonistic to *the Gospel of* Christ.

Where, the world over, can we find an enemy to human progress more determined and embittered than Rome? Where shall we encounter denser masses of ignorance, or more downright superstition and idolatry, than we meet everywhere in the lands that own her sway? What nations can be named that are sunk in a more profound slumber over the grandest themes that can engage the mind of man; or what nations are pervaded by a more intense materialism than that which reigns in those that recognize the spiritual dominion of Rome?

Of Spain, Portugal, Italy, and even of France, it may be said, that they are of the earth, earthy; they speak of the earth, they care only for the things of the earth, the pleasures of sense, the lowest interests of time.

In the countries that are most thoroughly Romanized, science, commerce, enterprise in all its forms, notoriously languish; and almost the only arts cultivated are those which serve to turn life into a holiday, and to convert religion into a mere sensuous thing, a gorgeous show. In Italy, for example, next to the exile of the Pope, what event would create so great a stir among thousands in the better classes of society, as the sudden appearance of a new and resplendent star in the world of song?

APATHY OF THE CHURCH—STRANGE.

Surely, if the Gospel designedly leaves society in the condition in which we find it in so-called Catholic lands; if Rome, the centre of

Christian unity and power, the seat of the self-styled Vicar of God; if Rome, as she now is, or as she has been at any period for more than a thousand years, is the pattern city for a Christianized world, we should be forced to say that then Christ had come and had died in vain. Is it not strange, therefore, that Christians should have so long looked with apparent apathy upon these kingdoms nominally within the domain of the church, but really the realms of darkness and spiritual death?

At the close of the last century, when the spirit of missions visited the British and American churches, a door of entrance was suddenly opened to those countries which had been so long the bulwarks of the Papacy. It was an age of revolution, and it seemed for a time as if all things were about to become new. Spain, Italy, France became accessible to the heralds of the cross.

True, they would have been compelled to follow in the track of armies; to labor, as Paul did, amid perils in the city, perils in the country, amid the clash of arms, the desolations of war: yet they might have found some quiet waters beside which they could have sown the good seed. Had the church been ready to pour in her forces, few and feeble though they were, it seems to me that she would have acted in precise accordance with the Savior's injunction, "beginning at Jerusalem." But she did not enter this field. Her eye was fixed on the *darker and more distant* islands of the southern sea; and thither her first messengers were sent. For this we blame her not: this she should have done, *but not have left the other undone.* Few seemed to concern themselves about the heathenism at their own doors.

In thus acting, the church of that age must have been governed by the consideration that access to Papal Europe was impossible, or else that missionary effort in that field was needless; that the enterprise was too full of peril to those engaged in it, or that, with all the corruptions that defiled the altars of Rome, those who worshiped in her temples might still learn the way of salvation.

Now, suppose that the dwellers in Tahiti had known what Romanism is; had been made acquainted with the nature of this system, its results, its wide domain, and had addressed the missionaries who landed on their shores in some such terms as these: "How is it that you have passed by such populous kingdoms as Spain, Portugal, Austria, and have traveled so many thousand miles, braving the discomforts and dangers of the deep, to bring to a few thousand half-savage idolaters what you assure us is the Gospel of salvation! The millions of Papal Europe, your own neighbors, are indeed more civilized than we; they are called Christians: but, in your judgment, is their spiritual condition essentially better, or are their prospects for eternity materially fairer than ours? We know nothing about that book which ye pronounce to be the Word of God;

but is the Spaniard or the Italian better acquainted with it than we are? There may be superstition and idolatry foul and damning in these dark lands of ours, but are there none in the fairer regions where the Roman Pope is honored as the Vicar of God? Why have ye not gone there? Is it because ye were afraid to visit these countries on such an errand as has brought you to us? Afraid! Of whom? of what should ye be afraid, if ye are indeed ambassadors of Almighty God?"

What reply could have been made to such an address? Might not these Pagan islanders have said:—

"If what ye tell us be true, blessed are ye for conveying to us the glad tidings of so great joy! Yet, if we comprehend the force and meaning of your divine Master's command to the primitive heralds of his religion, we are rather surprised that the churches of Christ, in whose name you come, did not first of all send you to the dark regions of nominal Christendom—"beginning at Jerusalem?"

REASONS FOR ATTEMPTING THE WORK.

This is the field into which the AMERICAN AND FOREIGN CHRISTIAN UNION has entered and proposes to cultivate; and we are urged to give to this enterprise our warmest sympathies and our zealous efforts:—

1. By the consideration that these many millions, though within the *limits of nominal* Christendom, are really destitute of that "vision" without which "the people perish."

Such is the light in which we must regard their condition, if our idea of religion and the way of salvation be the true one. Grant that it is possible for those whose only means of religious knowledge are the Breviary and the ceremonies of the Mass, to reach and lay hold of the central, life-giving truth, that Jesus Christ came to save sinners, and that whosoever believeth in him shall be saved; still we know that these services rarely, if ever, produce this effect, and are not intended to exert such an influence. The prayer which Rome most carefully teaches her children to utter is not, "Jesus, Son of David, have mercy upon me!" but is rather, "Hail Mary, Mother of God!" And therefore we not only may, but must say of the masses in Spain, Italy, and Mexico, as of those in Arabia, India, and China, that if they leave the world as they have lived in it, they go into eternity with a lie in their right hand, ignorant of the only Name whereby they must be saved.

If, indeed, it matters little what is a man's religion, provided he is sincere in the belief of it, then we need give ourselves no concern about his salvation, and the various agencies employed by the church to diffuse the light of truth, and to bring the nations to the knowledge of it, may be safely abandoned. But if those only shall be saved who believe in Jesus Christ, the Son of God, then how sad the spectacle which presents itself in the largest

portions of the Christian world—in those very lands which we are so fond to visit that we may feast our eyes upon their glorious scenery and their monuments of ancient and modern art! Ah, my friends, our eagerness to go abroad would have another and far higher aim, if we were more largely imbued with the spirit of the great apostle to the Gentiles. When he for the first time stood upon the hill of Mars, in the midst of a panorama crowded with objects fitted to arrest the attention and excite the deepest feelings of the scholar and the artist—with Athens in all her glory at his feet, the groves of her philosophers in all their ancient verdure, the statues of her heroes all in their places, complete as when they came from the sculptor's hands, the temples of her gods in all the perfection of their peerless beauty, yet none of these things moved him; he stood there the ambassador of Christ; one object alone occupied his thoughts and filled his soul with the deepest distress—it was a city wholly given to idolatry.

DIFFICULTIES.

2. The difficulties that are connected with this enterprise should serve only to stimulate our zeal in its prosecution.

These have been regarded by many as almost insuperable. Why, it has been asked, should we send our missionaries to Spain or Tuscany to proclaim the Gospel, when the certain result to them will be instant expulsion, or close imprisonment, *or perhaps the loss* of life?

Undoubtedly these consequences are not to be overlooked by the Christian evangelist, and they may properly induce him to quit, for a time at least, one part of the field, and proceed to another equally needy and more accessible. Paul himself fled from Damascus, and elsewhere he said to the unbelieving Jews, "seeing ye put it from you—lo! we turn to the Gentiles." And our Lord expressly charged his disciples, "when they persecute in one city, flee ye to another."

That the obstacles which impede the progress of the Gospel in the particular field chosen by the AMERICAN AND FOREIGN CHRISTIAN UNION, are very great, is not to be denied. Emphatically we may say of it, that here "Satan's seat is." In India, China, and Africa, we discover evidences of his reign, in some respects more striking, but it seems to me, that within the dominion of the Papacy is "the hiding of his power." Here do we encounter the masterpiece of his devices.

There are difficulties in our way, growing out of the close and long-existing relations of church and state; there are difficulties, produced by the arrogant yet specious claims of Romanism, its unbroken empire over the nations during so many centuries, the structure of the hierarchy, its profound knowledge of corrupt human nature, and the profound skill with which it meets religious sentimentalism and the earnest longings of many minds; there are difficulties arising out of the vast array of secular interests intimately interwoven with those of

the Papacy; and finally, difficulties that result from the hardening and deadening influences exerted on the consciences of its adherents while claiming to carry on the work of Christian culture.

Here, then, are difficulties of a most serious kind; and if we look at them with the eye of an intelligent and confiding follower of the Lord Christ, we shall neither underrate them, nor allow them to frighten us from the field. Reverting again to the church's early days, we may ask, where could the apostles expect to find mightier obstacles to the progress of the truth, than those which stood on the very spot where they were commanded to "begin" —in Jerusalem itself?

Satan still has tremendous power upon earth; but impregnable as the entrenchments and bulwarks of his hosts appear, Jesus our Leader is above him,—Jesus has met and vanquished him on his own domain, and he has given to all his faithful followers the promise that they too shall "bruise Satan under their feet shortly."

Brethren, let us remember that the grandeur of the final triumph shall be proportioned to the fierce resistance of our opposing foes, to the magnitude of the obstructions through or over which we have forced our way. Let us remember, that to doubt of success is to do dishonor to Christ and his glorious Gospel. Let us stand in our lot undismayed, undisheartened, even in the presence of the frowning battlements of Rome, though we may be able for a long time to do no more than cry out, as we gaze upon the fortress, in those well-known words of Varignano, one of the earliest Jesuit missionaries to China: "O Rock! O Rock! when wilt thou open to the Lord?" let us cease not to utter the cry, assured that in due time our ears shall be greeted by the tidings, "Babylon is fallen!"

BLOOD OF THE MARTYRS.

3. Our zeal in this cause should be stimulated by the remembrance of the blood of martyrs shed in these lands for the testimony of Jesus.

One of the features of the mystic Babylon, as drawn by the spirit of prophecy, is, that she is "drunk with the blood of saints." And the fact is worthy of notice, that there is scarcely one among the many lands over which Popery holds or has held sway, beneath whose soil we shall not find the ashes of martyrs and confessors. Now, if the saint who dies *in* the Lord be precious to him, how much more so are the saints who have died *for* him. Surely, the dust of those slain for the word of God must be doubly dear to him for whom they suffered, and should be so to us, who are in actual possession of the priceless heritage of freedom for which they fought and bled.

And how vast the amount of precious dust now sleeping beneath the green fields of France, Belgium, Bohemia, and on the Alpine mountains! We shall even find it commingled with the fertile soil of India, with the sands of Brazil—ashes more precious far than all their glittering gems. Popes, Inquisitors,

Emperors, the Hildebrands, the Dominics, the Bourbons, who waged the ruthless war against the church, have all gone to their account, but the sacred remains of their myriad victims still repose in the lands for whose deliverance they died. I cannot help thinking of Italy, and France, and Belgium, and not merely as states whose annals are disgraced by crimes of which savages might be ashamed, but also as countries in a certain sense consecrated to Christ and his church by the blood of their sons and daughters, of whom neither they nor the world was worthy. That blood, no doubt, cries for vengeance, nor shall that cry be disregarded; but if the noble army of martyrs were asked,—"How would ye wish to be revenged upon your natal soil?" do you not believe that they would with one heart reply:—

——"Our martyr'd blood and ashes sow.
O'er all Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundredfold, who, having learn'd thy way,
Early may fly the Babylonian woe!"

4. We should be encouraged to prosecute the work in which we are engaged, by the RESULTS OF SUCCESS.

Just so far and so fast as the good work advances, we not only gain new ground, but we convert one of the mightiest antagonists of Christ and his cause into a cordial and co-operating friend. We not only remove obstacles out of the way of the church's triumph, but we gain for her new recruits and new resources.

Old as Rome is, crippled as she is in some respects, she still possesses and exhibits a surprising vitality. Claiming to be the "One Holy Catholic Church," she consistently maintains that the whole world is her own rightful property. Nor is this altogether an empty boast. She is trying hard, using all her vast means to make good her claim. She is at this moment striving to appropriate the hard-won trophies of the pure Gospel—the trophies won from savage Paganism in the Sandwich and the Society Islands; while in other parts of the missionary field, as in India, for example, she is either the envenomed opposer of the truth, or the grand obstacle in the way of success.

Can the church afford to leave such a foe unsubdued? And will not every conquest in Popish lands be a double victory—the overthrow of an enemy, and the acquisition of a friend? THE WHOLE MISSIONARY FIELD, THEN, HAS AN INTEREST IN OUR SUCCESS.

Ah! if Christendom were in fact what it is in name—if the nominal Christian world were truly redeemed and regenerated, so that the moral and material resources of Europe and America could be employed in subduing the nations to Christ, how soon would that blessed prophecy be converted into a present reality, "The whole earth shall be full of the knowledge of the Lord, as the waters cover the sea!"

OUR OWN LAND.

Our own land has a special interest in this enterprise.

The stream of emigration, fed by the abundant fountains of the old world, which for many years has been setting in upon us, is continually on the increase. Thou-

sands come among us, impelled by the natural desire to escape the manifold evils which press upon the masses of Europe. Many come fed by Utopian hopes which can never be realized—the dream that farms are to be had for the asking, and gold picked up like stones in the street. Most of them bring along with them the ignorance, the superstition, the bigotry, or the infidelity in which they have been bred. They cross the ocean, but unchanged in mind and manners. Here they are in the midst of us—Bohemians, Germans, Italians—just what they were in their native homes.

I have no fear myself as to the future of Popery in our country. Certainly, it is a *possible* thing—when one thinks of Mormonism and Spiritualism—that Romanism MAY subjugate even the land of the Puritans; but it does not seem to me a probable event. Still, even if there should be no grounds for the apprehension which some have felt, shall we leave these multitudes, which Providence has brought to our doors, in the undisturbed possession of that "Man of Sin" who has made them what they are? Shall we leave them to swell the festering masses of evil which are the product of our own soil?

It matters not *where* the German, or the Swiss, or the Swede, is turned from darkness to light. Whether it be in his native or adopted land, to him the gain is infinite; there is fresh joy among the angels of heaven, and another jewel is found that shall sparkle for ever in Immanuel's *crown. And it may be, that in due time we shall* discover that many an exile has been sent here, as was Naaman the Syrian to the waters of Judah, not only to become himself a new man in Christ, but, with lessons in his heart which he could learn nowhere except in this free land, that he may go back to the home of his youth in the spirit and power of Elias, and proclaim to those whose tongue he speaks, whose habits of thought and feelings he understands, the unsearchable riches of Christ.

UNITED EFFORTS NEEDFUL.

We have embarked in this enterprise NOT AS A SECT, but a CHRISTIAN UNION. What those portions of christendom which constitute our field need, is something which neither Baptist, nor Independent, nor Presbyterian, *as such*, can give.

It is not a new polity, nor a new discipline, nor new forms of worship—important as all these are in their places—that is demanded, but that, in one word, which is "SPIRIT AND LIFE"—the TRUTH THAT SAVES. It matters not how you dress the corpse, you may make its vestments as gorgeous or as simple as you please, a corpse it will be still. Ah no! we must lift up our voices in united, earnest supplication, such as will take no denial, praying—

"Come from the four winds, O Breath, and breathe upon these slain, that they may live!"

"Come forth from thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of thy imperial majesty! come, for now the voice of thy Bride calls thee, and all creatures sigh to be renewed."

FOREIGN FIELD.

CANADA.

Numerical strength has much to do in regulating the outward deportment of Rome. Where she is decidedly in the majority, her manner and the usages of society bear little resemblance to what obtains where she is the weaker party, as in England, Scotland, or the United States.

Something of her intolerance, persecuting spirit, and other characteristics, may be seen in the Canadian Provinces on our northern border, sufficient to show the extreme desirableness of her reformation, and to stir up, we should think, all of our countrymen effectively to aid any efforts that may be put forth for the evangelization of that part of our continent.

The riot in Montreal in July last, and the state of things in that city and vicinity, through Romish influence, are thus set forth by a correspondent of the *London Christian Times*, in a letter dated Montreal, July 22, 1857.

But we do not despair. Protestants, we trust, will at length learn Rome's spirit and aims, and do their duty. Let the friends of Christ in Canada be faithful, and deliverance will come. The enemy shall not always triumph.

The writer says:—

"We have in Canada a great many Orangemen, and some of the overt and illegal acts of the Papists of late have tended much to increase their numbers. On the 12th of July they contemplated a procession to the church, to hear a sermon having reference to the noted events they commemorate on that day. On the night previous, a flag was hung out of a window, covered with pictures of historical note. This seemed to *give great offense to the Popish party*, who assembled in the forenoon of the 12th in great numbers, made disturbance and created much alarm by their boisterous conduct, their hideous yells, and finally by firing gunshots at the obnoxious flag, which was then taken in at the bidding of the authorities; but several persons were badly beaten and ill-used during the day, and much ill-feeling was created. The day following, large crowds were collected in the street, around a building in which the Orangemen were assembled, and great numbers of persons were seen in the streets with firearms. one house was demolished, several persons were shot; and about the close of the proceedings a fire of rather an extensive nature occurred, which is generally supposed to have been the work of the mob. The firemen were maltreated and ill-used at their work, and driven from it, and many wounds and bruises of rather a serious nature were inflicted. One man perished in the flames, and there are many who say that there is reason to suspect that he perished by foul play.

"We live in the British dominions, but we do not yet get British justice. The Papists have their processions many times during the year. Every year, on Whit-Sunday especially, are Christians annoyed, and the Sabbath desecrated, by their processions of the *Fête Dieu*. Early on Sabbath morning they assemble, every year, and form a procession of thousands, which fill up the streets for hours together, just about the time when those who keep the Sabbath sacred wish to go to their places of worship. but no one is allowed to cross the streets. The whole city, till about noon, is in possession of a multitude, who keep not holy-day. A multitude of priests, monks, and nuns, with a still greater multitude of their followers, whose tramp of feet and loud noise mingles with the incessant din of numerous brass bands, furnish such a scene of Sabbath desecration as is rarely to be met with, and such an encroachment upon

the rights and liberties of others as would be tolerated in none else; and yet this is the party who run mad and make riot at the mere mention of an Orange procession. If the people of England could but for once see the spirit of Popery when Popery is rampant, they would understand it better than they do. The Montreal riots will be heard of in England; let it therefore be known, at the same time,—1. That the actual violence, it is believed, was in every instance committed by Roman Catholics. Orangemen were hooted, chased, and beaten, without having violated any law, or attempted one tenth part the offense the Catholics actually commit many times every year. 2. That the Roman Catholics have broken the peace of the city by hideous yells and firing, and ill-using any who did not fall in with their designs of disturbance; and yet, with the exception of a few who were arrested inside a building they were demolishing, there has not, as far as I can learn, been any enforcement of the law, and, even in these exceptional instances, the infliction was only a fine of a few shillings. 3. What makes our condition the more hopeless, is the servility of the secular press. We have the *Herald*, the *Transcript*, the *Argus*, and *Gazette*, and some other papers of less note, all in the English language, but yet these papers have scarcely dared do more than simply chronicle the facts of the riots, and some of them have blamed the Orangemen for planning a procession far more than the Papists for using firearms, firing and demolishing buildings, shooting an innocent person, and putting a whole city in fearful apprehension for the space of two days together. Nothing will bring these self-important editors to their senses but the press at home. In this country they are so surrounded with the machinations of Jesuitism, they have become perfectly pliant tools. Their Protestant supporters, however, are beginning to understand their true position, and when this understanding shall be perfect, they must change their course. The waning confidence of the Protestant public in these papers, in all matters touching the Romish question, is a hopeful sign of the times."

SWITZERLAND.

EVANGELICAL SOCIETY OF GENEVA.

"The annual assembly of the Evangelical Society of Geneva was held on the 24th and 25th of June last. Several deputies of different Societies and of different churches were present. Dr. Merle d'Aubigné, who presided over the assembly, began by a discourse in which he alluded to the modest origin of this Society, (1831,) the opposition it met with, and the great blessings that God had granted to it. He exposed rapidly what the Society had accomplished in Geneva, both by its own institutions and by the improving influence which it has exercised in the national church. He then described the works of the Society abroad in Switzerland, in France, in Algeria, in Savoy, in Italy, in Belgium, and in other countries. He reminded his hearers that the Society had formed valuable connexions with the evangelical Christians of all Protestant countries, and had thus again united Geneva to Christendom. He then added:

"'Having to expose the situation of our finances, I may perhaps state a proof of the blessings which God has granted to us. In the first year of the existence of our Society (1831–1832,) our receipts did not exceed 31,628 francs. During this last year from 1856 to 1857, they have amounted to 147,260 francs; that is to say, that they have attained nearly five times the revenue of the first year.

"'The receipts of the Evangelical Society, since its foundation up to the 31st March, 1857, consist of 2,261,062 francs. Its expenses during the same period amount to 2,570,586 francs. The deficit resulting for this year is 9,524 francs. We beg you will supply the deficiency.

"'With respect to the order in which the different Protestant countries have upheld our work in 1856–1857, Geneva is at the head. The number of our subscribers is not very considerable; but whether poor or rich, they are and will be generous.

"'Geneva has produced 40,700 francs: Scotland, 33,400; England, 21,640; America, 16,220; Ireland, 4,290; Holland, 4,250;

The different cantons of Switzerland, France, Belgium, etc., follow.'

"In concluding, the President observed that the most important work is the conversion of souls; and after an exhortation addressed to all his hearers, he prayed for the assistance of the Holy Ghost.

"Mr. Adrien Naville then communicated to the assembly the work of evangelization abroad. As the Protestant Christians of all countries feel an interest in this work, to which they contribute by their prayers and contributions, we shall relate a few facts:

"The Evangelical Society of Geneva has continued its labors in Africa, (Algeria,) and has acted in view of the Spanish settlers. Here follows a fragment of a letter of a Spanish Evangelist: 'The wisdom of the Lord,' says he, 'delights in making the mean and despicable things of the world contribute to accomplish his work. Yes, let us rejoice, the work at Oran is in a good way. I had set out with doubts, knowing how difficult it is to enter on religious topics with the Spanish, and particularly how difficult it is to convince them; but these difficulties have been surmounted by the God of Israel. At first I was only welcomed by those who like to talk on politics, republics, and justice, such as the world comprehends. As soon as I began to speak of the sacrifice and the blood of Jesus, they wished they had never known me, as they told me later, for I had agitated their consciences. But things have now changed; I have here examples of Christian love which vivify me, and which make me forget the difficulties and sufferings of the beginning. A day does not pass without our meeting together, few at a time, (on account of the authorities,) but some at one time and others at another time. They have hearts which burn with love for the Lord, and also for me, though I am unworthy of it. If the Spaniard be difficult to convince, he is ever the warmer and more constant when once convinced.

"'Oran, Meers-el-Kebir, Le Sig, and Mascara give hopes, and claim all my time. All my moments are taken up. I pray the Lord that before I leave Africa I may be able with truth to write letters beginning with these words: "The Spanish churches of Africa to the friends in Jesus Christ at Geneva." Ah! if it were possible that my newly reformed countrymen could become instruments of blessings for our unfortunate Spain! The peninsula, formerly a seat of love and sacrifice, may again be converted to the Lord; for the blood of so many ancient martyrs of Christ in Spain cannot fail to be a fructifying seed for Christianity. And who knows but what this beginning may proceed from Africa? May the future realize these hopes!'

"The Society of Geneva has labored also in the south of France. The following letter of an evangelical minister settled at Marseilles, shows us clearly how the Holy Scriptures prepare the way to the ministry of the Word of God:

"'It is,' he writes, 'the work of colportage that has opened to us a great number of Catholic houses. When the Bible has penetrated into a family, we have a plausible motive for presenting ourselves there, and engaging in conversation on the Book of God. A hundred families have thus been visited during the course of the year; but our influence being exercised chiefly among the common people and in the heart of a large city, in the midst of men of all nations, and workmen still holding forth peculiar political opinions, prudence and a firm attitude have been necessary to show that what we offer to our hearers is entirely spiritual. This faithful proceeding has naturally produced a demarcation: some doors have been closed upon us, but others have been opened; so that, notwithstanding the drawbacks, a spacious field is still open to the efforts of the missionary.'

"The following fragment shows how truth by degrees progresses in the hearts of Roman Catholics: it is in another district of the south of France:

"'Several families,' says the evangelist, 'who left us on the approach of Easter, from fear of being refused absolution, now understand that the real absolution of sins consists in what Christ has done for us, and of which we shall be partakers through faith.'

"The Society labors also in the west of

France. The work in Poitou, this ancient seat of Protestantism in the sixteenth century, is carried on particularly by schools. The reports show that it is one of the most powerful means of spreading Christian principles amongst an ignorant and superstitious population. We will choose two examples; the first is cited by one of the teachers:

"'I have lately been astonished,' says he, 'by the inward trouble of a young man of C——. He is so tormented, that during evening school he constantly goes out and in: he feels that he is lost, and he is unwilling to believe it: he seeks for passages easy to misinterpret, to persuade himself that every one is saved; but his conscience tells him he is mistaken, and urges him to repulse the explanations which he would wish to give to these passages to quiet himself.'

"Here is another example, concerning a young female who is a servant in a Catholic family. 'She was one day,' says the writer, 'summoned to a room where she found her father, her master, and the priest. The latter asked the girl why she wanted to abandon the true religion to adopt that of two bad priests such as Luther and Calvin. Just as she was going to answer, she received two blows from her father, who told her at the same time that if she turned Protestant, he would deny her for his daughter. The poor girl answered, "Father, if you deny me, I have a Father in heaven." This young person is now closely watched and almost treated as a slave by her master.'

"Saintonge, near Poitou, is also one of the ancient provinces of France, where the Gospel was most valued in the sixteenth century and where persecution was the most felt. The Society of Geneva labors there also in different ways. Here is an instance of what has been reported concerning this station. In Poitou we have seen the practice of the Sunday-schools and of the monitors. In Saintonge we found again the admirable organization of conferences or monthly assemblies, and the Wednesday meetings. These meetings, already known to our hearers, continue to extend, and as they become more numerous they spread life with the knowledge of Scripture and the habit of praying together. This organization has the peculiar advantage of grouping together, in practical evangelical alliance, both dissident and national Christians, who meet there with real edification. A few examples will interest. Our brother Mr. Moroy was present at a meeting in a village at the distance of two kilometres from Royan.

"'There were there,' said he, 'Christians from 19 to 20 different parishes. M. le Pasteur Henriquet consented to preside at our meeting. About 300 persons had assembled in a large vault, all seriously disposed before the Word of God. Many were moved in thinking that about two years ago ten persons alone founded these meetings, and that to-day a room large enough to contain everybody could not be found.'

"Saône and Loire.—The stations of Saône and Loire are, as you know, the most ancient of our Society. They form an important group, which now comprises seven principal stations and several minor ones annexed; the number of persons employed amounting to 12 evangelists or teachers. It is sad to say that this year opposition has proceeded principally from without. Our dear laborers express in their letters the sorrow they experience at seeing this excellent work attacked by those who ought to assist them to uphold it.

"'I have visited several Plymouth brethren,' (writes one of them.) 'Taken individually they are excellent men; they say they rejoice at my arrival. But as soon as they have received the watchword, their cordiality disappears. Wherever any hopeful manifestation appears, they unfortunately succeed in causing mistrust to many pious persons. This is sad,' continues this friend, 'in a country where Christians form an imperceptible minority, and where they should give to the world an example of the most perfect union. If the church were perfect here below, we should be too strongly attached to it and lose sight of heaven; so we must not murmur. Let us only try to have on our side every attention, every amiable proceeding. I should prefer to be

with everything, rather than to cause an outbreak prejudical to the Gospel.'

"A letter from one of our ministers of Saône and Loire will show the disposition of our evangelists in their work among these Roman Catholics. This is the way the Sunday is spent:

"'The first service,' writes the Pasteur, 'takes place at ten o'clock in the morning, and is always assiduously followed, particularly by the men, whose number exceeds that of the women. A good many persons always remain after the morning service, that they may be present at that of the afternoon. They group themselves around the stove, and take their modest repast together. I have attempted to carry something warm to the aged persons, but I have always experienced a refusal. The Christians will never accept anything in the church, for fear of being suspected of coming to receive alms. The afternoon service is more especially addressed to the children, and it is that which elderly persons not very advanced in knowledge prefer. I ask some question on what has been explained the previous Sunday; I try to make them comprehend a new portion of Scripture, and I end with some anecdotes of the Bible, besides some others taken from the narratives of the missions. Evening prayers are not much followed now. The distances are very great and the roads very bad.

"'I have begun the history of the church, of which they had not the smallest notion. I invite each person present to ask me questions, or to pray, if so disposed. Generally I avoid polemics in my discourses. If I were to attack the Romish system, the chapel would not suffice to contain my hearers; but would the reign of God be any the more advanced, should I succeed in separating a few persons from their priest? I do not wish to form Protestants, but Christians; and one has more chance of exerting influence on a sincere Catholic than on an unbeliever. The greatest cause of joy that I have is the excellent brother F——; he is the pillar of the church at M——, and he is so, because first of all he is a man of prayer. Though he lives at the distance of a league, he comes to me with the sole desire to pray. I feel myself as nothing near him. Ah! dear sirs, could you hear him when he prays for you, when he recommends you to his God, you would never regret the sacrifices that you make to advance the reign of God! Had all your efforts produced this result alone, there would be already joy among the angels of God.'

"Among the evangelized places in Saône and Loire is a spot called 'le Creuzot,' an immense manufactory (lately visited by the Grand Duke Constantine of Russia) which occupies thousands of workmen, several of which are English. Here are a few words taken from the report made to the assembly:

"'In the evening,' writes Mr. D——, 'I received in my room a workman very clever in mechanics. "Sir," said he, "pray lend me some books, for I feel that I want religion. I spent most of my youth in the company of priests, hearing every day their profane talk and the confessions which they unscrupulously revealed. I was disgusted with Catholicism, and I gave up all distinct faith. As I have long lived in unbelief and atheism, I still doubt of many things; but I feel that I want religion. Pray, give me books to enlighten me!"

"'"Sir," said to me an old man, "I know that I shall never become rich; but I do not care, provided my soul be saved."

"'I was also much moved by a visit that I made to a family where the five members are all drawn to the Gospel. The husband is afflicted even to tears when his arduous labors keep him away from the assemblies. "Last night," said his wife, "when I related to him what I had heard, that our secret thoughts and guilty feelings place us under condemnation as well as our sinful works, we wept long together." She told me this with tears in her eyes.'

"The Society of Geneva has also labored in the Sardinian territory, in Savoy, at Chambery, in Tarentaise, in Maurienne. In no other country the priests are so powerful, but the Gospel appears more powerful still. The report says:

"'The impediments which were manifested at Brides have, on the whole, been a favorable incident for the Gospel. The

party favorable to religious liberty, if not to the sincere acceptance of the truths of the Word of God, has been fortified, and shown itself more distinctly. People came to Moutiers, to Salins, at first for divine worship, and afterwards to converse with Mr. Curie. An active search was carried on after this movement to withdraw the Word of God from many families, which proves that it had begun to penetrate there, and perhaps to be appreciated. But this search has not generally met with persons willing to consent to it. Several people have positively refused to give up the Holy Scriptures, or the Tracts. It is yet only as noise and dust; but, as our evangelist says, we must not mistake the importance of this movement. The soil has been prepared; God alone knows the result: it belongs to him. The field is now open in Tarentaise. The words *Bible* and *Protestant* produce a bad effect in Maurienne; but if you address yourself to these people in speaking to them of the *Holy Ghost*, of *Holy Scripture*, of the *Cross of the Savior*, of his love towards us, you are sure to be listened to. "Thus," says Mr. Curie, "an inhabitant of Aoste, with whom I was walking, and who was talking to me against the Protestants and their false Bible, listened to me when I read the Gospel to him, and when his prejudices against the Protestant books and their Bibles had been removed."'

"The Society, in compliance with the request of a friend in Great Britain, has sent an active and pious minister to the baths of Cormayeur, at the foot of the Mount Blanc, near Aoste. Before the bathing season opened, 150 Catholics met to hear him. The 'Intendant' prohibited these meetings. The Society forthwith sent an address to the central Government at Turin."

For want of room we here suspend the narrative, but will resume it in our next number.

FRANCE.

In the last number of this Magazine we gave a very encouraging view of the *state of the* work of evangelization in France, from a recent speech of the Rev. Mr. Fisch, formerly of Lyons, but now of Paris.

We have now in hand an exceedingly interesting document from the Evangelical Society of Paris, (too long, however, to be inserted here,) which fully confirms the previous representations alluded to. The good work, as we then stated, is unostentatiously carried on, but, like "leaven in the measure of meal," is fulfilling its office. It is affecting many, and inclining them to seek for a better religion than is exhibited to them in the teaching and practice of the Romish clergy. And the civil prosecutions instituted by the authorities, through priestly influence—the fines and imprisonments, closing of their chapels, breaking up their schools, and such-like acts of oppression inflicted upon the friends of evangelical truth, have served to excite inquiry, and to give additional extension and depth among the people to Protestant feeling.

The persecutions carried on by Romanists are overreaching their aim, and really helping the cause of God, as we hope, to a final and not far distant triumph in that empire; and now is the time to come effectively to the support of the good cause in France. A wider and better field for benevolent effort, and one which may return so soon, to human view, so many and such valuable fruits to the cause of our Divine Master, can hardly be conceived. To neglect it is evidently the most unwise and improvident procedure on the part of Protestants, as well as a disregard of the most remarkable operations of Divine Providence.

Evangelical Christendom greatly needs the resources which the French people possess, and could bring to it,

if truly converted; and by a suitable effort, with the Divine blessing, it may in time rejoice in the acquisition. Sustain the work now in progress there, and an immense advantage is gained; neglect it, and an irreparable loss is suffered.

We regret our inability at this time to lay the document above referred to before our readers, but will give it entire in our next number. Meanwhile we ask the prayers of all Christians for their brethren in France, that God will sustain them in their trials, make their defeats before the courts of their enemies to become popular victories, through the propagation of evangelical principles and the multiplication of converts to the truth as it is in Christ.

SWEDEN.

Religious liberty is little known in Sweden. A public movement has been made, however, of late, in regard to it. A bill has been introduced by the Government into the Diet, to modify the pressure heretofore existing and suffered by the people; but it has met with strong resistance in the House of Nobles and also of the Clergy. It may be defeated, and the movement may be suppressed for some time to come.

If the bill were viewed abstractly, and judged of by its own merits, apart from its antecedents or surroundings, American Christians, at least, would be likely to regard it as savoring but little of the spirit of the Gospel, or as granting much liberty. But when it is viewed as taking the place of enactments which punish "apostasy" (from the Swedish church) by the loss of every kind of inheritance, repealing statutes which impose confiscation of goods, and a royal decree (of 1726) against private religious meetings, etc., it assumes a more favorable aspect and looks like progress in the right direction.

It is to be hoped that the subject will not be dropped till the needed reformation is completed. And to this end our missionaries there should be multiplied, if practicable, and be well sustained in their work of evangelization. In proportion as the Gospel is diffused and embraced by a people, we may expect the disappearance of evils and errors from among them.

The following is said to be the text of the chief provisions of the proposed

NEW LAW IN FAVOR OF RELIGIOUS LIBERTY.

"1. That a Swede may join any church or sect authorized by the king, after having given notice to the clergyman of the parish, listened to his persuasions, and been registered by him as belonging to the other religion. Until this is done, he is still bound by law to remain a member of the Establishment; neither may any persons under eighteen avail themselves of this law, except by the special permission of the king.

"2. No person is permitted publicly to teach, whether by word or writing, so as to seduce the simple, any doctrine opposed to 'fundamental truths and pure evangelic doctrine,' on pain of fine or imprisonment. Any clergyman convicted of teaching contrary to the doctrine of the Swedish church is to be deposed. Other persons cannot be prosecuted for false doctrine, except by a government officer.

"3. The attempt to induce any one to abjure the 'pure evangelic doctrine' by 'insidious means, threats, or promises of temporal advantage,' or the teaching, by any person charged with the education of children belonging to the Swedish church, of any other doctrine, is to be punished with fine for the first, and imprisonment for every subsequent offense; except in cases where it is already subject to more severe punishment.

"4. All children born of parents who belong to the Established Church, must continue to belong to it, even though their

parents should after their birth adopt another religion. With regard to children born after one parent has adopted another religion, they must belong to the Established Church, unless both parents unite to enter names in the parish register, before their baptism, as belonging to another faith.

"5. Members of the Swedish Church may meet in private for worship; but unless the parochial clergy preside at such meetings, the public authorities or the clergy of the parish may demand admission, and break up the meeting, if they think it necessary for the preservation of order. There is a fine on the owner of the house, and on every person present, if these meetings are during church hours."

HOME FIELD.

MINISTERS AND CANDIDATES FOR THE MINISTRY.

We earnestly commend the following article to the consideration of all candidates for the office and work of the Gospel ministry. And if ALL now invested with the sacred office and exercising its functions would read and ponder its suggestions, we doubt not the most happy results would flow to the cause of Christian missions.

The article takes the right view, in our apprehension, of the field that should engage the special attention of the friends of Zion, and into which the evangelical branches of the church should pour the sum of her reformatory strength.

A few years ago, when the spirit of missions began to show itself in a marked manner in this country as rising in the various denominations, access could not be gained in any part of the world to the nations that held a corrupted Christianity. The missionaries had then, of NECESSITY, to go to the "outside barbarians," and work in the less promising portions of the field. But what a change! God has now thrown down the separating walls and *opened the* way, and thus practically *seems to bid* his people to enter these very portions from which they had been excluded. Let ministers and members of the churches think of these things: and let all answer it, whether the now opened door shall be unheeded—whether true Christian economy, as well as high and solemn obligations to do the best thing possible for the kingdom of God on earth, is consulted in missionary operations, when the republics of Mexico and South America, with their many millions and resources, are left uncared for, that our comparatively few and scattered Indians may be sought after; or when the millions of France, Germany, Italy, Spain, Portugal, with their relative position in the old world and their resources, are overlooked, to engage in the pursuit of the comparatively imbecile and feeble races in Asia, Africa, or the South Sea Islands? We put the inquiry solemnly, and in the light of our responsibility to the church and her glorified Head.

If truth and facts urge a *negative* reply to these common-sense and Christian inquiries,—and we think they most emphatically do,—what then should be done?

The answer is at hand. *Discharge your duty at once in regard to these* long-neglected portions of the missionary

field. Enter them yourself as a practical laborer; or if you cannot do that, contribute of your influence, your funds, and your prayers, that others may enter them without delay. Inquire for and send the help needed to those now engaged in cultivating these most promising places. Say not that you are committed already to so many other enterprises that you cannot help this cause. Perhaps you are. But if this is the cause of the Master, will you neglect it? We trust not. Revise your list of charities; and if there is one upon it more important, we cannot imagine what it is. And we are encouraged in this view by the growing sentiment of the church, as is apparent in many things, and also by the article referred to, which in this connection we may say is from the pen of an esteemed layman. Here it is:—

A Word to the Young Men in our Theological Seminaries.

Brethren:—"The most formidable enemy of Christ and his people on earth, is, beyond a question, the Papal hierarchy. It "compasses sea and land to make one proselyte." It allies "itself with everything powerful and wicked, to hinder the spread of the pure gospel. And it has all the aid that can be given to it by the 'god of this world,' the 'prince of the power of the air,' and the legions of darkness.

"Read the following extracts from the *Missionary Herald* of August last. Similar extracts could be made from almost every number of that work, viz:

"'ASSYRIAN MISSION—MOSUL.

"'*Papal Plans and Efforts.*

"'Among the Jacobites there is much discussion and considerable uneasiness, which the Archbishop exerts himself to allay. He is as subtle and Jesuitical as ever—to us professing evangelical views and a desire to fraternize, but elsewhere, by word and deed, hindering the truth.

"'*There is some discussion* also among the Chaldeans, while their priests are leaving no means untried to rivet their chains still more closely. A printing-press has been set up here this winter, and a corps of Italian workmen has just arrived. A site is obtained, and plans commenced for a college for the education of young men. Rome is fearfully in earnest. She sends forth men by twenties, and pours out gold like water. She would 'disciple all nations.' Deep-laid plans are formed for her supremacy in Turkey. The Armenians are saved from her grasp; shall she be allowed to destroy the other Christian sects? Will not the American church "come up to the help of the Lord against the mighty?"

DIARBEKIR.

Papal Efforts.

"'The Catholics in the city have been increasing their schools during the past year, and are entering upon larger operations to establish here the power of the man of sin. A large, fine church, a monastery, and a seminary will be built this summer. We occasionally meet upon the street some of their Italian monks, with cowl, and cape, and hempen girdle. The influence that has been gained by them in the regions about Mardin, and Sert, and Jezireh, mainly through proffers of protection from civil oppression, is really very great, and I very much fear that the whole Syrian and Nestorian churches (i. e. the Nestorians this side of the mountains) will be absorbed by them ere there is a Protestant force to enter in and lead them to the truth as it is in Jesus.

NESTORIAN MISSION.

"'The Jesuits are believed to be at the bottom of this Persian opposition to the mission.'

"Here you see the enemy which the church of God finds herself face to face with, in all the earth. There is no use of covering up, or losing sight of the solemn truth, by discussions as to the exact amount of 'corruption,' and 'idolatry,' in the Romish church, and how she became so corrupt. If any of you, brethren, go on a mission to the heathen, in all probability the most bitter, determined, and successful

opposition you will meet with on your field, will be from Romish priests.

"Does not common wisdom and prudence then dictate not only that you should be well prepared to meet them—but that the pure Gospel should be carried with all the power of the church into the Papal countries of Europe, the hives from which issue these swarms of enemies, so that at least they should have employment furnished them at home, if they hope to keep their own people in subjection?

"By the wonderful providence of God, some of the most populous Papal countries of Europe, such as Belgium, France, and Sardinia, are now open to every effort which the church will put forth, and God crowns almost every effort, made in faith, with glorious success: witness the numerous and truly spiritual churches so rapidly gathered in Belgium, in France, and in Sardinia, wherever a faithful minister plants the standard of the cross. The masses of the people seem to know that Popery cannot be the true Gospel of God, and they hear with earnest attention the proclamation of a free salvation.

"It is not too much to say, that the most successful missions are now carried on among these nominal Christian nations sunk in darkness, ignorance, and idolatry, almost as gross as that of the worst of the pagans. Where do the missionaries of the "American Board" now meet with their most encouraging success? Is it not among the Armenians and Nestorians?

"Does not the finger of God point to *these corrupted churches* in the Papal parts of Christendom as the proper field for the most strenuous efforts of the church? Can we expect success and blessing if we do not give earnest heed to these plain teachings of providence?

"Can it be doubted, that if the holy and laborious missionaries now wearing out their lives among the heathen, or men of like spirit with them, would go *at once* to the immense PAPAL POPULATION accessible to them, and preach the Gospel with the 'Holy Ghost sent down from heaven,' that the results would astonish the world?

"*Should not* the churches see to it, that the AMERICAN AND FOREIGN CHRISTIAN UNION shall not be obliged any longer, for want of means, to turn away from opportunities offered in the heart of Papal Europe, where the seed sown is almost certain to produce an immediate and glorious harvest? No doubt of it.

"*These efforts among their own people are more feared by the priests than any and all other efforts put forth by the church, and in no other way can we so successfully attack the kingdom of darkness.*

"Brethren, 'think of these things,' and the 'Lord give you wisdom.' P.

PRIESTLY POWER DECLINING.

In one of our eastern cities, where many Irish Romanists have congregated, and where a Romish Bishop has his residence, and contends "with all diligence" against evangelical influences, the Board not long ago established a mission. That mission has prospered. The following report shows its usefulness. The missionary says:

"In the month past, while pursuing my labors I have met with many encouraging incidents, and also some discouragements occasioned by the power of the priests exerted over their poor deluded hearers.

"Some parents, who sent their children to our Industrial School last winter, are now threatened with Rome's usual curses if they do not take them away from it. The parents who have permitted their children to be cared for, fed, clothed, and taught have been unblushingly denounced as the greatest of sinners, and if they persisted, must bear the consequences of the Papal anathema. I thank God for the many opportunities I have had for reading the Bible, praying, and conversing with these poor creatures, who are likely to become outcasts, for they say they will not take away their children from the school, whatever may be the consequence; and as to their being excommunicated, they are becoming so much enlightened in the Scriptures as to think that is no great matter.

"A few days ago, while reading the Scriptures to a number of Romanists, I read that part where Simon the Samaritan offered money to the apostles. Peter's refusal of the money, and what he said to Simon the sorcerer, struck them forcibly. One said, 'I have been trying all my lifetime to buy the grace of God, but will do so no more.' Three of the persons present upon that occasion continue to send their children to our school. One of them has attended and the other two has promised to attend the preaching meeting. I hope and pray that God will make the word spoken effectual to the saving of their souls. One young man, lately from the old country, attends my meetings with great attention. I have a good hope that he will turn from the errors of Rome.

"The priests have lately been complaining bitterly against their people, for not attending at the 'confessional' as usual. It also appears that they have been giving too sparingly to the Sunday collections, so that the priests have been under the necessity of carrying around the plates themselves, to stir them up: and so it does; for after hearkening to scolding discourses, and next seeing their priests appear in the humble capacity of collectors, they cannot do less than make large peace-offerings. But strings strained so tight will soon break, and may it be soon, is the prayer of many.

"The effects produced upon the minds of the Romanists in not attending the confessional, in not giving their money so freely, and in desiring to give their children education, may be traced to the cause of missions amongst them, whereby, by the grace of God, their minds are becoming enlightened to discern truth from error.

"This month I have distributed 500 Tracts, made 345 religious visits to families, preached 14 times, conducted Sabbath-school four times, delivered one temperance lecture, induced 12 persons to attend public worship, got four dollars for the Magazine, and distributed above 30 specimen numbers. I think, upon the whole, the mission field here looks favorable."

A MISSIONARY ENCOURAGED.

A missionary who labors in the State of New-York among Irish Papists, writes thus in a late report:

"My prospects for the future grow brighter. My meetings are well attended. Some of my hearers give evidence of the Word of God taking effect upon their minds, by their walking in newness of life.

"Our Industrial School has not been in operation in the past month, but will commence again soon.

"The Mission Sabbath-school in R—— street is well attended: the place where it is held is now 'too strait.' I have been trying to stir up the Christian people here to get us a larger place for Sabbath-school and preaching purposes. There are several influential Christian gentlemen who see the necessity for it, and have promised to use their influence in striving to get it for us.

"My Sabbath-school at the Almshouse is well attended, although I have not so many as I had last winter; yet there are some very interesting scholars, children of Romanists, who are making good progress in Bible knowledge. In my visits in my circuit I am kindly received by some, and by others rudely; sometimes insulted and called hard names: but it is what I expect, for they are so taught by their instructors. However, there are many who are beginning to see the thing in another light. They say, 'The missionary has been represented to us as a deceiver, but we cannot believe it, for he has sympathized with us in our sickness and poverty, and has aided us when our priests have driven us from their doors.'

"When I tell them that I, and those who have sent me to them, are striving to do as the Bible instructs, viz: to seek their salvation through Christ alone, they are often deeply affected, and will listen to the reading of the Scriptures. Very few can read for themselves, and those that can dare not read the Bible. A short time since, one who was much opposed to me has been softened down, by my kindness to her and her children. On receiving a Bible from me, she declared openly before other two Romanists, that she would let her children

read it, and would send them to the Industrial and Sabbath school, let the priest say or do what he may. She says she will work hard, or even beg, for her children's education, rather than they be neglected and brought up in ignorance, as she has been. This is not only the language of one but of many.

"I am striving to gather in the youth to meetings for singing, prayer, and Bible instruction. So far they have been well attended, and a good interest taken in them. Upon the whole, amidst many discouragements there are some cheering and interesting cases, particularly amongst the young.

"This month I have distributed 450 Tracts, preached 13 times, visited families 250 times. With the sick I have read and prayed 10 times, conducted singing and prayer-meeting 5 times, conducted Sabbath-school 4 times.

"I have received for the Magazine, since the first of June, fifteen dollars. I received the Magazine for September, also a package of Tracts, which I will distribute as soon as I can."

LABORS AMONG FRENCH ROMANISTS.

The Rev. J. B. C. Beaubien is stationed at Burlington, in the State of Vermont. He labors chiefly among the Canadian French who reside in that city and in several villages in the vicinity. His service has been acceptable and useful to the French-speaking population, and also to various churches of Americans, to whom he has given several of his Sabbaths in behalf of the Society. He says:

"During the past month I have visited three churches as agent of the Society. These churches I have addressed three times each. They are Georgia and Waterbury, Vt., and Wadhams Mills, New-York.

"I have also held five meetings among the French, visited twenty families, conversed on religious subjects with thirty individuals, and distributed four Bibles.

"Wherever I go I meet with some of my countrymen, who are happy to see and to hear me; who ask for Bibles, and express a desire to have preaching in French. This furnishes a strong proof of the fact that the Papists everywhere can be evangelized, and it sweeps away one of the excuses which some Protestants bring for not helping us in our work.

"I have also of late heard some say that the number of missionaries of the Society ought to be doubled; and that even then, many who are now inquiring the way to heaven would not be reached. I have taken it upon myself to reply to this, that one of the ways to enable the Society to do so, would be an increase of friends and of contributions."

Mr. Beaubien adds:—

"Most of the churches I visit are small and poor, and have seldom heard of the Society, and consequently my collections are small. Wherever I go, I speak at least *three* times to full houses.

"Just now my throat is in a bad condition, but no doubt by being careful I shall get over it soon. I have much to encourage me, and I trust I feel truly grateful for it."

NOISELESS YET EFFECTIVE.

A missionary in one of our flourishing western cities, who has been very successful in his labors, writes as follows. The letter was not designed for publication, but it shows the power and progress of truth when implanted in the human mind. It holds out encouragement to persevere in the service, though no wonderfully marked progress may appear at the time. He says:—

"Since my last report, there has nothing occurred of much interest beyond the ordinary duties of a missionary. These have been much the same as formerly. I meet the usual friendly greetings of many in my daily visitations, and also the scowl of some whose hearts the Lord has not yet opened.

"One priest, on paying a visit to a worthy family who are very regular at our Sunday services, told the woman that if she were to die no priest in the city would give her absolution, adding that he supposed she would send for Mr. ——.

"'No,' said she, 'I would send neither for you nor Mr. ——, for I have not been hearing the Bible read for the three last years with so little profit: I would send for Him who the Bible tells me is everywhere present, and who is the great High Priest, and alone is able to save me, and who will do it, I trust, but not as you propose, by money, but through grace. His name is the Lord Jesus Christ.'

"This was the same priest who threatened to cut off the ears of the children, if he found them going to our schools!

"The young man of whom I formerly wrote, and whose mind was drinking deeply of the truths of the Gospel, and who was delighted with the study of his Bible, has been scared away for a time, and his visits are now made in the night, Nicodemus-like. He says he never can submit the mind and soul which God gave him, to the guidance of a sinner like himself. His case is still hopeful. On the street, a few days ago, I met Mr. ——, who, some two years ago, was a regular attendant on my Sunday exercises, but whom circumstances forced to go out of the city to work on the railroad. He said to me, with tears of joy and gratitude for the favor, that much of the comfort he had when out among a wicked and godless set of men, was derived from the reading of a Bible which I gave him. All his fellow-workmen were Romanists, whom the priest never visited except on the day of getting their wages paid them, and all of them had to give him something. This man also told me that he had often read his Bible to many, in the dreary nights and wet days, and he hoped that some had heard it with profit. It was to most the *first time* they had ever heard the Word of God.

"Our schools are all prosperous. On Sunday morning we had 73 pupils present, and at our afternoon services, of old and young, 143. I have distributed 11 Testaments and 3 Bibles, and a great number of tracts, and made during the month over 250 visits to families for prayer and reading of the Scriptures."

In a subsequent letter the same missionary says:—

"I am getting along very well with our work here, though at present our schools are not quite so large as formerly. This is in part owing to the hot weather, and also to the fact that many of our teachers have gone East. But many of our laborers have gone into the country, and they have taken their Bibles and tracts with them, and I hope they will be the means of circulating scriptural truths among their Romanist friends who work with them, and thus make them wise unto salvation, through faith in Christ Jesus.

"I have not permitted the work to fall behind: I have tried to make up for the drawbacks named, by extra labor. Our Sunday-schools have now about 60 to attend in the morning, and 100 in the afternoon.

"I have succeeded in procuring a room for a *third* school in one of the suburbs of the city where one is much needed. Mr. —— has very kindly offered me the use of a part of a building of his, free of charge; and as soon as I can procure benches, chairs, and a supply of teachers, I shall commence the work. There are all the elements for a flourishing school there. I have labored in the neighborhood a good deal, and hope to do the children of the Romanists some good. There is a large Romanist day-school for boys and girls very near where I purpose to commence. These are taught by the brothers and sisters of the monastic houses here. We have also near a Romish church, presided over by an Irish priest from Mr. ——'s neighborhood; so that, with the Lord aiding us, we will have enough good work to do."

A MISSIONARY'S CARE FOR THE NEEDY.

The poverty of many for whose spiritual good our missionaries labor, often

makes a strong appeal to their sympathies, and draws from them much of their means of support; and these bestowments by the evil-minded are not unfrequently construed into bribes to lead the Romanists away from the Romish system. But our missionaries seek to do right, and while they do acts of charity to the poor, they aim to hold out the teachings of the Gospel as their great duty, and as the means of winning souls to the Savior. A missionary in the west, who labors among the Germans, says:—

"About an hour since I received my commission. In your letter accompanying it, you say, 'The idea of funds to distribute among Romanists, in the form of gifts, to induce them to give you a hearing, is not approved. None can be given for this end.'

"When I say that if we wish to do good, and to meet with success, we must help the poor, I do not mean that we must assist them that they may come to hear us and comply with our wishes. Such Jesuitical politics never have, and I hope never will, come into my mind. I have never expected or wished funds for this end. And when I said that I do not need all the money I obtain for my own comfort, I spoke not at all of the means which I receive to be distributed among the poor.

"I do help the poor. But I help them because they are in want of bread, etc., and because I love them. If a minister tells his hearers that they must feed the hungry, clothe the naked, etc., and is not doing so *himself*, how can he stand before the throne of God, or feel that he does his duty?

"In regard to my industrial school, I have to say that this is one of the most important parts of my labors in this mission. This school has prospered during the last month very much, and we hope for much good from it. It consumes a *great* part of our strength and time; but notwithstanding this, we feel very happy in regard to it.

"Our children could not love their parents more than they love us. They show themselves very affectionate. If we are seen in the street, they often gather around us, shake hands, and kiss us.

"If I should continue in —— we soon must have a mission-house. But I do not know if I can remain. My wife's health is very bad again, and she may not be able to stand it much longer.

"My Sunday-school has not increased much this month. My last Bible-class was very interesting. My sermons have been attended pretty well. Visits made as usual. Tracts distributed, about four hundred pages.

MISCELLANEOUS.

THE COADJUTOR OF BISHOP O'CONNOR.

The increase of Bishops of American birth is attracting the attention of the Court of Rome, and it is doubtless among the wisest strokes of policy the court can adopt for the furtherance of Romish interests in our country.

Mr. O'Connor, Bishop of the diocese of Pittsburgh, Pa., as his name indicates, *is an Irish* man. Mr. Byrne, a man of about 36 years, is a native of Philadelphia. By the proper authorities in the "Eternal City" he is appointed the coadjutor of Bishop O'Connor, with the right of succession, and thus another American is brought into a position to work more efficiently than otherwise he could for the advancement of that system among us which is at variance with the Scriptures, which has more than anything else afflicted the true Church

of Christ for more than a thousand years, and oppressed the people of every land where it has gained a footing.

IS IT MERELY A TRICK?

It is thought to be just that—and also to have been perpetrated by the Romish priest whose own praises it so carefully celebrates.

We take the article which contains the matter alluded to, from the *Elmira Daily Advertiser*—adding this only, that one of the citizens of that town, in writing to us in respect to it, says:—

"I can conceive of no one in this place capable in all respects of writing such a letter except 'Rev. Thomas Flaherty' himself. It is published for effect abroad. No such state of things exists here among Protestants. It is one of Rome's arch-devices, to make capital at the expense of truth."

The *Advertiser* says:—

"THE NEW CATHOLIC CHURCH IN ELMIRA, NEW-YORK.

"A letter, with the above heading, appears in the *New-York Freeman's Journal* of Saturday last, and as it contains some information that will astonish the most of our Protestant readers, we give it entire. What this correspondent says in regard to the church edifice itself, we fully endorse, for it is, without doubt, the handsomest building of the kind in all this section of the State; but his statement that the 'town authorities are expected to present the congregation with a large clock,' and that "already the most respectable Protestants have spoken for pews, and some are making preparations for baptism," is somewhat apocryphal, we think. At all events, our citizens have no such information, and if this correspondent has, he would do well, in his next letter, to enlighten us as to the names of the Protestants who are about to renounce their faith and embrace that of the *Mother Church.*

"'*Elmira, N. Y., June* 23, 1857.

"'This splendid Gothic structure, commenced some three years ago in Elmira, by the late lamented Father Boyle, is now happily approaching completion. The dedication will take place on the 19th of July, and distinguished members of the Catholic hierarchy and priesthood are expected to attend and bless the solemn occasion with their presence and talents.

"'The church is a noble monument of art, and tells well for the zeal and piety of the people of Elmira. It is 130 feet long, 60 feet wide, 70 at the transepts, and from floor to apex nave, 60 feet.

"'The interior embellishments of the church, in design and finish, are extremely chaste and beautiful, causing exclamations of admiration from every one who visits it. When the tower is completed, the town authorities are expected to present the congregation with a large clock, in keeping with the building, and a subscription is to be started for a chime of bells, which will sound far and near on the pleasant waters of the Chemung, the church being erected near the banks of that beautiful stream.

"'Our present indefatigable pastor, Rev. Thomas Flaherty, formerly of Geneva and Auburn, since his appointment to Elmira has spared neither labor nor expense in completing the interior, and has far exceeded our most sanguine expectations. During the whole winter, he continued the works without intermission, keeping two furnaces of the largest size continually going, although some of us tried hard to dissuade him from it, having no means, and the congregation exhausted and disheartened.

"'Now that it is drawing to a completion, all our citizens are proud of it, Protestants more than Catholics. They regard it as an ornament to our picturesque and lovely young city, and strangers from all parts of the States, visiting here, are brought to see it. Already the most respectable Protestants have spoken for pews, and some are making preparations for baptism.

"'We hope the time is not far distant when such churches will be erected in every large town of the Union; and our Protestant fellow-citizens led thereby to catch, as

it were, a glimpse of heaven in the distance, be brought from the contemplation of material beauty and grandeur to the contemplation of the spiritual, and thus be introduced within the portals of the church of the living God, the pillar and ground of truth.

"'When such shall take place, the future of Catholicity in the United States will not look so dark and lowering as at present. No matter how poor a congregation may be, all that is necessary for such happy results, is a united effort and perseverance.'"

REV. MR. BAKEWELL TIRED OF POPERY.

We learn from the *Gospel Messenger* that—

"Bishop De Lancey announced to the Convention at Oswego, that Mr. Wm. J. Bakewell, formerly a clergyman in this diocese, who removed to Pennsylvania, resigned the ministry, and joined the Roman Catholic Church, has written to him declaring his renunciation of the errors into which he was led, his desire to return to the communion of the church, and his renewed adhesion to the doctrine, discipline, and worship of the Protestant Episcopal church. He was admitted to the communion at Genesee, where he had formerly labored in the ministry."

ROMISH IMPUDENCE AND COMPLACENCY.

We take the following specimen of Romish spirit and manners from Archbishop Hughes' organ, the *Freeman's Journal*. The capitals are its own, and as they were designed to attract attention, we hope Americans will read them and ponder their whole meaning. Meantime we would propose the inquiry—How long yet before Protestant Americans will come to understand their interests, maintain their self-respect, and learn to regard Romanism as it is,—a deadly enemy,—and to treat it as it deserves? *The Journal* says:—

"In other countries the existing institutions are against our progress; here they are in our favor. CATHOLIC PRINCIPLES ALONE CAN PERMANENTLY SAVE THE REPUBLIC, AND DISSOLUTION OF MORALS AND OF CONVICTIONS IS PROGRESSING MORE RAPIDLY THAN CATHOLICITY. Consult, then, the history of this country. Have confidence in the power of spoken truth over spoken falsehood, published truth over published falsehood. The country, like the kingdom of heaven, is borne away by the stoutest hearts. Ours are the miraculous treasures of the church that Christianized the nations of Europe. If we fail, it is not the country's fault, for her doors are open to us. It is not the church's fault; she is the same now as when the Franks were converted. The fault will be our own. If Catholicity fails, civilization will perish. New-York will be as Carthage, Baltimore as Hippo, America as Africa. And if history learns to tell the truth, it will say that the reason was, because Catholics, to whom were confided the principles that were to make America more glorious than Europe, were unfaithful to their trust, and that therefore the country they were sent to save has perished."

TWO CURATES WHO KNOW THEIR BUSINESS.

We read in the *Revue 'Contemporaine*:—

"A curate of a village in Bolivia divided his church into three parts, and painted them three different colors. That close to the altar he called Paradise, the one in the middle, Purgatory, and that most remote, Hell. When a parishioner dies, the curate calls on the family and inquires where the deceased shall be placed. It costs a certain sum to go to Paradise, less to go to Purgatory—almost nothing to go to Hell. Very naturally, the family do not feel disposed to lay the deceased in this last place, and claim for him sepulture in Paradise. Then comes a struggle between the purse and the conscience, but the purse in general gains the victory, and the deceased is comfortably laid in Paradise."

We read in the *Gazette de Savoie:*

"The curate, Monsieur de ——, who is favorable to rates of unlimited gain, rather than to equality of condition at worship, has contrived, for the greater glory of God and the edification of the *conseil de fabrique* of my native city, a singular bell-tariff. If a person disowned of fortune, or a poor man's child is dead, the small bell sounds with faint strokes. If a poor man fearing God dies, the same bell, with louder strokes. For a man in easy circumstances who pays liberally, the large bell is moderately pealed. If it is a man of wealth and power, then Marguerite, the largest bell, is rung with tremendous peal. Yet the greatest expenditure of sound is for the devotees. It would not be possible to remark on all the shades, and modulations, and different tones of our bells while ringing. In one word, let me quote one of our Savoyard maxims, 'Anything may be had for MONEY.'"

A LIBERAL PRIEST.

The following piece of information comes to us through the *Religious Herald.* We are happy to give it to our readers, and to mark the excellence of the one to whom it relates. We wish there were more such Romish priests in the world.

"The *Ami de la Religion* states that the Rev. Father De Wattewl, of the Society of Jesus, has by his will bequeathed to the Canton of Berne the greater portion of his patrimonial inheritance, which amounts to more than 100,000 francs, ($20,000,) to be distributed by the Cantonal Government—the majority of which are Protestants—amongst the poor and indigent of all sects, without any distinction."

☞ *Book Notices in next number.*

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF AUGUST TO THE 1st OF SEPTEMBER, 1857.

MAINE.

Dennysville. P. E. Vose, ... $10 00
Augusta. South Cong. Church, ... 34 31
Hallowell. Miss Annie S. Page. . . . 4 00

NEW-HAMPSHIRE.

Troy. Mrs. Sophronia W. Jones, add. for L. M. by Jos. Jones, ... 7 00
Nashua. Dea. R. W. Lane, to make Harriet N. J. Lane a L. M., ... 30 00
New-Ipswich. 1st Cong. Church, $7 25; individuals, $9 55. . . 16 80
" 2d Cong. Ch., individuals, . 8 20
Greenfield. Evang. Cong. Church, . . 5 00
Ackworth. Cong. Ch., Rev. Broughton White, for L. M., ... 5 00
" Burnett C. Finley, for L. M., . 5 00
Winchester. Cong. Ch., in part, . . 13 84

VERMONT.

Bennington. Individuals, for the Paris Chapel, 3 00
Barnet. C. Finley, for L. M., ... 5 00
" Collection, ... 18 22
Rutland. Cong. Church and Society, . . 42 72
Ferrisburg. Union Church, ... 9 66
Woodstock. Cong. Church, ... 28 45
" Mrs. S. P. Woodman, . . . 15 00
Milton. 2d Cong. Church, ... 8 20
Orwell. Cong. Ch., Rev. R. S. Cushman's L. M., ... 30 00

MASSACHUSETTS.

Rutland. Cong. Church and Society, Willard Stone, $5; others, $11, . . 16 00
Northampton. A friend, ... 5 00
Hadley. General Benevolent Society of 1st Ch., per S. Dickinson, Treasurer. 15 00
Dedham. A friend, ... 5 00
North Middleboro'. Cong Church, . . 6 12
Stoneham. Cong. Church, ... 6 14
South Weymouth. 1st Cong. Church, Female Charitable Society, ... 24 00
Boston. E. Lamson, for the Paris Chapel, 50 00
" Franklin P. Shumway, $25, for the Paris Chapel, and $5 to make himself a L. M., ... 30 00
Shelburn. Gen. Benev. Society, of which Geo. C. Dole and Oscar Bardwell $5 each for L. M., ... 29 00
" Ladies' Benevolent Society, . 16 32
East Charlemont. Cong. Church, . . 14 00
Sunderland. Cong. Ch., to make Edwin G. Field a L. M., ... 33 68
Norton. Miss Mary West, ... 1 00
Buckland. Cong. Society, ... 25 16
Deerfield. Orthodox Church, ... 3 00
Whately. 2d Cong. Church and Society, . 22 00
Shelburn Falls. Cong. Church, . . . 35 60
Conway. Cong. Church, ... 37 00
Montague. Cong. Church, ... 19 33
Heath. Cong. Church, ... 2 02
Adams. Rev. Mr. Dana's Church, . . . 6 25
Dalton. Cong. Church, ... 5 50

RHODE ISLAND.

Barrington. Cong. Ch., to make Lewis B. Smith a L. M., ... 30 00

CONNECTICUT.

Waterbury. Lorinda M. Hall, to make Irving N. Hall a L. M., ... 30 00
Watertown. Cong. Society, per E. Curtis, 48 75

New-Canaan. Cong. Church, . . . $51 25
Darien. Cong. Ch., which makes Legrand Johnson a L. M., ... 30 00
" Meth. Church, ... 3 20
Fitchville. Mrs. Raymond, for Paris Chapel, 5 00
Norwich. Mrs General Williams, $5; W. A. Buckingham, $20, for the Paris Chapel, ... 25 00
Bridgeport. L. Plainfield, $1; poor widow's mite. 60 cts., ... 1 60
Wilton. Cong. Ch., per Rev. T. S. Bradley, to make Benajah Gilbert a L. M., 30 50
Windsorville. C Leavitt, ... 3 00
Goshen. Cong. Church and Society, per Lavalette Perrin, ... 25 00

NEW-YORK.

N. Y. City. Mrs. Robert Gibson, $1 50; Mrs. McClure, 50 cts., ... 2 00
" Allen-street Presb. Church, . 54 00
" John B. Hazell, ... 1 00
Middletown. Bapt. Church, Rev. Mr. Grinnol, 6 59
" O. S Presb. Ch., Rev. Mr. Leggett, ... 19 00
" N. S. Presb Ch., in part, Rev. Mr. Wood, ... 49 18
Deposit. Presb. Ch., Rev. O. H. Seymour, 6 00
Elba. Presb Ch., Rev. G. S. Corwin, to make Garret Conner a L. M., ... 30 00
Rockland Lake. Wm. Ryley, Esq., for L. M., 30 00
Monticello. 1st Presb. Ch., in part, . . 13 90
Farmingdale. Meth Epis. Ch., to make Rev. Edward K. Fanning a L. M., 30 00
Islip, Babylon, and Amityville. M. E. Ch's, to make Rev. Robert Codling a L. M., 44 00
Factoryville. Meth Epis. Church, . . 8 53
Port Richmond. R. D. Ch., to constitute Abm. C. Wood a L. M., . . 39 00
" Mrs. Dacon Thompson, $5; others, $3 25, in part, to make Rev. Z. P. Wilds a L. M., ... 8 25
Rockville Centre. Meth. Epis. Church, . . 3 00
Griffin's Mills. Cong. Ch., per R. M. Sandford, 5 00

NEW-JERSEY.

Bergen. Mrs. Morrill, for school, ... 5 00
Newark. 1st Presb. Church, ... 71 37

PENNSYLVANIA.

Philadelphia. Central Presb. Ch., (Northern Liberty,) in part, ... 16 93
" S. T. Bodine, $10; S. H. Perkins, $5, ... 15 00

MARYLAND.

Baltimore. A friend, ... 1 00

ILLINOIS.

Chicago. 2d Presb. Ch., in part, . . . 60 00
Morris. Cong. Church. in full to make Rev. Edwin B. Turner a L. M., . . . 23 95
Bloomington. J. B. Kirkaldie, in full of Mrs. R. L. Kirkaldie's L. M., . 10 00

INDIANA.

Romney. N. S. Presb. Church, ... 7 75
" Meth. Epis. Church, ... 1 75

Bainbridge. Individuals, ... $8 25
Greencastle. " 1 00
Rockville. N. S. Presb. Ch., $7 83; individuals, $19 75, ... 27 58
" M. E. Ch., $1 95; individuals, $5 45, 7 40
" Individuals (O. S.,) 4 00
Pittsburgh Individuals, ... 25 75
Delphi " 17 00
Monticello. Union meeting, ... 4 32
" Individuals, ... 8 75
Norway. " 13 75
North Madison. Meth. Epis. Ch., in part, 2 70
" Presb. Ch., in full, for Mrs. Anna M. Safford's L. M., 9 75
Munroe. Presb. Church, in part, . . . 2 50

OHIO.

—— Samuel Elliott, ... 3 00
Burton. Cong. Ch., in part, to make its Sabbath-school a L. M., ... 16 30
Newburg. Cong. Church, ... 3 50
Claridon. Cong. Ch., in part to make Rev. Ezekiel D. Taylor a L. M., . 8 67
Chagrin Falls. Dea. H. White, $6; collection, $4 25, ... 10 25
Solon. Cong. Ch., in part to make Rev. John Seward a L. M., ... 3 21
" Royal Taylor, in part to make Mrs. Mary Taylor a L. M., ... 5 00
Cleveland. Mrs. Mary J. Townsend, . . 1 00
Chatham. Towards L. M. of Rev. Quincy M. Bosworth, ... 3 50
Lodi. Add. for L. M. of Rev. Quincy. M. Bosworth, ... 1 80
East Cleveland. In full of L. M. for Rev. Chas. W. Torrey, ... 15 65
Painesville. Bapt. Ch., in part to make Rev. J. H. Browne a L. M., . . . 3 70
" Independ. Presb. Ch., in full to make Rev. N. P. Bailey a L. M., 15 25
Troy. Franklin-st. Presb. Ch., which makes Christy Le Fever, Esq., a L. M., 50 00
" Main-st. Presb. Church, . . . 11 00
" Wesleyan Meth. Church, . . . 5 30
Granville. Bundle of clothing from the Ladies' Benev. Society of Cong. Church.

MICHIGAN.

Kalamazoo. 1st Presb. Ch., (add to $15 before.) Rev. Wm. S. Huggins, Pastor. 78 16
Hollisten. Joseph Partridge, to make himself a L. M., ... 30 00
Detroit. Individuals, ... 57 00
" 1st Presb. Church, ... 26 06
" Fort-st. Presb. Church, . . . 16 73
Romeo. Cong. Church, ... 11 47
" Meth. Epis. Church, ... 3 07
Mt. Clemens. Presb. Church, ... 5 00
Flint. Bapt. Church, ... 1 00
" Presb. Church, ... 31 50
White Lake. Presb. and Cong. Churches, . 3 50
Milford. —— 5 04

WISCONSIN.

Racine. Presb. Church, ... 34 25

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

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THE ROMISH PRIESTHOOD.

The "Great Apostasy" began in a defection of the clergy. Its whole dark history is mainly a record of their abandonment of the vital truths of the Gospel, their usurpations, and their vices.

The holy office, instead of being a ministry of sympathy and instruction, degenerated to a mere embodiment of spiritual power.

It discouraged the free use of the Bible. It prescribed authoritatively the doctrines to be believed and the rites to be practised.

Gradually the clergy looked on themselves as a class of privilege instead of service. They became selfish, worldly, tyrannical.

To facilitate their advance to supremacy they early resorted to the principle of combination. They established their centres of influence: they got up their councils, provincial and general—and, at length, their one great concentration of wealth, and parade, and power at Rome, with its thousand ramifications. And by that time they had built up a despotism that bid a haughty defiance to all opposition.

The wiles and the all-pervading and the overbearing influence of the priesthood, have ever been the grand obstacle to a spiritual regeneration among the Roman Catholic masses. They are so still; and hence we very reasonably and naturally look for a removal of this formidable obstruction as a preparation for the rapid spread of pure religion in the Papal world.

There are *two ways* in which God in his mercy may put it aside. He may do it by bringing his truth and Spirit to bear directly and powerfully on the Romish clergy, thus on a broad scale securing their saving conversion. How effectual, how delightful would be the heavenly interposition! And for such a glorious achievement divine grace is certainly altogether adequate. Indeed, there are some encouraging indications of such a sovereign and wonderful interposition. We are permitted to record hopeful conversions from year to year among the Roman Catholic clergy. Already some of our most effective laborers in the spread of a pure Christianity are of this class. And as the apostasy began with the clergy, why should not a grand reformation commence in the same quarter? The process is certainly possible; it is even quite natural.

But after all, so brilliant a triumph is perhaps too much to be really hoped for. We can hardly expect the obstruction to be removed, and thus the

way of the Lord prepared on a great scale, and in a form so mild and delightful. For the proud and impious hierarchy, which has so long oppressed the nations and "drunk the blood of the saints," there is in reserve, we cannot doubt, a terrible retribution even in the present life. No inspired announcements of divine wrath are more stirring than such as hang over this guilty power. Its doom is sealed; and the only question is as to the time and manner of the catastrophe. God will assuredly take it out of the way. And there are now thickening indications of its speedy and utter overthrow.

As to the *temporal* power of the Papacy, it is already substantially gone. For several years, we know, it has been sustained only by the presence of a strong foreign military force. In its own strength it could not stand a month. On the part of its immediate subjects, it has come to be the object of a general abhorrence; and in the great family of Governments it is now a mere cypher.

Nor as a *spiritual* power are its condition and prospects much better. The people are tired of it. It has lost their affection, their respect, their confidence. Millions dislike its dogmatic airs, its grinding exactions, its nameless vices, its persistent efforts to crush the rising spirit of free inquiry and improvement. And without flinching, they hazard the consequences of questioning its infallibility and repudiating its authority.

In public sentiment the Papacy and the Romish clergy at large are intimately associated. There is a wide and growing loss of confidence in the whole. More than that, there is extensively disgust and even indignation. Their enormities of selfishness, rapacity, and immorality in every direction are opening the eyes of multitudes. Even Roman Catholic Governments, in dread of their influence, are extensively adopting measures to thwart their schemes and cripple their power. It is well known that in Papal countries they have, from time immemorial, controled very much the *education* of the people. They have claimed this as their prerogative; and too often the instruction has been little more than training in the peculiar dogmas and superstitions of their religious system. In some cases, as in Sardinia, the Government has wrested this engine of demoralization from their hands, and by a change of control secured a wise and liberal system of culture for the rising generation.

In many Catholic countries the priesthood have risen to enormous *wealth*—which constitutes everywhere the very sinews of power. Governmental measures have been adopted somewhat extensively to arrest this accumulation. Monasteries have been abolished, and the proceeds applied to objects of public improvement, as in Sardinia to the establishment of a national system of free-school education. Church funds have been employed, as in Spain, to a vast amount towards the extinguishment of national debt. Something like half the real estate of the city of Mexico has been owned by the clergy, and an immense amount of the landed interest of the entire country. The Government there has adopted a bold measure of reform—that of requiring the whole to be sold, with a view to its gradual distribution among the people at large—thus sapping the very foundation of a long over-shadowing ecclesiastical power, and promoting the enterprise, and thrift, and general elevation of the entire population.

In our own country this policy of ecclesiastical accumulation has been pressed by the priesthood with great determination; and in the workings of

the policy, as yet but for a brief period, millions on millions have gone into the hands of the Bishops, to be subject to their irresponsible control. But it is matter of devout gratulation that there is at length a waking up to the wrong and the perils of this policy. In several of the States it has already been headed off by the proper legislation—by laws which require church property to vest in trustees chosen by the people, instead of the clergy of whatever denomination. Such laws are reasonable as well as safe; and they cut effectually the sinews of priestly power in any state and country; and our patriotic statesmen and people must all look to this matter over our whole wide domain, before the evil has reached a magnitude not to be grappled with.

In the Papal countries this money power has long existed in the form of professedly *charitable* investments, controled exclusively by the clergy. It has been a very favorite method resorted to for augmenting and perpetuating their influence. It has imposed upon the people, it has imposed upon Governments, by holding out aspects of kindness and generosity; but at length the stratagem is coming to be detected and the scheme thwarted.

Recently the kingdom of Belgium has been thrown into a tempest of excitement by this grasping policy of the priesthood. They sought a legislative act, the drift of which was to make them the independent managers of funds given by will or otherwise for charitable purposes. They knew well that with such an act they could watch the dying bed of thousands, and under the appliances of their religious system extort treasure to any extent, nominally for public worthy objects, but *really for the aggrandizement* and power *of the Romish hierarchy*. They carried their measure, after a long and heated struggle of debate, through the legislative assembly by a small majority; but the country—lawyers, physicians, merchants, intelligent people at large—rose together in loud remonstrance against the act. In these circumstances it failed of receiving the royal assent; and most likely we have heard the last of it: to press it might lead indeed even to a civil revolution. In this age of spreading light and spreading aspirations for both civil and religious liberty, the people, even in the darkest Papal lands, will not consent to any measure looking towards a strengthening of the most dreaded despotism which has ever scourged the world.

And in this waking and rapidly extending popular sentiment we find abundant encouragement. It is the harbinger of better times in corrupt Christendom. We look on it as the will of God, announcing a hastening full preparation for our great work of evangelization. The chief obstacle to its advancement he is fast taking out of the way.

But for the opposition of the priesthood there is even now scarcely a Papal State or community which we might not enter with the Bible, and with all the proper means of a pure and saving influence. This last stronghold of the arch enemy the providence of God is fast prostrating by varied means of his own wise and sovereign devising. And while there is already ample scope for these beneficent operations, we must soon have the entire Papal world on our hands, as a vast field of missions, ready for any extent and freedom of culture, and promising the richest harvests.

The Divine hand, we are sure, is not laid upon the Romish hierarchy to embarrass its plans, and abase its haughti

ness, and fritter away its grandeur and power, but for momentous purposes. It is to open a highway for the Gospel of light and salvation among about TWO HUNDRED MILLIONS of immortal sinners deep in deadly errors and superstitions. And there never was a plainer and louder summons to a bold and liberal Christian enterprise than is uttered by Divine providence in the present aspects of Romanism, and especially in the condition and prospects of its corrupt ruling power.

A NARRATIVE—ROMAN CONVERT.

The following narrative is from the pen of an esteemed clergyman and pastor. For a long time he and his family have cherished a lively interest in the plans and operations of the AMERICAN AND FOREIGN CHRISTIAN UNION, recognizing in it that peculiar system of agency which the condition of Papists, both at home and abroad, demands, in order to bring to them the divinely appointed means of salvation.

The narrative illustrates the melancholy spiritual condition of the masses of the Roman Catholic population, and it shows the correctness of the assumptions of the Society in regard to labors on their behalf.

They can be brought off from their delusions, and led to embrace the Gospel in its purity. The soul, amidst earthly trials, conscious of its sinfulness and in prospect of future existence, longs for some support and consolation that it cannot derive from irreligious priests, confessors, penances, and human devices. This desire the Gospel can supply. It exactly and most happily met the case of the subject of this narrative. It comforted him in his illness, and fitted him for a peaceful and even triumphant death.

In reading this narrative, we desire it to be borne in mind that Thomas is a representative of an immensely large *class of Romanists* now in this country—that his ignorance of the Word of God and the way of salvation is a type of the condition of multitudes around us, many of whom, it may be, are in the families or employment of nominal Protestants, and who, like him, may be anxious about their personal salvation and ready to listen to evangelical instruction. A wide door of usefulness is here thrown open, and those who enter it and labor, we are well assured, will not be unrewarded. The history of the operations of the AMERICAN AND FOREIGN CHRISTIAN UNION is the history of the conversion of many Romanists to Christ; and pastors and laymen, and all the friends of truth, may in it, and in the individual case here submitted, find abundant encouragement to engage in this noble enterprise—the enlightenment and salvation of benighted Papists.

"The Roman Catholic Convert."

"The sympathies of the pious and benevolent in the vicinity of the village of Fishkill, in the state of New-York, were awakened in behalf of a young man who was in ill health in the neighborhood, and who was said to be anxious respecting his soul's salvation.

On calling to see him, I found he was a young Irishman who had been in this country but a few years. He had been brought up in the darkness of the Roman Catholic religion, both of his parents having been zealous adherents to the Popish faith, in a

district of Ireland where this gloomy superstition reigned over the human mind with almost undisputed sway.

He was evidently far advanced in a consumption, and was rapidly moving on towards the eternal world. He gave me a cordial welcome, and at once disclosed a heart full of solicitude on the subject of religion. He was sensible of having been a transgressor of the Divine commands, and that he needed something to prepare him to meet a holy and just God; but what he wanted, or how it was to be obtained, he knew not.

"Tell me, dear sir," said he, "what I must do to become fit to die, and be happy in the world to come. Oh, I have a soul to be saved, but I have no hope! Above all things, I wish to have the favor of God. Please, sir, teach me the way of life."

Such were the earnest words that dropped from the lips of this awakened sinner, whose mind seemed to grope amid its own natural darkness in search of some ray of heavenly light. This concern seemed to be the result of the Spirit of God operating upon his heart. He could not read, but probably had caught some word of truth in the sanctuary, or from the lips of some Christian who had dropped a serious warning or admonition which had not been forgotten. The Lord had graciously alarmed his conscience, and opened his mind to receive the message of the Gospel.

"Thomas," I inquired, "why are you troubled? Are you afraid to die?"

He answered, "Ah! sir, my sins are many. I have neglected my poor soul: I have no Savior: my mind is all dark, and I would give anything to be prepared to meet my Maker in peace."

"Do you feel sorry," I inquired, "for your sins?"

"Yes, yes; they cause me great misery. I wish to give them up—to get rid of them and have them pardoned. Oh that God would have mercy upon me!"

"Have you never heard, Thomas, in your own country, of the truths of the Bible?"

"No, no, sir," he replied; "my poor country is covered with gloom. My father *and mother were* Roman Catholics, and they were not permitted to read the Bible, or to teach it to their children."

"Would you like, then, to hear the Bible read?"

"Yes indeed," he replied, "very much."

I then endeavored to communicate, in a way adapted to his comprehension, the glorious method of salvation by a Redeemer—how Christ died to save sinners, even the chief of sinners—and how graciously he invited all to come to him and live; and then declared that the Lord Jesus was willing to save him, if he would come to him with an humble and believing heart. This was good news to Thomas. His countenance brightened at the thought that one so unworthy was welcome to come to Christ. He had been early taught to believe that pardon and eternal life were to be acquired through the absolution of the priest and the intercession of the Virgin Mary—that numerous penances, and fasts, and acts of religious worship would constitute a righteousness by which to merit the Divine favor. But he had formed a different opinion now, and believed that he needed a higher source of pardon than a frail, erring man like himself. He was convinced that the "counting of beads," the performance of "penance," or the attendance upon "mass," would not satisfy a holy God for the violation of his law; and when he heard of the all-sufficiency of the Lord Jesus, whose merits would avail for the justification of the sinner, he longed to obtain an interest in him, and find pardon and peace through his precious blood.

ROME'S RUINOUS TEACHING.

Herein consists a radical and fatal error of the Romish system, by which its deluded subjects are led to build their hopes for salvation upon a false foundation. It is a "*system of works*," by means of which men suppose they can not only keep the law and commend themselves to Divine favor; but even do more than the law requires, and through works of supererogation acquire additional merit which may purchase benefits for others. Hence, like the Jews of old, they "go about seeking their own righteousness," and "do not submit themselves

to the righteousness of God." When Luther read in the Scriptures that great truth, "the just shall live by faith," he discovered the Gospel mode of salvation to be directly opposed to the Romish self-righteous and self-justifying system; and with this glorious and simple truth, cordially and practically believed, he was possessed of a mighty weapon by which to overcome the antichristian power, and promote the triumphs of evangelical religion.

INSTRUCTION GRATEFULLY RECEIVED.

After conversing with Thomas on the nature of faith by which he must receive the Savior, we united together in prayer, and it was interesting to see the deep solemnity and sincere earnestness with which this poor unlettered man seemed to lift up his heart to heaven in supplication. The female head of the family who occupied the house was present, and heard our conversation and prayer; and though her feelings rebelled against sentiments so adverse to her own Romish views, yet I was glad the opportunity was afforded her of hearing the truth of God.

A few days after this interview I called again, and took with me a copy of the Word of God, which I read to this humble inquirer. He seemed very grateful, and listened with much attention to several portions which were adapted to his case. His ignorance of the Bible and his incapacity to read, rendered it necessary to accompany the exercise with frequent simple explanations, and to show the application of the truth to himself.

"Oh yes, yes," he would often exclaim, "that is for me. Lord, give me light! Teach me thy will! Have mercy upon me! I wish to be good. I wish to have Christ for my Savior."

PRIESTS AGAINST THE BIBLE AND SCHOOLS.

The privilege he now had of having a Bible and hearing it read, was a matter of great joy, and led him to contrast his present favorable situation with the disadvantages he experienced in his own country. There the Bible was a prohibited book, and the blessed lamp of truth was put out, or so removed from the public view into the corner, or "under a bushel," that men were enshrouded in thick gloom and knew not the way of life. He spoke of the superstition and priestly despotism that prevailed in Ireland, particularly in the parish where he resided, in which the people were forcibly kept in ignorance of religious things.

On one occasion, he said, a Protestant school was opened by a pious and sensible man who happened to come into the neighborhood, and deplored the condition of the children. A number of Catholic parents, anxious for the instruction of their children, gladly availed themselves of the opportunity thus furnished, and supplied the school with plenty of pupils. But when the priest learned that the children of the parish were under the instruction of a Protestant teacher, and that Protestant books too were used, his "reverence" was terribly enraged, and on Sabbath he publicly denounced these wicked parents from the pulpit for their iniquitous conduct, and threatened to take the children from the school by compulsion if they did not withdraw them. The parents, however, were reluctant to comply with so unreasonable and arbitrary a requisition, and continued to send their children to the school. One morning the priest hastened to the school-house, gathered all the books that were used by Catholic children and put them in the fire, and then drove the poor little affrighted urchins from the room. Alas for poor Ireland, when under the ghostly dominion of the Man of Sin! How can a people be prosperous and happy, when thus benighted and enslaved by a false religion—a religion which sustains itself by keeping the people in ignorance?

PIOUS FEMALES CAN HELP.

Having related the circumstance of this young Irishman to a young lady in the neighborhood, she, in the spirit of Christian kindness, visited him, and sitting by his bedside, read to him the holy book of God. She found it a pleasing employment to open the fountain of life to one who thirsted for its divine waters, and by the communication of the precious truths of God, to afford

consolation and peace to one who was approaching the eternal world. This is a field of benevolence in which pious females may find delightful opportunity of usefulness. Though not occupied in the public ministration of the Gospel, they can go to the house of sickness and poverty, and by the reading of the Scriptures or of some interesting Tract, point the inquiring penitent to the "Lamb of God," or shed a ray of celestial light upon the sorrowing heart of a weary and dejected disciple. Truth will not be lost; for we have the promise, "As the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and causeth it to bring forth and bud, that there may be seed for the sower and bread for the eater, so shall my word be: it shall accomplish that which I please, and prosper in the thing whereunto I have sent it."

LAST DAYS—EVIDENCES OF CONVERSION.

As the weather improved, Thomas seemed to revive, and even left his room and walked out. He enjoyed the fresh air, and looked with pleasure upon the beautiful hills, and vales, and fertile fields, which in this lovely district present themselves to the eye. On several occasions he walked as far as the "parsonage," and we gladly welcomed him to our door; for we began to hope he was one of Christ's "little ones," to whom it is a privilege to give "a cup of cold water," and of whom it said, "of such is the kingdom of heaven."

We talked of the things of God, and it was gratifying to observe the interest which religious subjects always awakened in his mind. While with us, my little son tried to teach him the alphabet, to which he gave an earnest attention; and had he lived, it would not have been long before he could have acquired the art of reading.

He was remarkably humble and docile in spirit, and took delight in the conversation of Christians. Whenever Christian friends called to see him, he evinced a thankful heart; and no service performed for him was more acceptable than the reading of the sacred volume, which was his guide and comfort in affliction, and opened to him the prospect of a better world through Christ Jesus. Precious Bible! how truly it is the poor man's friend. It unfolds to him infinite treasures, it adapts itself to his lowliness, and exalts him to a relationship with God himself, and all holy beings. It condescends to his penury and ignorance, and presents to him the robe of righteousness and the illumination of heavenly wisdom. It directs his faith from his humble hovel to the glorious mansion above, and offers him a "house not made with hands, eternal in the heavens."

In the course of a few weeks Thomas declined rapidly: his strength failed, and he was sensible that he was drawing near to death. But he placed his confidence in the Redeemer of sinners, and could contemplate his departure with very different feelings from those he experienced at an earlier stage of his sickness. When I called to see him, he seemed to be deeply engaged in prayer. Having learned that the intercession of the Virgin Mary and other saints was unnecessary, and that he could come immediately to God through the only Mediator, Christ Jesus, he loved to draw nigh to the mercy-seat. During the remainder of his life, and as he approached the confines of the eternal world, he was habitually occupied in prayer; and we trust the broken cries of this simple-hearted and contrite suppliant were heard by Him who saith, "On this man will I look, even upon him who is poor and contrite in spirit and trembleth at my word." We trust his soul was accepted and saved through the grace of the compassionate Savior; for he rested upon the mercy of God as manifested in the cross of Christ, and died, we think, with his heart directed to heaven in prayer for the blessing of the Lord upon a poor unworthy sinner.

A ROMISH CUSTOM—ITS FOLLY.

After the body was laid out, candles were placed around it by the superstitious friends of the deceased, for the purpose of lighting the departed spirit through purgatory. But there was no need of this foolish Romish custom, and no need of money being paid to the priest to "pray the soul

out of purgatory," for we hope that Thomas died in Christ; and if so, he went immediately to heaven. The sufferings of Christ were sufficient to atone for all his sins, without the aid of purgatorial fires; and having fully redeemed his people, they pass directly from earth to heaven. "This day shalt thou be with me in paradise," said Jesus to the dying thief; and "better is it," says Paul, to be "absent from the body and present with the Lord."

CONCLUSION.

How great the privilege of living in a land of Christian liberty, where the Bible is not prohibited from being read! How thankful should we be, that this blessed revelation which God has made to man is not torn from us by a lordly priesthood, who seek to support their own power by withholding the "key of knowledge" and reducing their subjects to a degrading vassalage—by robbing them of freedom of thought and of conscience, and thus prostrating all that is dear and ennobling in civil and religious liberty! The ignorance and degradation of Ireland, Spain, Portugal, and other Papal countries, should teach us the value of our own privileges, and induce us to resist with patriotic and Christian zeal the efforts of Popery, in this favored land, to exclude the sacred Scriptures from the hands of the people.

And what encouragement does the preceding narrative furnish to evangelical labors among the Catholic population of our country! There are doubtless many minds among that oppressed people that are open to conviction and are inquiring for truth. The Spirit of God can awaken the inquiry, and when he works who can hinder it! Let us be ready to meet and instruct all those who are within our reach, and thus aid them to break through the bonds of superstition and ignorance by which they have been so long held. Let us lead them to the Savior of sinners."

FOREIGN FIELD.

SOUTH AMERICA.

In our September issue we called attention to South America as a missionary field of wide extent, immense natural resources, and having special claims upon the churches of the United States. Its proximity to our own homes—its now easy accessibility—its political institutions, conformed in a good degree to the model of our own—and the pressing burden of the spiritual wants of the people, urge with an intense earnestness an immediate consideration. Why this field has been so long neglected by the pastors and members of Protestant churches—by the young men who are annually devoting themselves to the *work of the Gospel* ministry and going forth as missionaries, while less promising ones far off are anxiously cared for, constitutes one of the greatest marvels of the age in missionary operations. But we hope to see a change in this regard, and doubt not that the diffusion of light will effect it. To this end we submit the following interesting letters from our esteemed correspondent now in Brazil, to which we invite particular attention. They will show some Sabbath scenes in that country, and we think will convince our readers of the soundness of our pleas for immediate efforts in its behalf. Our correspondent writes from Para, in the valley of the Amazon.

"*Para, Brazil, August 2d*, 1857.

"REV. DR. MCCLURE.

"DEAR SIR:—Since I wrote to you last, there has not been much stirring that would interest you or me as individuals, but as Christians and well-wishers of mankind, there is much transpiring in these ends of the earth to grieve every true Christian heart.

"Here we are in the last half of the nineteenth century in a commercial city of some thirty thousand souls—doing business with half the civilized world—where almost daily you can see the 'stars and stripes'—and the red flag of old England, as well as the flags of many other nations that call themselves Christian—and that in an empire, too, which looks upon the Anglo-Saxon race as semi-barbarians—a city that exports and imports her millions of dollars' worth of goods yearly, —and not a *Christian minister* to tell a dying sinner that there is a hell to escape or a heaven to be won!

"Is this right? Cannot your society or some other one, send us a chaplain, missionary, pastor, or teacher? I think the trial is worth making. If he should labor for a year or even years, without being able, to see any fruits from his labors, it might still, by the blessing of Jehovah, yield an abundant crop in the end.

"Human nature is here pretty much what it is elsewhere—prone to 'go astray'—more especially where there is no restraint, no moral influence to counteract it; and well do the priests here know that, and consequently they take every advantage of it.

"The Sabbath comes and business generally is suspended, but the active mind becomes restless and seeks for relief. Where is that relief to be found? There is no public library, no reading-room, no place of public worship where the young men who are engaged in mercantile pursuits all the week can spend their Sabbaths with profit.

"Under these disadvantages is it to be wondered at that they are ready and willing to run after any and every silly exhibition that may be got up for their amusement, by either priests, play-actors, or rum-sellers? Now, *to show you the plans* and tricks that are constantly resorted to for the purpose of carrying away the crowd, I will notice a few only, a part of those that have been practiced during the last four or five weeks. I will translate literally two or three of their advertisements, announcing the *bill of fare* for each Sunday as they occurred.

"During July we had what they call *Feasts:* first, the 'Body of Christ;' next the feast of the 'Holy Ghost;' then came 'Saint Anthony's,' and on the 26th, the last Sabbath of the month, was celebrated the feast of one of the most favored of the saints, 'Santa Anna,' the '*Grandmother of God*,' a full-sized image of whom was carried in procession.

"The day was ushered in by the ringing of bells, firing of cannon, throwing up rockets, and the like, which was kept up all day, as is usual. About four o'clock in the afternoon the procession was formed at the old lady's church, (for she has a church.) It consisted of about thirty fantastically dressed monks, who walked two by two, with a four-foot wax candle in the right hand (some were burning—others not) and a tall slender cross in the other. Following these, were eight citizens carrying the husband of Anna, rather a young looking man for a grandfather of so much consequence. Then came a band of music, a company of soldiers, and next to these was the saint of the day, who looked more like a virgin of eighteen summers in her bridal attire of scarlet, blue, and pink satin, than the grandmother of our Savior and an old lady of four score and four years. She was extravagantly dressed, and decorated with strings of gold beads around the neck, bracelets on the wrists, and a breastpin large enough for a target for a fire-company to shoot at. Immediately behind her was the '*Host*,' carried by a shaven-crown in full dress, assisted by one of the city judges and a wealthy citizen, and followed and protected by a bevy of 'live' angels on foot, of all shades of color, with flapping wings and hooped skirts, laughing and nodding to their acquaintances as they passed by.

"One poor little fellow had lost one of its wings,' and appeared to be otherwise

damaged, as it was crying, and had to be led along by a negro man: it appeared to be about five or six years old. Immediately following the angels came the main part of the procession, composed of slaves and topanes, (Indians,) which is always the largest portion of these parades, as the intelligent and respectable part of the population never go in procession, except when it is 'Our Lady of Nazareth's' feast.

"Thus ended the month of July, 1857, with the prospect of nothing better for August."

Under date of August 24th our correspondent continues, and gives us other

SUNDAY SCENES.

He says:—

"The first Sabbath of August was set apart to the honor of St. Joaquim, (Joseph,) the husband, said to be, of Anna, and of course our Savior's grandfather. The day began and ended very much as the previous Sabbath, with fireworks, procession, etc., but with a performance in honor of the day in the theatre, which was followed by a play called the '*Apparition of Christ*,' or the 'Miracle of the Cross in the field Auvigne,' and a farce called the '*Anatomical Midwife*.' This last 'wound up' the day.

"The second Sabbath of August was spent in a private feast, that is, made by a private individual in honor of 'Our Lady of Nazareth,' and wound up with a grand balloon ascension, which was announced in the daily papers as follows, viz:—

"'The people of this capital who resort to the village of "Our Lady of Nazareth," are invited to assist (or be present) on the afternoon of Sunday, the 9th instant, to be most agreeably surprised by the ascension of a most magnificent balloon of colossal dimensions,* the work of the best artist of the province. One of the bands of the garrison troops will perform in the "Pavilion of Flowers," playing some of their most choice pieces of music, until the hour announced.'

"This balloon was started, but caught fire immediately and burned up.

"No sooner is one fandango over than another is on the carpet. There are great preparations going on for the next Sabbath and other days this week. There is a kind of Jesuit Society that call themselves the 'Brotherhood of the Most Holy Virgin of *Good* Death.' They announce their show in the following notice:—

"'ATTENTION!!!

"'The Brotherhood of the Most Holy Virgin of the Good Death will solemnize in the church of St. Alexander, at the college, their customary feast, on the 14th day of August instant, when they will pass out in a grand procession in honor of the same *senhora* at seven o'clock in the evening, and march through the following streets: viz: North-street, Carmo-street, rua do Espirito Santo, (the street of the Holy Ghost,) the Lane of Roses, passing the front of the President's palace, *rua Formoza*, (or street of Beauty,) and return by Palourinha and Mercadores, (or street of Merchants,) remaining at the church until a sermon is recited by the Very Reverend Señor Padre Cura da sé Julian Joaquim de Albren. And at dawn of day on the following morning, the 15th inst., there will be a solemn Mass, accompanied with instrumental music, and an oration by order of the Reverend Señor Beneficiado Manoel da Fonseca Bernal.

"'For the purpose of making the affair more imposing, we invite all the dwellers in those streets through which we make the transit with the procession, to ornament and illuminate the fronts of their houses. We also equally invite all the faithful and devout followers (or worshipers) of the Most Holy Virgin to accompany and help us in this act, both religious and sublime, to the end that this turn-out may be most brilliant and pompous' (*pomposo.*)

"The above is a literal translation of their notice in the daily papers of the city.

"Again we have the following notice on the heels of the other, or I might rather say, in the same paper, for these people are fond of the marvelous, especially the ludicrously marvelous, so that they are continually on the move in these matters:

"'NOTICE.

"'On the 15th of the present month of

* *It was about* three feet in diameter.

August, at seven o'clock in the evening, there will be celebrated in the parish church of the *senhora San'a Anna of the Camp*, a solemn "Vespers," to the glory of St. Joseph, the father of our Lady of Nazareth; and at ten o'clock on the morning of the 16th, a "Mass of the Feast," with a grand procession, which will start at half-past four, in the afternoon and will travel the same streets that the same did on the past year.

"'We invite all the devout to concur in these religious acts, and all those persons who are in the habit of furnishing *Angels* for these occasions, will appear at the hour named, so that the turn-out may be one of the most brilliant of religious acts.'

"Here is the entertainment of yesterday, advertised in their usual stereotype style:

"'FOGO DE ARTIFICIO!!!

"'There is now in preparation for Sunday, (Domingo,) the 23d of the present month, in Nazareth, a grand exhibition of fireworks; and for the better accommodation of visitors, there will be in the village ample provisions made for lodgings.

"'The immense genius of the artists, (*genio immenso*,) Messrs. Favia and Costa, is a sufficient guarantee for a good result of this amusement. They promise to show in this performance what they are capable of doing, and what may be expected at the approaching festival of Our Lady of Nazareth.

"'The band of the third artillery, directed by their excellent professor, José Ignacius da Silva Rainaut, will perform in the Pavilion many very choice pieces. The amateurs of such sport will have an opportunity of appreciating the "Gallop of the Roads," as performed in Lisbon; the "Battle of Moron," and other performances of equal interest.'

"Now, I would again ask, is it to be wondered at that thoughtless young men, without any other religious influence or place of resort for their Sabbaths, should stray from the paths of rectitude, in the midst of such continued influences? Besides, Para and the valley of the Amazon are destined, before the end of the nineteenth *century, to exercise* an immense influence upon South America generally, and now is the time to begin.

"The Bishop who issued his mandate against the Bible and the Bible Society's agent, has resigned his bishoprick and left the province, so that his influence is done with. It, however, amounted to but little; it had not a particle of weight in hindering the Bible from being circulated. The agent has not been near able to supply the demand. This stock has been exhausted for some time. Yours, BELEM."

"N. B.—That you may know what this famous village of Nazareth is, I will just say that it is the outskirt, *freguezia*, or parish of the city, about one and a half miles from the custom-house, and is about as large as Union Square in New-York, with a neat little church in the centre, little villages all around it, and a couple of open pavilions on either side of the church for the band and other performances. The whole is dedicated to 'our Lady of Nazareth,' and is almost deserted, except when some 'performance' is going on."

IRELAND.

This wonderful island has at last fallen under the suspicion of the high Papal authorities in the Eternal City, if we may judge from transatlantic publications. We were not prepared for such an event. We had supposed, from the history of generations past—from the specimens of devotion to the forms and ceremonies of Romanism which had been exhibited among us in the persons of many thousands of immigrants from the "Gem of the Ocean," the land of St. Patrick—that none could be more devoted, none more subservient to Rome, none further removed from suspicion of sitting loosely by the Holy See, than the Irish people.

But measures of reform are about to be adopted whose practical effect it is hoped may remove all ground of sus-

picion, make Ireland more intensely Papal, and secure a certainty of its attachment to the Papacy and its policy at all times, and amidst all conceivable events.

Cardinal Barnabo, and the Archbishop of Dublin, Dr. Cullen, have the credit of leading the "Reform," and it is supposed they will have the co-operation of the Archbishop of Cashel.

They appear to expect opposition, but the Roman court are hopeful of ultimate success, on the ground of "the fickleness and instability of the Celtic character, and the notorious want of business habits on the part of the Irish Bishops in general."

By a private letter from Rome the *London Christian Times* learns that—

"This reformation is to embrace the prelacy, priesthood, and all the ecclesiastical and lay establishments in which Irish Catholics are educated. The means by which it is to be effected is the confiding the discussion and decision of all national religious or religio-political questions practically to the four Archbishops and the Propaganda at Rome."

The same authority states that—

"A rumor has circulated for some days in Paris, that the system has been actually commenced, at least so far as the Irish College in that city is concerned."

Considerable excitement exists among Roman Catholics in Ireland just now in consequence of this movement, and it threatens to increase if the measure is pressed. But if the pressure shall open the eyes of the people to the wrongs of the Papacy, we should not be sorry to see it pressed. And if Rome's efforts to crowd this new measure to bring the Irish more completely under her dominion should sever the cord that has *so long bound* them to her in the most *abject servitude*, and thus set them free, we should greatly rejoice at such a result of her contemplated action. It may be one of the agencies for her advancement which God will overrule for the reduction of her power in that naturally delightful land, which she has well-nigh ruined, but which of late has furnished many thousands of converts to the Protestant cause, and given good hope of ultimate acceptance of the Gospel.

But the Irish Papists, notwithstanding the suspicions in regard to them at "head-quarters," continue to give, at least in Belfast, the usual evidence of hostility to Protestantism, and of attachment to Romanism. They seem as intolerant of evangelical denominations, and of any public religious demonstrations not Popish, as the most fanatical Italian priest could desire.

The following Card shows the spirit entertained. It was posted in conspicuous places in the thoroughfares of Belfast, and was followed by riot and great violence, on Sunday, the 6th of September, for the purpose of breaking up religious services, conducted by Protestants, in an "open-air meeting."

"CARD.

"Down with open-air preaching! Down with fanatical Drew, the squinting divine—the enemy of tranquility and peace! Gather to the custom-house on Sunday, 6th inst., at 3 o'clock, and give the Orange bigot such a check that he will not attempt open-air preaching again. Catholics of Belfast, Down, and Antrim! we see by the public placards that our religion is again to be assailed, our public walks obstructed, by that low and ruffianly fanaticism which has been lately got up by our evangelical neighbors for the purpose of giving annoyance to their Catholic neighbors. It is now quite manifest to all rational minds that this outrage will be persevered in for the sole purpose of creating a quarrel, and perhaps for the purpose of shedding Catholic blood. Since they have got our worthy member, Mr.

Cairns, installed with the high honor of the ranter's badge, we therefore call upon all our Catholic neighbors and brethren to come and defend their rights as loyal subjects and peaceable citizens; and we have not the slightest doubt but we shall compel these disturbers of the public peace to respect the feelings of those who differ from them in religion—who, while they are never the aggressors, know how to defend themselves when attacked."

This does not look much like disloyalty to Rome. And many Popish journals deny that there exists any foundation for the rumors that speak of distrust at the Papal court, but others seem confident of the opposite.

We shall wait the disclosures of time in respect to it with interest. In the meanwhile we are happy to know that our "mission" in Ireland is prosperous, and the results of its labors are encouraging.

Under all the evangelical influences lately brought to bear upon the Papal population, great changes are going on in the island. In illustration of this view, we subjoin the following items of information, which we clip from the *British Standard* of the 28th of August:

"PROGRESS IN IRELAND.—As a gratifying instance of the progress of Irish tranquility, it may be mentioned that the County Inspector for the North Riding of Tipperary has just received orders from Dublin Castle for the reduction of the constabulary force of that once lawless district of two hundred and forty men."

"A REMARKABLE FEATURE in the last Irish elections, is the change in the numbers of Protestant and Roman Catholic members. In the last Parliament there were 64 Protestants and 41 Roman Catholics; there are now 71 Protestants and 34 Roman Catholics."

SWITZERLAND.

EVANGELICAL SOCIETY OF GENEVA.

In the October number of this Magazine we commenced the narrative of the meeting of the Evangelical Society of Geneva in June last. The reports presented to the meeting exhibited a lively interest in the work of evangelization, and results of a highly encouraging character.

The brethren who manage the affairs of the Society have but small resources of their own—have but few patrons in their immediate locality whom they can fall back upon for support; but they occupy a position of great importance in the domain of Christendom, and from which, if well supplied with means, they may effect a work of incalculable benefit to the cause of religious freedom and of evangelical religion.

They extend their operations to Algeria, (in Africa,) Southern France, and the Sardinian territory, in which, though amidst much opposition, the Gospel is making its way among various classes of the populations.

We now submit the remaining part of the narrative, which will be read, we doubt not, with no less pleasure than that which appeared last month.

"On the Saturday, 25th June, the Society met again, and heard with satisfaction the Report presented by Mr. Laserre concerning the Colportage of the Bible and Tracts. A few of the most interesting details will not be misplaced here. The argumentation of the colporteur is very simple. The *learned* defense of inspiration which recent attacks in the field of theology have called forth, would be useless, as not well exhibited in his conversation. His explanation would not always satisfy the unbeliever. We are, however, often surprised in reading the illiterate reports of these simple laborers, by the seasonable discernment and the appositeness with which they answer the objections made to them.

"'In a market-fair where some friends had surrounded a colporteur, and were talking together concerning their heavenly hopes, a gentleman approached them, saying that all that was nonsense, good enough for blockheads; that newer books were to be had now, more suitable to the times we live in, and far more useful to learn what we require to know in life, added he, than the absurdities of your Bible. The colporteur begged leave to read him a chapter, and chose the 38th of Job: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding." The unbeliever listened to the end. "You are right," said he then openly, "the most learned man must be silent and acknowledge that he knows nothing. Show me the chapter, I will read it again." You see the theopneustic practice (to rely on God's inspiration) is not without value.

"'Another colporteur was taking a Bible one day to a young Protestant servant at a rich Catholic farmer's. "You would do better to buy a story-book," said the master; "you could read it to us in the evenings." "There are stories also in this book," answered I'——; "if you like I will tell you one." And he related the story of Joseph. "Ah, there are such fine stories as that in your book! If it does not cost more than five francs I will buy it." And he purchased it for three.'

"It is often in the midst of the most contrary influences that the power of the Word of God takes possession of the soul: here, it is the beadle of the parish church; there, the sexton of F——; elsewhere, the servants of the Bishop.

"'At a fair in the suburb of a large town, the colporteur entered inadvertently the shop of a poor woman, dealer in ready-made coffee at 10 centimes the cup. She seemed very sad: he approached and found her sighing at the end of her day, and reflecting quietly, as she said. And on what? On her salvation. This poor woman felt troubled in mind, and made him seat himself near her to read and explain to her the Gospel. Soon a good number of people collected around him, and he read and explained several portions of the New Testament before this self-created auditory, which was far more attentive than could have been expected in such a place. In a village in Poitou, P—— arrived at the house of an old deacon, a laic member of the Roman Catholic church, with whom he had conversed often during the last months without any apparent success. He found him approaching his end. "Who told you that I was ill?" "No one; I was ignorant how you were." "Oh how happy I am to see you before I die! for my last moments will soon be here. The time you spoke to me I thought I was free from sin: you told me to examine myself before the Bible, because it is the law of God which makes our sins known to us. I have examined myself, and Oh how far I am from being a Christian! I have prayed God to change my heart, and he has listened to me, and now I rely on Jesus Christ: I have no hope for salvation but through him." And after P—— had prayed with all the family, "Farewell," said the dying man, "we shall no more see each other here below, but we shall soon meet in heaven."'

"After having spoken of the Bible, the reporter proceeded to speak of Tracts; and he made some most sensible remarks on the subjects suitable to be treated in these writings, which it would be well to make generally known, particularly to the French and Swiss Tract Societies.

"After the Report on Colportage, Mr. Merle d'Aubigné gave the chair to the Treasurer, Mr. Alfred Le Fort, and read the Report on the School of Theology. The new students who have entered the school this year, have come from Switzerland, France, Belgium, Ireland, Scotland, Hungary. The reporter said:—

"'This feature of our school, of bringing together students of different nations, continues to exist. Two Irish and two Scotch students have, on leaving us, gone through their examination, and delivered a discourse in French. It was pleasing to see the children of the noble Caledonia and of the green Erin prepare themselves to preach in French to the populations of the Romanic tongue. The Protestants of Hungary are likewise dear to us, for we have not for-

gotten their long tribulations. Their students came formerly to Geneva, and we have been happy to hold out the hand to one of them, who, full of admiration for the Reformation of Calvin, has from the land of the Magyars found the road to the banks of Leman. This candidate, Mr. Foth, will return to Hungary in the month of July, and our prayers will accompany him.

"Seven candidates have left our school in the course of the year to begin their ministry—three are from the Piedmontese Valleys, viz. MM. Comourde, Gonin, Ribet; we hope the Waldensian Church will find in them faithful laborers; a Prussian, Mr. Schettler, now in his country; Mr. Decombaz; and finally two Genevese, MM. Rheinwald and Pronier.'

"The reporter having exposed all that concerns the outward aspect of the school, said:—

"'Having spoken of the body of the school, let us now turn to the soul. The soul of a school of theology is its instruction.' Alluding to the "History of the Dogmas," (one of the subjects which he treated himself in the course of the year,) he exposed the importance of dogmas in general and of their history, and afterwards added:

"'The history of the dogmas shows us that two elements constitute not only Christianity in general, but also its different doctrines. Christianity, you know, is the reconcilement of God with man; and the two elements (or as they are sometimes termed, the two factors which constitute it) are the divine and human element. Most heresies have arisen from the weakening or negation of one or other of these elements, and more especially the divine. The errors of the Arians, Pelagians, and Socinians, and in our time those of the Unitarians and Rationalists, have no other origin.'

"The reporter exposed the truth of this principle with regard to different doctrines: he pointed out the errors of those who have suppressed the human element (in the person of Christ, for instance;) the still greater errors of those who have suppressed the divine element. He explained the equilibrium necessary to be kept up between these two elements. We will not insist on this part of the Report, which would find a more suitable place in a theological publication.

"The assembly listened to several deputies; we shall only name two. Mr. Duproix, pasteur at Mâcon, encouraged by the Society, related several conversions of Roman Catholics. There is now a movement even in the population the most subject to the influence of Rome—for instance, at Cluny, known by its celebrated abbey founded in 910. Mr. St. Hilaire, professor of belles-lettres at Paris, well known by his History of Spain, expressed the joy he felt at witnessing the development of the Evangelical Society.

"In the evening Mr. A. Le Fort received the Assembly in his fine country-seat at Cologny. After admiring the works of God in this beautiful place, situated between the lake and the Mount Blanc, the Assembly, partly in-doors and partly in the open air, was again edified by exhortations, hymns, and prayers pronounced on the verandah. They finally separated, all repeating inwardly, 'Oh God! thy reign come!'"

FRANCE.

The document alluded to in our last number, as in hand from the Evangelical Society of France located in Paris, we are happy now to submit to our readers. It furnishes unmistakeable evidence of the power of Biblical truth over the human mind and conscience when brought in contact with them, leading the subjects to assemble "in barns" and "in forests" for the worship of God, when driven from their homes and more comfortable places by hostile civil rulers and a persecuting priesthood. It gives the strongest assurance that the "word preached," or distributed through the means of the printed sheet, in France, has done and is doing its office, inasmuch as the Romish clergy find it needful now to

set themselves formally at work, and to organize a Society, to arrest its progress.

Protestants should now look to France with lively interest, and pray for her conversion. The popular mind there wants something better than Rome furnishes under the name of religion; and if the Gospel is now diffused in all the departments, as well as in her gay metropolis, the persecutions, fines, imprisonments, shutting up of evangelical chapels, and other acts of hostility inflicted on its disciples, will soon cease; and that great empire, with its resources, will become one of its strongest earthly allies.

Forecasting the value of France to the interests of evangelical religion, in the struggle for the world's recovery to the sway of her Redeemer, we have contributed what we could to her evangelization; and, in common with others who have labored for the same end, we rejoice to know, as we do from the following communication, that our labor has not been in vain:

"PARIS, July 27th, 1857.

"REV. DR. MCCLURE.

"SIR AND MUCH ESTEEMED BROTHER:—You have no doubt received the copy of our last report, which we have sent by the post; you will soon receive a detailed bulletin of the proceedings of our Society during the last three months. You will find in this communication some details of a more private character, so that your Board will be fully acquainted with what we have done and are doing.

"You may have seen from our last report that we closed our 24th exercise under financial circumstances more favorable than was usually the case. It might seem, at first view, that the general circumstances of our Society are rather critical, as our adversaries are making renewed exertions to counteract our work, and their exertions seem to be countenanced by the higher authorities. But we take no alarm; we do not place our confidence in the fleshly arm; we know that the triumphs of the Gospel never fail to provoke the anger of its adversaries, and that the more these triumphs are manifest, the more furious is that anger.

"You may easily understand that in a printed document we could not enter into these particulars, and publish our plan of operations. * * * * * * * * * * It is more prudent to remain silent, and to continue our exertions for the developing and consolidating of our work. That work is still in the time of the small beginnings: its principal result is the conviction produced in the minds of our people at large, that the religion taught and practiced by the Romish clergy is not the religion of the Gospel. Hence follow a marked distrust of the clergy, and a desire to form some connection with those who are known not to be placed under their influence. If we had sufficient resources to send new laborers into the missionary field, whose task should consist in reading and explaining the Bible to those multitudes whose dispositions are so favorable, very important religious movements would soon manifest themselves.

"Let us be permitted to recommend that mode of evangelization. We feel confident that it may greatly contribute to the progress of evangelical Protestantism in our country. Let our brethren second us in carrying out that plan, and we shall go forward, well knowing that a work of that description among Roman Catholic populations can only be undertaken by a Society like ours, placed, as it were, as an outpost, and which is able to go onward in a perilous warfare, without compromising official ecclesiastical positions.

"The following fact may go to prove that a work of evangelization of such a popular character will obtain the sympathies of our people:

"So long as the Romish clergy were not in a condition to ascertain the extensive results of the labors of our religious Societies they spoke of them with supercilious contempt. Whenever they had power to do so, they induced the magistrates to carry on,

legal prosecutions against several evangelists, who were sentenced to pay fines or to be imprisoned, and their chapels were shut. But when they perceived that these prosecutions, so far from checking the progress of evangelical Protestantism, gained a greater number of adherents to its cause, they began to understand that their own influence was seriously endangered, and that they themselves must engage in the struggle. They have therefore formed a new association, under the name of the *Catholic Association of St. François de Sales*, whose only aim is to arrest the progress of the Protestant propaganda, which (by their own confession) *develops itself in France upon a larger scale than in any other Catholic country.*

"That new Society, whose President is Monseigneur De Segur, prelate of the Household of the Pope and dignitary of the Imperial Chapter, is to be supported by contributions fixed at a minimum of 9 centimes per week, or 60 centimes per annum. Its aim is to unveil the manœuvres of the Protestant Propaganda supported by the English Bible and Missionary Societies, and to discountenance its efforts by every means. One of these means is clearly indicated in a little pamphlet just published: it is to denounce the agents of the Protestant Propaganda, as being the associates of the most dangerous Socialists, Louis Blanc, Eugene Sue, Quines, Michelet, Mazzini, and the like.

"The following lines, from some little pamphlets which we have in our hands, go to prove that our adversaries acknowledge the progress of the work of evangelization to be very extensive:—

"'The attack is general, and the Protestant Propaganda is exerting itself in almost every province of our land. Schools, temples, institutions of every description, have been erected as if by magic. Protestant propagandists are to be met with in rural districts as well as in towns. We might quote a vast number of well-authenticated facts, gathered from every quarter, and many Catholics might wonder at the gravity of the exit which we are denouncing to their faith. What shall we say of Paris, which seems to be the centre of that Propaganda? Although the Protestants are not numerous here, temples and schools are being erected on all sides. England avails herself of that recrudescence of Protestantism to invade us. . . . . Such is a brief review of that Protestant Propaganda which threatens to invade us. . . . . Of course its success is rather puffed up; still, it is certain that the Protestant tide is rising, and that it must be dammed out by a powerful barrier.'

"Precious admissions these! and which prove that the Romish clergy are seriously alarmed, because they feel that the maintaining and developing of the work of evangelization endangers their influence in France and elsewhere. We therefore want enlarged support to appoint a number of new laborers, Bible-readers, who shall strenuously cultivate the soil where rich harvests are ripening.

"Our prospects are truly cheering, if we consider the dispositions we have been alluding to; but there are other facts which ought not to be passed over in silence: they are the more encouraging, as they originate in circumstances which, to a superficial observer, might seem rather untoward and alarming.

"Since our last anniversary in April, the authorities have made renewed exertions to discountenance the work of evangelization. The cause of these exertions may be found in the apprehensions which have given rise to the new Catholic Association of St. François de Sales. These apprehensions may certainly have prompted some provincial authorities to carry on new legal prosecutions. One of these prosecutions, which was decided first at Jonsac and then by the imperial court at Poitiers, did not concern an agent, but a friend of our Society. But as the right of religious controversy was called in question, the case was of some importance to us; we therefore desired of our colleagues to advocate the cause of our friend and the right of religious controversy. Although the tribunal has sentenced that friend to pay a fine, and the sentence has been confirmed by the imperial court at Poitiers, still we may say that a victory

has been achieved, as the right of religious controversy has been acknowledged by the tribunal.

"But it is especially by the tribunal of public opinion that that right has been acknowledged. When that case was first tried at Jonsac, there we witnessed the lively sympathies excited in the population by the defense of the work of evangelization. For several days, in the circles, the drawing-rooms, the work-shops, every one warmly and indignantly spoke of the injustice of that prosecution. Many persons procured the Scriptures, to examine the controverted points.

"At Poitiers the case was tried with more than usual solemnity. The Premier President of the court himself sat on the bench: the most enlightened persons in the town attended on the proceedings. The judges passed a sentence of condemnation, but our friend gained his cause before the tribunal of public opinion. Since that time that country has offered great facilities to the distribution of the Scriptures, and to the work of evangelization. If we can cultivate that soil, we shall reap abundant harvests.

"The quarterly bulletin which we are about to publish, shall contain an interesting account of another legal prosecution carried on against an agent of the Evangelical Society, stationed at Fouqueure in the department of the Charente. Perhaps you remember, that though public worship has been under restraint for seven years, the Evangelical Protestants were firmly resolved to continue their meetings. The authorities had intended no suit against them, in the hope that they would be discouraged by the shutting of their chapel. But it was quite otherwise. The Evangelical Protestants, after meeting in the woods or in private rooms, began again to hold their worship-meetings in a barn. Their perseverance, and especially the increase of their members, prompted the authorities to deal a death-blow, i. e. to prosecute them. The same member of our committee (the Rev. Edmond de Pressensé) who had advocated the cause at Poitiers, was commissioned by our committee to advocate the cause of our Evangelist, who was to be tried at Prustee, to bear witness to the respectability and sincerity of the Protestants of Fouqueure: and what is a circumstance of peculiar interest, an ancient Solicitor-General, a man of high standing and great respectability, volunteered his services to advocate the cause of religious liberty. His interposition created a great sensation in the country; and though his efforts have not proved successful, since our Evangelist has been sentenced to pay a heavy fine, still we may say that the decision of public opinion has been highly favorable to the cause of religious freedom and evangelization.

"The Evangelical Protestants at Fouqueure, so far from being discouraged by the decision of the court, remain firm and steady. 'God is for us,' they say, 'who can be against us? After offering every guarantee as to the seriousness of our worship, after repeatedly asking for our authorization, we shall obey God by worshiping him, let the consequences be as they will.'

"The following lines are from a letter of M. Bomfas, our Evangelist at Fouqueure:

'Our worship-meetings of Sunday, 12th and 19th July, were held in the neighboring forest. In spite of field labor, they were attended by some 60 persons. Everybody here knows that we continue our meetings, which places us in the same situation as if we met in any barn. In spite of the decision of the court, our people are firm and steady. Those who were timid have been strengthened and emboldened.

"'The Prefect perseveres in his disposition. He says, that seeing we continue our meetings, notwithstanding his decision, he will do nothing for us. He was much vexed when I told him that we had acted in accordance with the constitution, which guarantees the liberty of worship, and that our position was similar to that of the Protestants of old, during the times of religious persecution: and since he would not allow us to pay the worship which is due to God, our conscience constrained us to bear witness to our convictions.

"'In vain did I protest that we were will-

ing to render to Cæsar the things which are Cæsar's, provided we were allowed to render to God the things that are God's. He will have us obey his orders and cease from our meetings, and he forbids us to call that a persecution. We have nothing left but to expect deliverance from the Lord, and to submit to the consequences of our situation. We shall be as prudent as possible, but we shall not avoid new legal prosecutions.'

"You see, gentlemen, that our friends at Fouqueure hold the same language that our friends in the upper Vienne. May God grant the same results! If it be otherwise, we will not abandon them; we will engage in the struggle. We know very well that the Evangelical Society is charged with being the originator of those movements toward Protestantism which manifest themselves among our Roman Catholic population, and that the authorities watch our proceedings: we know that legal prosecutions may be intended against some members of our committee. If God confer that honor upon us, we shall receive it at his hands; but we will not ourselves confer it upon us; that is to say, that we shall abstain from any rash or inconsiderate proceeding.

"Be what it will, our laws concerning religious liberty are so contrived that they will not be amended unless the stanch supporters of religious freedom shall expose themselves to many struggles, temporary defeats, fines, and commitment. There is no exaggeration in holding that language. We hope that God will enable us to be faithful to the last, and to remain in the perilous post where he has placed us. But in that situation of jeopardy, are we not warranted in saying to those disciples of Christ who have, as much as we, to bear the heat of the day:—

"Dear brethren, do pray for us, as we are not equal to the immense labor which devolves upon us. Aid us by donations proportioned to our wants. Do not lose sight of the religious situation of our country—that disgust for Romanism—these unconscious, perhaps, but certain longings for a religion better adapted for the wants of the soul. Never had we more favorable opportunities to win over souls to Jesus Christ. Never did He who, being rich, became poor, require from us so authoritatively to scatter gold and money, in order that, by the sending forth of new laborers, a greater number of sinners might be enriched by the knowledge of salvation. Let us believe—let us act up to our belief, and we shall see marvelous things!

"With Christian regards and much esteem, we remain, dear brethren, yours very faithfully,

"On behalf of the Committee,

"V. De Pressense."

FRANCE.

PROTESTANT TESTIMONIES IN COURT.

We learn from the "Archives of Christianism for the Nineteenth Century," that Mr. Cadier, Protestant pastor at Blois, was prosecuted at Vendome for having conducted a religious meeting in that town—a meeting of more than twenty persons, in a place hired by him, but without having first obtained the authorization of the local police. He was fined fifty francs and the costs. From this sentence he appealed to the Imperial Court of Orleans, which, at a hearing on the 20th of July, set the sentence aside, on the ground of want of jurisdiction on the part of the lower tribunal.

The following replies were made during the trial at Vendome, in the presence of the judge, by two of those who were under trial along with the pastor Cadier:

The Judge.—"Are you a Protestant?"

R.—"Yes, sir; and what is more, a Christian, as I hope, by the grace of God.'

"How came you to take part in a meeting which you knew was not authorized?"

"I did not know that the meeting was not authorized. I had been from time to time to Blois to hear my pastor. I followed

him to Vendome. I thought that what was good at Blois, must also be good at Vendome."

Judge.—(to another prisoner,) "Tell what you were doing in the hall while waiting for the pastor, who was still in his chamber."

R.—"I was reading the Word of God."

"Were you reading the Acts of the Apostles?"

"No; I was reading this passage in St. Matthew: 'Ye have come out against me as against a thief. I was daily with you, teaching in the temple, and ye laid no hands on me.'"

"Really!"

"Yes, sir; and when I saw the Commissary of Police come in, I said to myself, again is that word fulfilled, 'I will smite the shepherd, and the sheep shall be scattered;' and I said, without doubt they are going to arrest our pastor, so that we will not be able to meet any more."

The Judge, astonished.—"But I believe that you would have meddled with politics."

"All our politics may be reduced to this passage of St. Paul: 'Render tribute to whom tribute is due, fear to whom fear, honor to whom honor.'"

"You appear to be well acquainted with your Gospel. Is it a good while that you have been a Protestant?"

"It is now four years since, with my family, I joined the Protestant church."

"But were you not previously acquainted with the Gospel?"

"Yes, sir; I had read it in my childhood, as one might read the fables of La Fontaine. I knew not it was the source of truth—the very word of God."

GERMANY.

THE WURTEMBERG CONCORDAT.

That Austria should have yielded herself entirely to the dictation of the powers at Rome, and bound herself to do their bidding, was not surprising in view of her antecedents and surroundings. *In religion* she was Papal: by *education she* was prepared for humiliation and servitude such as Rome delights to impose.

But Wurtemberg is Protestant, and the training of her people, as well as her past history, seemed a sufficient guarantee for the maintenance of her religious freedom, and that she would have repelled all approaches on the part of Rome to interfere in any of her affairs.

She has, however, to a large extent yielded to the Papacy both her independence and self-respect, and thus much weakened the Protestant force upon the continent.

For the substance of the treaty between the Government of Wurtemberg and the Holy See we are indebted to the *London Christian Times*. That paper, of September 4th, says:

"In the Consistory held at Bologna on the third of August, allusion was made by his Holiness to farther treaties with some of the German powers. The text of the Convention then announced between the Holy See and the Government of Wurtemberg has just appeared in the *Official Gazette*.

"After the official preliminaries, the first article establishes the continuation of existing treaties respecting the bishopric of Rothenberg.

"Art. 2 prescribes the formula of the bishop's oath of fealty to the king, to be sworn 'sicut decet Episcopum.'

"Art. 3. The Royal Government is to endow the bishopric with immovable property, as soon as circumstances will allow.

"Art. 4. The bishop is to govern his diocese according to the sacred canons approved of by the Holy See, especially in the conferment of benefices (excepting those of private juspatronatus;) the nomination of his vicar, counselors, and assessors; the appointment and direction of scholastic examinations, the conferment of sacred orders, the regulation of religious rites, the convocation of diocesan synods, the right of attending provincial councils, and of establishing religious orders of both

sexes, after due consultation with the Royal Government.

"Art. 5. The bishop's tribunal is to give sentence in all ecclesiastical and matrimonial causes, referring the civil effects of the latter to the secular judge, and to censure lay transgressors of ecclesiastical laws. The Holy See consents that the secular courts shall judge in suits arising from private juspatronatus, and (*temporum ratione habita*") in merely civil suits of ecclesiastics; and also that criminal suits against ecclesiastics shall be judged by the secular tribunal, whose acts, however, are to be communicated to the bishop in cases of sentences of death or prolonged imprisonment.

"Art. 6 establishes freedom of communication on ecclesiastical matters between the bishop, clergy, and people, with the Holy See; all whose ordinances are to be published without the previous inspection or approbation of the royal Government.

"Art. 7. The bishop is to watch over the religious education of Catholic youth in public and private schools, and appoint the religious books to be used; likewise to nominate the religious instructors.

"Art. 8. The bishop may erect a seminary, according to the Council of Trent, the administration and direction of which will be subject to his authority, and the professors named or removed at his pleasure. Until this is done, in the existing Government colleges the bishop is to have the right of inspecting the religious education and domestic discipline, conferring with Government if he consider any change necessary, and the Government making no change without previously conferring with the bishop, who is also to appoint or remove the rectors and repeaters, avoiding such as are not acceptable to the Government.

"Art. 9. The Catholic Theological Faculty of the Royal University is placed under the entire rule and inspection of the bishop.

"Art. 10. Ecclesiastical property is to be sacred and inalienable, but liable to taxes like other property, the administrators of church property to make annual reports to the bishop. The present system of administration to be maintained, but in name and by authority of the bishop. Vacant benefices to be administered by a mixed commission of Catholics, half named by the bishop and half by the Royal Government, and presided over by the bishop, or his delegate—the income to be entirely appropriated to ecclesiastical purposes.

"Art. 11. The bishop is to have direct communication with all the royal magistrates.

"Art. 12. All royal edicts or laws contrary to the present convention are to be abrogated.

"Art. 13. Any future misunderstanding is to be arranged *à l'amiable*, and ratifications to be exchanged in two months from the date of the convention, April 8, 1857, signed in Rome by the plenipotentiaries, Cardinal Reisach and Baron De Ow.

"The Pope's apostolic letter, dated at Bologna on the 14th of the kalends of July, winds up with the usual magniloquent phrases in favor of the Convention, and menaces any one attempting to infringe it, with 'the indignation of Almighty God, and his blessed apostles Peter and Paul.'"

If, however, there is defection among some Protestants in Germany which excites our grief, we are encouraged by the fact that many in the humbler walks of life in Papal communities on the continent are becoming acquainted with the Gospel, and convinced that Romanism finds no support in it. At heart they are becoming Protestants, and in connection with Protestant teaching they seek for salvation.

In Austria there is a strong popular feeling against the high-handed measures of Rome, and probably the Concordat established with the Government will soon be abrogated.

Among the priesthood in the Romish kingdom of Bavaria, a semi-apostasy from the Popish faith, and a high respect for and confidence in Protestantism as a religion that saves, is in progress. The British Standard of August

28th publishes the following suggestive fact on this subject, viz:

"The diocesan of Augsburg, in Bavaria, has pronounced sentence of excommunication against M. Spindler, a canon; M. Fernsemer, a rector; M. Fischer, a rector; M. Lutz, a dean; and M. Egger, a chaplain. The offense committed by the reverend gentlemen was, that they openly said their religion was based on divine revelation alone.

"The Augsburg chapter received instructions to examine into the religious opinions of the five priests, and its report was, that there was no trace of heresy in their doctrines. The church of Rome, however, abhors innovators, and the offenders were ordered publicly and in writing to declare their belief,—

"'That there was no salvation to be found out of the pale of the Roman Catholic church; and that the Pope, and the bishops of his nomination, were the organs appointed by God to govern and rule over his church.'

"The reply given by the priests was, that 'they firmly believed that salvation was to be found within the pale of the Roman Catholic church; but they declined to express their conviction that no salvation was possible for the many millions of Christians belonging to those eastern and western churches which had not the word 'Roman' prefixed to them.'

"This answer gave such offense to the bishop, that he publicly denounced the five priests as heretics, deprived them of their livings, and excommunicated them! Two of them, M. Fernsemer and M. Fischer, have been expelled by the Bavarian police from the kingdom, and the other three are confined to their native places, and will be treated as common malefactors if they should attempt to leave them. 'Some people,' says the Vienna correspondent of the *Times*, after relating these facts, 'are inclined to fear that the Papal See will regain the power and influence which it enjoyed in the Middle Ages.' But there is little real cause for alarm. The Ultramontanists may have the upper-hand for a season, but the force of circumstances will assuredly soon put an end to their sway.

"*The conviction that such will be the case is so strong, both here and in Germany, that very few laymen believe the Austrian Concordat will be in force ten years hence.* It would be a mistake to suppose that the nation willingly bends its neck to the yoke which has been imposed on it. A few days since, Major-General Degenfeld committed suicide here, but the clergy did not venture to protest against his being interred in consecrated ground."

AMERICAN CHAPEL IN PARIS.

Our readers, we are confident, will rejoice to know that this object, so long desired, is now near its accomplishment. The edifice, desirably situated, neat and commodious, will, it is believed, be ready to be dedicated and opened for the accommodation of worshipers this month. Americans should cherish a pride in it. It may be justly regarded a national monument, creditable alike to our common Christianity, and illustrative of the practical unity of Protestant evangelical denominations.

It is the product of the efforts of representatives of various branches of the one true evangelical church, and is designed for the benefit of ALL American citizens. It must therefore hold a place in American hearts that no sectarian establishment can attain; and the Board feel that they can with the utmost confidence appeal to their fellow-citizens for the balance of the funds needful to make the last payments upon it, and that they will not appeal in vain. Generous donations have been made, but *a few thousand* dollars are yet needed; these, they hope, will be soon offered. Merchants, persons of wealth, who them-

selves or their children visit that city from any part of the United States, have a deep interest in the chapel, and an opportunity is now afforded them and others to help in its establishment. Donations may be sent to this office, or to any member of the Board of Directors.

Dr. Kirk has returned to this country, but the Board will lose no time in having the chapel snpplied with an acceptable chaplain.

HOME FIELD.

REV. DR. McCLURE.

We regret the necessity which is laid upon us of announcing to the members and friends of the AMERICAN AND FOREIGN CHRISTIAN UNION, the continued illness of our esteemed co-laborer and Secretary for the Foreign Correspondence, the Rev. A. W. McCLURE, D. D.

Early in January last, he suffered an attack of bronchitis, accompanied with an asthmatic affection, which greatly prostrated his strength, and for several months rendered him unable to attend but partially to the duties of his department. In hope of throwing off the disease and being restored to ability to resume his labors, he withdrew from the city and the cares of the office in the early part of June, and went to the country, where he has remained to the present time. But the desired relief has not been realized—he has continued to suffer; and before this number of our Magazine shall have fallen into the hands of the reader, he, with Mrs. McClure and some other members of his family, will probably have embarked (according to their expectation) for Florida, to spend the winter and to escape the severity of our northern climate. He expects to reside in St. Augustine.

It is gratifying to be able to state, in this connection, that within a few days past the symptoms of disease have somewhat abated, and, as we are advised, himself and his personal friends are much encouraged. He and his family will carry with them our deepest sympathies, and share in the remembrance and the prayers not only of the Board, but of a large circle of Christian friends, during his absence.

In the meantime the office-duties will be discharged by the Home Secretary, as for some months past, until further arrangements may be made.

The Board are happy to be able to state, that they have obtained the assistance of

The Rev. A. E. Campbell, D. D.

of this city, who will supply the lack of service in the churches in this vicinity, occasioned by the absence of the Secretary for the Foreign Correspondence.

Dr. Campbell has been for several years a member of the Board of Directors, and is well acquainted with the affairs of the Society. He will visit churches and ecclesiastical bodies, attend public meetings, preach and deliver addresses, communicate information in respect to the Society, its policy, operations, and wants, as circumstances may require, and do whatever may promote its general usefulness and

welfare. He is extensively and favorably known, and the Board hope for happy results from his effective co-operation, especially in the financial department, to which most of his time and energies will be given.

He has already entered upon his labors in behalf of the Society, and the Board commend him to the confidence, sympathies, and kind regard of the Christian community, and they ask for him, and the cause he represents, prompt and liberal support and encouragement. He may be addressed at the office of the Society, No. 156 Chambers-street, New-York.

IRISH MISSION IN NEW-YORK.

The Rev. Mr. MURRAY still continues to labor successfully. He confines his efforts chiefly to the population on the East River. Hundreds of families have heard the Gospel through his agency, that otherwise would not have heard it; and multitudes by his means have been pursuaded to attend evangelical churches. In a late report he says:

"In forwarding to you the following report of labors for the past month, I would observe, with gratitude to the Father of mercies, that amid personal and domestic affliction, and other hinderances, my life is preserved, and I have been enabled to perform the usual services in the good work of the Society, in endeavoring to win souls to Christ.

"Situated as we are, it cannot be expected that my report can contain such details of visible fruit as might mark establishments favored with place and wealth. Labors pursued in the domestic circles, in rooms, garrets, and cellars, must necessarily be much embarrassed. But notwithstanding, I am happy to have it in my power to say, that *during the month* now ended I have *visited 650 families*, prayed in 200 families, preached 16 times, held 2 funeral services, 3 baptisms, and distributed 500 of the Society's tracts.

"In Williamsburgh and Brooklyn, the attention and interest of those attending my labors continue unabated and increasingly pressing. And your agent regrets that his strength and time prevents compliance with all the solicitations to bring the word of life more frequently to their hearing. Nor is the interest less encouraging in Mangin, Houston, Sixth, Eighth, and Twenty-second streets, and at Kipp's Bay.

"In all my preaching-places the Word is listened to with great apparent interest, and with kindness to your agent. The prayer-meetings with families have, I trust, been much favored by the Divine presence and blessing.

"Wherever my labors are prosecuted, they seem to be appreciated and desired, affording encouragement to hope that the Savior's cause must and will succeed, though the instrument may be among the weakest and feeblest. Whatever may be the scowls of the priest and the talking of the errorist, Scriptural Christianity alone, and not the gods and rites of Rome, is found to bless and render the poor sinner happy. The religion of Christ is that alone which exalts human nature, affords intercourse between man and his God, and is that which shall fill the world, and be the bond of social happiness, when that caricature of it which the priest has made shall be among the things that have been.

"Under the fullest persuasion of this, I strive to labor 'in season and out of season;' and blessed be God, he gives me to see that our labor has not been in vain."

REV. MR. WELSH.

AN INTERESTING LETTER—A CATHOLIC FAMILY CONVERTED.

The Rev. Mr. WELSH, who is engaged mainly in connection with the publication department of the Society, but in his journeys labors as a missionary a great deal, and occasionally

in small churches receives donations for the treasury, lately sent us the following interesting letter. It is but one, however, among many that encourage us; and yet its record of facts is worthy of most devout thankfulness to God. Read it. Mr. W. says:—

"A few weeks ago I was on Long Island and preached in a small Methodist church. The pastor gave me very poor encouragement as to obtaining aid for our cause. The Bible agent, he said, had preached there the Sabbath before, and made a strong appeal, and got $12 25; and he thought if I got $10 I would do well. After I had preached we raised $44. The following Sabbath I preached in another church that never (it was said) raised over $10 at any one collection: I obtained $33.

"In the month of July I obtained in small churches $117 82, and in this month (August) already I have received $142 38. There is another donation also to be acknowledged, a $15 Library from the Methodist 'Book Concern,' for one of our Industrial Schools.

"But I wish to say, that besides the encouragements I have had in donations and subscribers for our 'Magazine,' there are others still more precious, and such as we all ardently hope to meet with.

"Let me speak of the last Sabbath evening I preached in the Methodist church in East Bridgeport. When I had concluded, the pastor rose, and in order to show more fully the success attending the labors of our Society, the great importance of the work, and the duty of every Christian to aid us in it, said that he was stationed at Rye, New-York, before he came to Bridgeport; that the present missionary preached there one Sabbath, and that an intelligent Irish Roman Catholic man was in the audience, and listened to his reasons for leaving the Romish church, and to his objections to the doctrines of Popery. From that time the faith of that man in Popery was shaken. He continued to attend the ministrations of the pastor, and finally was truly converted to God. *That man then* commenced to labor *and to pray* earnestly for his wife and family. God heard his prayer and answered it. The whole family was converted, and several others through their influence were brought out of Popery, and are now 'living epistles to be read of all men,' and by their lives they honor the religion they have professed.

"My heart was touched while listening to his remarks, and I felt like giving glory to God, who alone changes the human heart. You have no idea how much I felt encouraged to labor in the vineyard of the Lord, in view of *such results*. Surely we have reason to thank God and take courage; for he that applied the clay to the blind man's eyes and restored his sight, can still use even our feeble agency, to apply the truths of the Gospel to the blind eyes of the Papists, and cause them thereby to trust Christ to save them 'without money,' and without priests, or Popes, or purgatory, or any such thing."

DETROIT, MICHIGAN.

FRENCH AND GERMAN ROMANISTS.

The Rev. Mr. Hoy labors among both French and German Romanists. He has at times met with marked encouragement in the numbers that attended on his ministry; and, like other laborers in the ministry, he has met with trials. He alludes, in this report, to the work of enemies to break up or to prevent his collecting a Sabbath-school. We trust, however, that he will persevere and increase his efforts, and we would request our Protestant friends there to continue to help him in his work. In his report he says:—

"I continued during this last month, the good work of preaching the Gospel and visiting the destitute Romanists from house to house—I hope with some benefits for young and old.

"I was enabled, by the aid of my American friends, to organize a Sabbath-school in the English language, so that I can bring in ALL the children I may find in the neig

borhood of our church. The beginning was, it is true, a small one: only twelve children with seven teachers started the enterprise. But this number was soon doubled, and even more than doubled. On the last Sabbath we had twenty-two children, and if all who has come had been present, their number had been over thirty.

"One-third of these children are Roman Catholics; many of them cannot speak English, but several of our teachers speak French and German, and are thus well qualified to make the scholars understand what they read and learn.

"I do not myself lead the school, because I am not able to speak the language perfectly, but my presence is always needed.

"I hope that this part of my labor will give me great encouragement, and do much good for the cause of Christ. But this work, so humble as it is in its beginning, has already its enemies, who wish to kill it in its infancy.

"Last Sabbath our superintendent told me that he was informed from three different sources that I was not willing to have a Sabbath-school; and that for the same reason all his trouble in regard to it would be in vain. I was so much surprised by hearing this, that for a moment I did not know what to say. I could not believe that anybody, how much he might be opposed to our work, could say such false things. My first reply therefore was:—

"'This comes from the devil, no matter who it was who told you so.'

"Then I showed the superintendent that it was my earnest desire to have this school organized as it is, and that I have done and still will do all I can for its success; because I regard it as the best thing we can do for the cause of missions among the poor Romanists.

"The superintendent was fully satisfied with all I told him. Whether this was done by Romanists or Protestants I cannot tell. I do not think that it can do us any permanent harm, for this enterprise is also for the Lord's cause, and he will protect it. If I mention it, it is only to show that the work in Detroit has still its enemies, and that it requires, as was told me by the Rev. A. S. Wells, great wisdom, patience, and spirit of prayer.

"I have nothing of great interest besides this: in my visits among the people from house to house, I found many mixed families, where the wives were Protestants and the husbands Roman Catholics. All of them are in favor of Protestantism. One of them gives me good hopes: he promised to send his children to our Sabbath-school and to attend himself public worship.

"In all my visits, especially among the Germans, I am more and more convinced of the necessity of an every-day school, in which the children receive religious instruction. This part is very much neglected in our public schools; and it is for this cause our German population wish to have a school in which their children could learn all they want to know for their worldly welfare as well as for their spiritual welfare.

"The Roman Catholics are dissatisfied with the poor instruction their children receive in the school led by the 'Brothers' and 'Sisters' of their church, and are very anxious to take their children from them. I therefore do all I can to start such a school as soon as possible. But it requires about a hundred dollars, and also a well-qualified man, with a good Christian character, and speaking at least the English and German languages perfectly well.

"I put all these things upon the Lord, and trust in him. He will guide and help me, and crown with success his own work when the time is come. Till this will be done I will double all my efforts, and pray until the Lord has heard and blessed me."

A NEW STATION AMONG GERMANS IN KENTUCKY.

Few of our Protestant readers, especially those who have lived mainly with Protestants, can conceive the feelings which the Romish priesthood instill into the hearts of their followers against Protestants and evangelical truth. We therefore give the following extracts

from a late report of one of the Society's missionaries, who labors among the German Romanists in the west, and has recently commenced a new station in Kentucky, that they may learn the spirit of Romanism, and also learn to sympathize more with the good work.

We give the extracts in the language of the writer, in preference to making any material alterations to conform it to the English idiom.

The writer says:—

"In my last statement about —— I could just in hope express the wish to begin a new station there; but in this report I may say the work is begun.

"The first labor that I did was to make family visits from house to house, to reach the poor people that are led into darkness, infidelity, and errors. I may say the poor Catholics in ——, where I have most labored, are strong against the Bible truth; but the Catholics in —— are more hardened and blinded, and full of wrath against heretics.

"Sometimes they come upon me like a hail or thunder-storm. One woman who came upon me as mentioned, before I had spoken a word, cried saying: 'I do not want to see or hear a word from you.'

"I said to her: 'Dear woman, you do not know what my wish is?' She said: 'I know what you have. Clear out immediately with your—etc. etc.!'

"I then said to her: 'Dear woman, is that the Spirit of Christ which he has given to his believers?' But it was of no use; and I felt it was time to leave.

"I have had a good many such struggles, and I do feel the power of the antichristian priests who sow this hateful seed in the hearts of the Romanists.

"I feel that there is fulfilled in the Romish church what the prophet Isaiah (59: 4, 5) writes; and I may say that through the observation made in the practice of nine years of labor among Romanists and infidels, my belief gets stronger from time to time, that the day of marked antichristian feeling and effort to be looked for, has come nearer than some suppose. But 'woe, woe to all true Christians who shall live in that time,' when this enemy shall cast forth his wrath upon the children of God, or the true believers.

"These things, and even the time of the world in which we live, are covered from most Christians' eyes, and therefore they 'sleep!'

"A new mission in C—— was opened fourteen days ago. On Sabbath afternoon, the 16th of August, at two o'clock, I opened the engine-house for religious service and a Sabbath-school. At the appointed time I was on the spot: the house was opened, but not a child came; many had promised me to come, but none kept his word. The time of service came, which was appointed at three o'clock. I thought it would be the same, i. e. that nobody would come. After the hour of three had arrived, one man came after another, and very soon I had a fine gathering; the singing called a good many more from the street, and I could preach the first time in C—— to a congregation of from forty to sixty hearers. All listened attentively, and I saw tears in many eyes.

"Last Sabbath I opened the house again at two o'clock P. M. for the Sabbath-school. There one girl came a little after the time of the opening; other children came too, and I could open the first Sabbath-school with about sixteen children in this new station. My heart was thankful to God. After the Sabbath-school I had service again: there were about thirty hearers.

"The beginning is made. May our Lord grant his blessing upon it, that many children and adult sinners may yet be converted and be brought to experience salvation!

"The room in the engine-house is given to me through the kindness of a friend, without requiring me to pay anything for it.

"Of family visits I have made this month one hundred and fifty. I have distributed three New Testaments to Catholics, and two Bibles and one New Testament to Protestant families; also near two hundred Tracts and some books I have distributed."

A NEW SUNDAY-SCHOOL.

The good work still prospers in Louisville, Ky. The Rev. Mr. McDevitt and his wife devote themselves to the service. They are countenanced and materially helped by the good citizens of the place, which the Board recognize and gratefully acknowledge; and we have no doubt that such aid will turn to the advantage of any place which renders it. It evidently so does in Louisville.

The Rev. Mr. McDevitt, in a report recently received, says:—

"Through the kindness of Mr. Avery, one of our Presbyterian elders here, we have procured a room for our *third* Sunday-school. Mr. Avery gave us the use of a part of his factory.

"We commenced our school on the first Sabbath of this month, and had present nearly twenty scholars, on last Sabbath we had seventy-three scholars present, and from present appearances, and a little extra labor and perseverance, I hope to make it one of the most useful and largest schools in our city.

"The Presbyterians, Methodists, etc., have taken hold with good will as teachers; and the minister's wife of the Associate Reformed church has taken a class permanently, and brought with her two other excellent lady teachers. I have committed the superintendency to Mr. Julius Blancogneil, assisted by Mr. Avery. The former gentleman has not been absent from the mission school four Sundays during the (nearly) four years of my mission here; and his purse is ever open to aid our good work in every way, to spread the truth among sinners ready to perish.

"We had several children who for the first time had been in a Sabbath-school, and some of them (one of the teachers told me) knew not, nor did they ever hear about God. Just think of that, in a city like this—yet so it is! These poor German and Irish emigrants, with their children, are seldom looked after by a priest, unless we make an effort to give them the Gospel; and then they are sure to visit and call down fire (if they could) upon these poor people. God is aiding us in the good work, and in his strength we hope to succeed.

"Permit me to add, in regard to our new Sunday-schools, that we have received a library valued at twenty dollars from Mr. Bulkley: this was a library sent him by the 'London Tract Society.' He also gave us all necessary school-books."

MISCELLANEOUS.

ROMANISM IN ENGLAND, AND HOW TO TREAT IT.

The following Papal statistics as to England, and suggestions in regard to the treatment of Romanism, which we take from *L'Eco Di Savonarola*, published in London, are worthy of consideration. They show the evil system on the advance there, notwithstanding the incredulity of some Protestants in regard to it. Not numerically merely, but *relatively* as to place and office, it is *increased*, thereby having gained an influence beyond what its numbers alone would seem to indicate—an influence which the Parliament, it is believed, will soon be constrained to acknowledge, unless the people wake up to a sense of the duty of self preservation, and, as advised, "muzzle" the "rabid" thing.

"In England, before the Roman Catholic emancipation, (1829,) there were only 477 priests; now there are 1,162. The Romanists then had 449 churches; now they have 891. Oratories and monasteries there were none: at the present day they number twenty-three. Hardly a convent then existed, and now there are 106.

"Roman Catholic emancipation in England was certainly an act of justice. Highly sinful indeed is he who would fain be absolute arbiter of the consciences of others. If I see a brother in Adam so degrading himself as to render to the creature that worship due only to the Creator, I cannot remain indifferent to his idolatry. I shall use every lawful means to lead him back to the good way. By every lawful means I would indicate *persuasion* and *example*, but never *violence*.

"Now supposing a dog, of malicious nature, should bite all who might come near him; how do you think his master would act towards him? Without doubt he would keep it chained, and not allow it to run here and there at will. Or, if he suffered it to be at large, it would wear a muzzle, so as to prevent its attacking whomsoever it might meet. Popery resembles a rabid dog. All its strength is in its teeth. I say not that you should cut it down, poor animal! no, nor that it should be restricted by a chain. Only I advise you to *muzzle* it, and then it may go where it pleases: it may say and do, cry and bark, but it will cease to bite."

The *Protestant Magazine*, published in London, holds the same view of Rome's progress in England. From the September number of that work we clip the following, viz:

"EFFORTS TO LEGALIZE THE SAYING OF MASSES FOR THE DEAD.

"'The Roman Catholics are busily engaged in endeavors to have the law altered, so as the more to favor their own superstitious practices. A select committee of the House of Lords has lately made a Report with reference to certain bills, etc., and a petition referred to them praying for amendment of the Roman Catholic Charities' Bill. Neither the Report nor the minutes of evidence are of great length, though containing much interesting matter.

"The following three paragraphs constitute the substance of the Report, and show with what striking perseverance and determination Romanism has been working its way, and is still doing so, to remove everything which is a bar or hinderance to its own aggrandizement in this country:—

"'The committee accordingly examined Mr. Bagshawe, who is an eminent Queen's Counsel, and also Mr. Harting, a very respectable solicitor. Both these gentlemen are Roman Catholics; and the result of their evidence is, that all or very nearly all *the Roman Catholic* charities in this country are mixed up with what has been decided in the Court of Chancery to be a superstitious use; and that therefore they are, in all probability, absolutely void and illegal. A bequest of money to be paid to a priest for saying prayers and celebrating masses for the soul of the testator, was decided by Lord Cottenham. in West *v.* Shuttleworth, to be bad. as a superstitious use.

"'The evidence taken before the Committee shows that a condition to pray for the soul of the founder of a Roman Catholic charity is sometimes expressly, always implicitly, annexed to every charitable foundation. The petitioners, whose petition is referred to your Committee, point out that it is part of the devotional practices of the Roman Catholic church to offer up prayers for the dead, and that such prayers are offered up daily in all prayers, and at all masses, forming always a part as well of private as of public devotion. The petitioners therefore urge, that as the exercise of the Roman Catholic religion is now freely tolerated, the doctrine of superstitious uses, so far at least as relates to the praying for the souls of the dead, ought not to be held to attach to their charities so as to affect their validity, and therefore that the Bill ought to go the length for which they contend, namely, to make all their charities valid where their invalidity consists solely in their having infringed the law relative to superstitious uses.

"'The Committee, without expressing any opinion on this claim, yet feel that it is one entitled to a grave and deliberate consideration, which, at the present advanced state of the session, it would be impossible to bestow upon it. They therefore recommend that the Bill should not be proceeded with in the present session, but that in the next session of Parliament the subject should be inquired into, when there will be full leisure to investigate it.'"

CARDINAL CORSI AND TUSCAN CONVERTS.

Protestantism is gradually gaining ground in Tuscany. Fines, exile, imprisonment, and various other harsh methods have been resorted to by the police and the priesthood to arrest its progress, but still the people, secretly or openly, in considerable numbers leave the Romish ranks and regard themselves as Protestants.

To arrest the spread of the heresy, Cardinal Corsi has brought his skil

into requisition. What will be the result of the effort, time will disclose. Some may be deceived and entrapped, but we trust that the wiles of the hierarchy are understood, and that the converts will be upon their guard. Recourse is now had to flattery.

A correspondent of the Home and Foreign Record of the Free Church of Scotland, writing from Tuscany, says:

"There are certain indications that the Romish hierarchy in Tuscany are disposed, for the moment at least, to make use of different tactics, and, instead of prison discipline, to try what can be done by flattery and fawning to win back the lost sheep to the fold. Cardinal Corsi, Archbishop of Pisa, who was the instigator of the criminal process against the Pontedera men, lately summoned to his presence one of the most intelligent of their number; expressed his wish to see all the members of his flock frequent his house, especially such as were known to be, like his auditor, of good and virtuous conduct; and entered into a feint of an argument, in which he allowed the honest man to imagine that he had the best of the argument, and had gained a triumph. One question was put to him before his departure, in an off-hand way, by the wily priest: 'Pray, answer me sincerely, have you adopted these views from conviction, or are you paid for entertaining them by one of the many English Societies which, alas for our country! are scattering gold to spread heresy?' The answer, boldly and honestly given, was, that he had touched no man's gold, and that the Spirit of God had taught him by means of the Word. The Cardinal expressed himself pleased with the interview, but made the poor man promise that he would return shortly to renew the discussion. I confess to entertaining much more fear for this mode of attack than for the criminal processes and sentences to *carcere duro;* and, in the name of those in this land who are praying for these poor people, 'lead them not into temptation,' I would ask the prayers of our brethren and fellow-Christians at home on their behalf."

RESOLUTIONS OF THE SYNOD OF INDIANA.

At their annual meeting, held in Bloomington in October last, the Synod of Indiana adopted the following preamble and resolution:

"In view of the manifest and happy results which have hitherto followed the labors of the AMERICAN AND FOREIGN CHRISTIAN UNION, both at home and abroad; therefore,

"*Resolved*, That we, as a Synod, do cordially commend the objects and operations of this Society to the sympathies, prayers, and contributions of the churches of this Synod, that it may thereby receive our encouragement and support."

RESOLUTION OF THE SYNOD OF GENESSEE, N. Y.

At their recent Sessions in Lockport, N. Y., the Synod of Genesee having listened to an address by the Rev. A. Peters, D. D., adopted the following Resolution, viz.:

"*Resolved*, That Synod have heard the Rev. Dr. Peters with great pleasure, on behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION, and with special reference to the American Chapel in Paris, and would heartily commend it to the favorable consideration of our churches, as an object worthy of their aid; believing that by this means we may not only benefit our own countrymen in that gay metropolis, but also afford a centre of sympathy to such as, hearing the voice of God to them, shall come out from an apostate church, and 'be not partakers of her sins, lest they be partakers of her plagues.'"

REV. A. H. WRIGHT,

DISTRICT SECRETARY FOR THE SOUTH.

The Rev. A. H. Wright, who visited some of the southern States in behalf of the Society last spring, has accepted the office of District Secretary, which was lately tendered him by the Board of Directors. His field of labor comprises the States of Virginia, North and South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Tennessee, and Kentucky.

Mr. Wright has already set out for his field of labor. He will pass through the Ohio Valley, and descend the Mississippi river, and enter it from that direction. In the meantime, while on the way he will attend to some important duties connected with the interests of the Society.

Many will welcome him again to the field which he so happily occupied a short time, scarcely a year ago. And

from his activity, business habits, kind and Christian spirit, courteous and agreeable manners, and ability as a preacher, the Board anticipate his cordial reception on the part of the churches and much good from his labors. With great pleasure they commend him to the confidence of their friends and the Christian community, who, they trust, will co-operate with him, and effectively aid the great cause whose interests he goes forth to advance.

Letters may be addressed to him at Tallahassee, Florida, till further notice.

BOOK NOTICES.

THE AMERICAN PULPIT; Sketches, biographical and descriptive of Living American Preachers, and of the religious movements and distinctive ideas which they represent. By Henry Fowler, Professor of Political Economy in the University of Rochester. Published by J. M. Fairchild & Co., 109 Nassau-street, New-York; Crosby, Nichols, & Co., Boston; Sampson Low, Son, & Co., London. 1857.

The above work is published in octavo form, containing upward of five hundred pages. It gives us the prominent facts in the history of twenty-one ministers, of seven different denominations. The sketches are well written, giving a very fair and true account of the individuals, and of the scenes in which they have been prominent actors. It is embellished with ten portraits finely engraved on steel.

HARPER'S MAGAZINE.—This popular monthly, comprising 144 octavo pages, is yet continued with its usual ability, The October number contains an interesting variety of topics. Some of the articles are embellished with numerous cuts or illustrations, and the whole is well adapted to interest the lovers of light literature. Few monthlies of the kind are conducted with greater ability, or are more worthy of patronage.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF SEPTEMBER TO THE 1st OF OCTOBER, 1857.

MAINE.

Washington.	Calvin Starrett, in full to make Archbishop Hughes a L. M.,	$20 00

NEW-HAMPSHIRE.

Nashua.	Oberlin-st. Church and Cong.,	23 30
"	Mr. Minasian, to make Mrs. S. M. Minasian a L. M.,	30 00
New-Ipswich.	2d Cong. Church,	11 00
Dunbarton.	1st Cong. Society, per Thos Wilson,	9 00
Candia.	Cong. Ch. and Society, per Alex Gilchrist,	12 06
Hanover.	Cong. Ch. at Dartmouth College,	40 58

MASSACHUSETTS.

Seekonk.	James Bicknell, for the Paris Chapel,	2 00
Clinton.	Cong. Church,	29 00
Lancaster.	Cong. Church, in part,	30 00
Uxbridge.	A friend,	2 00
Sherborn.	Cong. Church,	15 30
Marblehead.	1st Cong. Church,	36 00
Marshfield.	1st Cong. Ch., in part to make Rev. Eben. Alden, Jr., a L. M.,	11 00
Boston.	Alfred Brewster Ely, to make himself a L. D.,	100 00
Lawrence.	Lawrence-st. Ch., Miss Sarah E. Pillsbury, in part to make Mrs. Sarah L. Pillsbury a L. M.,	20 00
Bradford	Cong. Church,	20 00
Newton.	Eliot Church,	94 00
Cambridge.	Shepard Church,	61 45
So. Deerfield.	1st Cong. Ch., towards L. M.,	13 60
Bernardstown.	Orthodox Ch., towards L. M. for Rev. H. G. Park,	11 00
Hatfield.	Cong. Church,	89 25

CONNECTICUT.

Mansfield Centre.	Four friends, per Zalmon Storrs,	12 00
Hartford.	A friend, to make Rev. Warren C. Fiske a L. M.,	30 00
Southbury.	Cong. Ch., in part to make Rev. Jason Atwater a L. M.,	20 25
Ellington.	Rev. Charles Hyde,	5 00
Birmingham.	W. W. Narramore,	4 00
Plymouth.	1st Cong. Ch. and Society, per L. Gibbe,	24 00
"	In part to make L. Gibbs a L. M.	5 00
Darien.	Cong. Ch., add., per Rev. E. Kinney,	5 00
Norwich.	Mrs. Hannah Lathrop,	5 00
"	Maine-st. Church,	38 86
"	2d Cong. Church,	76 16

NEW-YORK.

Port Richmond.	Ref. D. Ch., add. and to make Abm. C. Wood a L. M.,	4 00
Schaghticoke.	Individuals for the Paris Chapel, $21 50, and to make Rev. J. H. Noble a L. M., in full, $8,	29 50
Rochester,		50
Corning.	Corning Presb. Ch., in full of Mrs. E. C. Chichester's L. M.,	18 48
"	Baptist Church,	2 14
Painted Post.	Presb. Ch., to complete L. M. of Rev. C. C. Carr,	7 27
Cuba.	Presb. Ch., towards L. M. of Sabbath School,	18 84
"	T. H. Vonce, for L. M.,	10 00
"	Rev. J. Wynkoop, in full of his daughter, Mrs. S. F. W. Sherrill's, L. M.,	$15 00

Horsehead. Presb. Church, ... $11 77
" Theodore Valleau, for L. M., 5 00
" Meth. Epis. Church, ... 3 69
New-Hudson. Cong. Ch., in part for L. M., 11 21
Blackcreek. Cong. Church, . . . 5 48
" Alanson Webster, for L. M., . 5 00
Kingsboro'. Presb. Ch., in full of L. M. for Eli Leavenworth, . . . 20 18
Haverstraw. 1st Presb. Ch., Rev. Mr. Myers' L. M., ... 31 03
" Central Presb. Ch., Rev. Mr. Freeman, ... 22 72
Scarington and Roselyn. Meth. Epis. Ch's, to make Rev. Jno S. Hough a L. M., 30 00
Oswego. Robt. A. Condit. for L. M., . . 5 00
Glenham. Through Jno. H. Bevier, . . . 2 21
Durham. Female Charitable Society, . . . 5 75
Marshall. In full of L. M. for Sabbath School, 5 00
Cambridge. Presb. Church, ... 14 00
Argyle. Asso. Ref. Ch., to make A. M. Rowan a L. M., ... 30 00
Booneville. Presb. Church, ... 6 60
" Meth. Epis. Church, ... 2 56
Holland Patent, ... 5 17
New-Hartford, ... 17 50
Camden. Presb. Ch., in part for Sab. School, 24 28
Sherburne. Cong. Church, ... 14 42
Schuylerville. In part to make the Sab. School of Ref. D. Ch. a L. M., . 21 50
Gilbertsville. To constitute Presb. Ch. Sab. School a L. M., ... 30 00
Sackett's Harbor. Union meeting, . . . 11 07
Mexico, ... 2 18
Westernville, ... 9 74
East New-York. D. R. Ch., to constitute in part Rev. A. T. Munn a L. M., . 14 69
Oyster Bay. Presb. Church, ... 7 50
" Bapt. Church, ... 2 06

NEW-JERSEY.

Dover. Presb. Ch., to constitute Rev. Wm. Belden, Jr., and Rev. B. C. Megie L. M.'s, ... 62 00
Jersey City. Wayne-st. Ref. D. Ch., Rev. P. D. Van Cleef, ... 52 13
Belleville. Meth. Epis. Church, ... 8 65
Red Bank. Meth. Epis. Church, . . . 16 60

PENNSYLVANIA.

North East. Presb. Ch., in part to make its Sabbath School a L. M., . . 7 87
Norristown. 1st Presb. Church, . . . 13 60

MISSOURI.

Palmyra. Presb. Church, ... 25 05
" Thos. E. Thompson, ... 2 50
Louisiana. Rev. G. W. Ash, ... 1 00

ILLINOIS.

Chicago. Plymouth Ch., in part, which makes Rev. J. E. Roy a L. M., . . . 43 00
Dover. Cong. Ch., in full of George Wells' L. M., ... 20 00
Springfield. Bapt. Church, add., . . . 23 00
Summer Hill. In full, to make Rev. G. J. Barrett L. M., ... 8 00
Pittsfield. Add., to make J. W. Winans, R. R. Green, Wm. Watson, and Geo. Abbott L. M.'s, . . . 6 20
Quincy. 1st Cong. Church, ... 70 00
" 1st Presb. Church, ... 53 55

INDIANA.

Indianapolis. Lutheran Church, . . . $5 00
Mishawaka. N. S. Presb. Ch., $5 46; Mr. Judson, $5; others, $4 50, . . 14 96
" Meth. Church, ... 9 00
Elkhart. Collection, ... 1 08
Orland. Rev. J. Patch and others, in part to make him a L. M., ... 19 60
Lima. N. S. Pr. Ch., $4 68; individuals, $7 38, 12 06
Ontario. Collection and individuals, . . 6 55
South Bend. H. Chapin and others, . . . 8 75
La Porte. Jas. Lewis, for L. M., $10; Mr. Barnes, $5, ... 15 00
" N. S. Presb. Church, ... 20 00
Logansport. Mrs. Gibson, ... 1 00
Madison. 1st Presb. Church, ... 10 90
North Madison. Presb. Church, add., . 1 00
" Meth. Epis. Church, add., . 70
New-Albany. 1st Presb. Ch. and individuals, 17 50

OHIO.

Cincinnati. Rev. Dr. Aydelotte, . . . 5 00
Darrtown. Presb. and Luth. Churches, . 9 25
Hamilton. Presb. Ch., which makes Rev. H. S. Ustick L. M., ... 36 40
Dayton. Miss S. Fenner, for the Paris Chapel, and which completes her L. D., 50 00
Bloomingburg. Presb. Church, James & Geo. Stewart, to make Col. Jas. Stewart a L. M., $30; Col. Jas. Stewart, to make Matthew L. Stewart a L. M., $30; others, $67 95, which makes Rev. Robt. W. Wilson and Wm. A. Ustick, Esq., L. M.'s, . . . 127 95
" Bapt. Ch., in part, . . . 2 75
Washington. Presb. Ch., Jas. Allen, Esq., to make Mrs. Eliz'th Allen L. M., 30 00
Concord. Presb. Ch., in part, . . . 13 70
Ashtabula. Jno. P. Robinson, in full of his L. M., ... 5 00
" Union coll. in Presb. and Bapt. Ch.'s, in full of Rev. N. Crandall's L. M., ... 20 00
Oberlin. F. W. Savage, for L. M., . . . 5 00
Claridon. Add. for Rev. E. D. Taylor's L. M., 8 21
Burton. Cong. Church, add., . . . 25

MICHIGAN.

Detroit. Avenue Ch., to constitute Frederick Wetmore a L. M., ... 50 00
" G. P. Dickinson, ... 4 00
Northville. Meth. Epis. Church, . . . 2 86
" Presb. Church, ... 13 59
Summit. Daniel Pomeroy, ... 1 00
Plymouth. Presb. Church, ... 9 50
Southfield. Cong. Church, ... 7 40
Wing Lake. Presb. Church, ... 2 85
Birmingham. Presb. Church, ... 9 54
Pontiac. Individuals, ... 7 72
Rochester. Bapt. and Cong. Churches, . 8 97
Troy. Presb. Church, ... 9 62
Utica. Meth. Church, ... 2 50
Saline. Bapt. Church, ... 1 01
" Presb. Ch., in full for Rev. Benjamin Franklin's L. M., ... 25 00
Marshall. Presb. Ch., to make Rev. Jas. Vincent L. M., ... 30 00

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. VIII. DECEMBER, 1857. No. 12.

THE PRESENT CRISIS—WHAT SHALL BE DONE?

Hitherto, in the good providence of God, through the ordinary contributions to its treasury, the AMERICAN AND FOREIGN CHRISTIAN UNION has been enabled to meet its ordinary pecuniary liabilities. But the diminution of receipts, for the last two months, has imposed present embarrassments, and awakened anxious concern in regard to the liabilities assumed for the remainder of the current missionary year.

Some of the engagements of the Board, especially those which relate to the operations in the Foreign Field, require to be made at the beginning of the year, as also some which relate to matters connected with the Home Department. These obligations, justice, truth, confidence among men, and the honor of religion, require faithfully to be met and discharged. The evils consequent upon a failure to discharge them cannot be easily described, and we trust we shall never have the experience of witnessing their realization in practical life. Indeed we have very strong confidence that we shall not.

In ordinary times a pressure upon the treasury could readily be relieved by individual exertions, or by loans for short periods. But the methods of relief available in common times, are nearly out of the question in these days of commercial perplexity, when banks and bankers, manufacturers and merchants, and others in other ranks and avocations of life, who hold large amounts of valuable property, suspend operations, or "fail," for the want of money.

In this state of things, and when many of our ablest and most liberal supporters are rendered unable to grant the assistance they cheerfully extended to us before, it remains no longer optional, but becomes imperative on us, to ask the attention of the members and friends of the Society in general to its present and prospective condition, and to invoke their sympathy and generous aid in its behalf. In doing this we are sure we need no apology. And to obtain their special and early co-operation, we need no long and labored argument, for the cause is in an important sense THEIR cause. The Society is an organization whose principles they cordially approve, and its work, a service which they sincerely wish done; and from the history of the past we have confidence in the depth and firmness of their conviction, that the AMERICAN AND FOREIGN CHRISTIAN UNION is with God a cherished instrumentality for the accomplishment of a most important work, (the reformation of the apostate portions of Christendom,) in the ad-

vancement of his kingdom and glory on earth; and we cannot believe that they will suffer it to fail in the prosecution of its great design for want of funds.

For a brief view of what the Society has already accomplished, we refer to the last Annual Report. Its labors since the present year commenced, have been continued as before, with but little alteration. A few new appointments have been made at some of the stations, and recently some have been discontinued, but the aggregate number (141) employed in the various branches of service at home and abroad, is about the same as at the time of the last Annual Report.

Several new schools—week-day, industrial, and Sunday—have been opened in this country, and many children have been gathered into them and taught; and those who have read our Monthly Magazine, must have been struck with the evidence frequently exhibited of the marked encouragement God has vouchsafed to the missionaries in Ireland, Sweden, Belgium, France, Hayti, and the United States, at times, in their preachings, and schools, and domiciliary visits, and conversations held in public and private with the deluded people for whose benefit they labor. Thousands have been reclaimed from the errors of Popery, and many have been brought to embrace the Savior.

Much extra effort has been put forth in the erection of the chapel in Paris, and that valuable edifice is now about ready to be occupied by worshipers.

Few additional alterations or changes (consistent with its welfare) can be made for the reduction of expenses, in the operations of the Society, to those that have already been made. A closer pruning may very injuriously affect its *present and future* usefulness. But it *will have to* be made, if the necessary *means of support* are not soon supplied.

WHAT THEN SHALL BE DONE?

We must refer the decision of this question, brethren and friends of the Society, to yourselves. By extra exertion the work can go on in its modified form, but without it, in these times, it cannot. May we not, then, rely upon your extra help? We will so rely, and venture to request the following things, viz:

1. That you devote even now, and before you engage in any other business, or lay the Magazine down, a few moments to think upon the matter submitted in this article.

Weigh the subject in all its relations and bearings—especially its relation to yourself and your duty touching it. Extend your thoughts to the extreme, which in the case is quite possible—*the dismissal of the missionaries and of the schools at home, and the abandonment of the work abroad;* and imagine, if you can, how you and the whole church of Christ in this land, would feel in view of such a result; and what in that case you would likely be willing to do, if by it you could re-establish and set in operation again so valuable an agency for the world's regeneration as the AMERICAN AND FOREIGN CHRISTIAN UNION. We do not, in fact, contemplate such an extreme; but such imagining may show us the estimate in which the institution should be held, and what we should do for it.

2. That you pray for the Society. When the people of God shall bear the Society on their hearts before the mercy-seat, and uniformly and earnestly pray the Savior to favor it, it will not lack, we think, any of the things necessary for its welfare and highest usefulness.

Why it has not a place in every heart at the MONTHLY CONCERT, and shares not equally in the funds collected and distributed there, we presume no one can satisfactorily show.

Are not the *four* times more numerous, and the *many times* more superstitious and corrupt, yet wealthy and effective Papists, worthy of at least *as much* sympathy, prayer, and charity, as the Syrians and Nestorians?

Are not the 200 millions of Papists now wandering from God, and living to the reproach of the Savior, without the Bible, and ordinary means of salvation, worthy of *as much* effort to save them, as the vastly inferior races in Asia, or Islands of the Ocean?

No mortal can show that they are not. We ask for them, then, at least an EQUAL remembrance in the prayers of Christians, and an equal share in the alms, connected with the monthly concert service, which service contemplates the conversion of "the whole world," and not merely part of it.

3. That you send a donation to the treasury. Do not refuse to do this, because you cannot send *so large* a sum as you would be glad to send. Small sums from enough people will make the amount needed.

But go also to your neighbor, and engage him or her to join with you in making up, and sending to the treasury, something for its relief. Circulate information about the Society and its work, and thus get up an interest in your neighborhood on the subject, and get the young people or others to make up, by subscription or otherwise, a Life-Membership or Directorship for the pastor or some person of their acquaintance, and forward it as a donation. Get as many as you can to subscribe for and take the Monthly Magazine.

If you are a pastor, can you not present the claims of the Society to your church? Do not excuse yourself *because you have some other cause in hand, or your church is* small and feeble, or because you think your efforts will be of little avail. Give the cause a place among other causes, and let your people judge; and forward to the Society whatever they may give. It will do its part in sustaining the work, and it will be thankfully received.

If you have had the cause *nominally* in your pulpit this year, and yet for any reason its claims were not got before the people favorably, and the contribution raised was small, being derived only from a portion of your flock, we respectfully request you to consider whether you cannot renew the application to your people, and help us by asking a contribution of them, so that all may have an opportunity of participating in it.

And now, dear brethren and friends, we are not insensible of the pressure of the times upon you and upon all classes of the community, as well as ourselves, and we would not add to your or their burdens. But necessity is laid upon us, and without this statement we should fail in the discharge of our duty. We submit these things to you in the spirit of fraternal kindness, and under a sense of our responsibility to the great Head of the church, whom, with you, we strive to serve and to honor. We trust they will be received in the like spirit, and responded to as cordially and promptly as their urgency and importance evidently indicate, and as other duties and claims will allow.

Blessed is he who considereth the poor—who ministers to the wants of Christ's feeble and needy ones—who shall seek to save his cause from reproach—the Savior, himself, from "wounds in the house of his friends:" SUCH shall in no wise lose their reward.

IRELAND.

Few countries, if any, have occupied a larger space in the journalism and political study of the last two centuries than Ireland.

The condition of few people has been less consonant with their better qualities, and with their natural advantages of soil, climate, and locality.

Its early history, like that of most ancient kingdoms, is concealed in legendary haze. In the early part of the first century of the Christian era, its government was a hereditary monarchy; but it soon became an object of rival claimants, and before the close of the century the island was divided into several kingdoms.

The historian Tacitus informs us that in the year A. D. 83, Julius Agricola, who led the forces of Rome into Britain, graciously received one of the petty kings of Ireland, who, by some domestic feud, was obliged to fly from his dominion.

At that period the Irish made frequent expeditions to Britain and the neighboring countries, sometimes for war and plunder, at other times for the purpose of honorable commerce; and the same Roman historian states that in A. D. 99, the ports of Ireland were better known than those of Britain. And such was the extent of her internal traffic, as to warrant the construction of a great commercial road, with walls on either side, across the island from Dublin to Galway. Undoubted proofs still exist of the early skill of the inhabitants in agriculture.

From the first to the twelfth century the history of the Irish abounds in all the enterprise, both peaceful and warlike, which has proclaimed the courage *and genius of* other early nations.

The Irish are a portion of the great Celtic family. From incidental passages in ancient authors, it would seem that Ireland was originally visited and colonized by the Pelasgi—nomads, who emigrated from the north-west of Asia, and settled first in Phœnicia, thence they went into Tuscany and Spain, and finally to the Emerald Isle.

The northern part of the island was peopled by the wandering Scuits, or Scythians; hence by Cæsar and Pliny, as well as by Tacitus, it is sometimes called Scotia, though generally Ibernia.

Christianity found an early welcome among the inhabitants. Irenæus, presbyter of Lyons, writing A. D. 100, mentions the existence of Christian churches among the Celtic nations; and there is much reason to conclude that Christianity was carried to Ireland in the first century—if not by the apostle Paul, more probably by the church which Polycarp the martyr and predecessor of Irenæus had founded in southern Gaul. The considerable intercourse known to have existed between Gaul and Ireland, the fact that the Irish were Celts, and also the fact that there were certain sacred usages and observances among them in common with the churches of Gaul and Britain, and differing from those of the Roman church, afford the very high probability that before Christianity was corrupted by the Papacy it found a genial soil among the Ibernian Celts.

So early as 416, seminaries were founded in various parts of the island for the teaching of letters and a pure Christianity, and from many parts of Christendom young men resorted thither for such distinguished advantages. Even to the ninth century Ireland remained justly famous for her schools and accomplished scholars.

About the middle of the fifth century Christianity was diffused generally throughout the island; not, however, by the missionary Palladius whom the Pope sent thither "*to instruct those already believing in Christ;*" for the Christian Irish, regarding the act as an interference with the "*independence of their church,*" gave the Legate a reception so cold as to have induced him, after a residence of a few months, to retire into Scotland.

But at that period St. Patrick commenced his mission among the islanders, who were already prepared to receive him. He was a genuine saint, and *no Papist.* He faithfully stated, in works still extant, the great Protestant doctrines. He enjoined the reading of the Holy Scriptures. He acknowledged the existence only of heaven, earth, and hell, without the embellishment of a *purgatory;* and he forbade the adoration of any creature.

In the sixth century a religious order was founded by Columba, so called for his gentle and meek manners, for he was as a dove to the churches. This order was denominated "Culdee," or servant of God, and was independent of Rome. Columba taught that there were but three states—heaven, earth, and hell—no purgatory. He also inculcated strongly the reading of the Scriptures, much of which his followers, whether clergy or laity, were obliged to commit to memory. The efforts of the Culdees checked, for a while, the Papal influence in Ireland; hence the Romish church has ever regarded them with animosity.

The confessional was not known in Ireland until the year 1140, when it was introduced, contrary to the wishes of the clergy, by Malachy, legate of the Pope. In 1155, Henry II. received *permission from* the Romish hierarch to secure Ireland to himself and to the Roman See, on the pretense that every land on which the Sun of Righteousness had shone, belonged, of right, to St. Peter and the holy Roman church. But not until 1205 did the Pope claim the prerogative of appointing Bishops in Ireland. That was in the royal gift alone.

Now, the history of the Irish people clearly demonstrates that from the time when paganism became extinct in their beautiful isle, and an independent Christianity commenced the moulding of the national mind, until the decree went forth from the Vatican that they should be subjugated to Rome, they were prosperous in all that adorns and dignifies nations—as much so as any other people during those centuries, and *vastly more so* in many of the arts and refinements of civilization.

Equally does their history demonstrate that from the twelfth century to the nineteenth, under the incubus of the priesthood, shut out from the light of the Bible, taught to hate all that was not Papal, and thus prepared for oppression from the English Government, —indeed, rendered by such protracted and penetrating influences *unfit,* one might almost say, for absolute freedom,—they have grown worse and worse; so that their song, their eloquence, their noble impulses, their wit, all the fine qualities that distinguish them as a race, only add to the sadness of their degeneracy,—like flowers about the tomb, nurtured by its odors, and reviving in the beholder the mournfulness of death.

It is only within about twelve or fifteen years that the Irish have entered on a better social and national epoch; and that, *not* by having gained of the English Government what their deluded and deluding leader O'Connell de-

manded—not by the influence of their old Romish faith—but partly by emigration, partly by circumstances which have increased the reward of labor, partly by better landlords, but mainly by *Protestant missions*, by the diffusion among the people of Bibles and other books in their own language by Bible-readers and expounders; by the holy zeal of men and women who have surrendered the luxuries of genteel and even of noble life for the greatness of doing good. Catholic journals descant largely on this danger, though they do not, of course, acknowledge the true cause.

The AMERICAN AND FOREIGN CHRISTIAN UNION has had a part in this glorious work; and it invites American Protestants to the happiness and the grandeur of contributing to the complete regeneration of Ireland.

Many thousands are already liberated in that land from their old and deadly superstition, and awakened to the hope of national progress and social happiness. The curses and revelries of many a low village have given place to praise and prayer. Who will contribute to bring many other thousands into the same hope and happiness? who put forth a hand of Christian sacrifice, that other hamlets and parishes in that fair isle shall be blessed with industry, thrift, and peace? AND WHO WILL DO THIS AT ONCE? A.

EVANGELICAL ALLIANCE.

The Board of Directors, at their meeting in the month of June last, having learned that the Rev. Dr. BAIRD was about to visit Europe, and expected while there, among other things, to attend the meeting of the Evangelical Alliance, which was to take place in Berlin, in the kingdom of Prussia, in the month of September, adopted and forwarded to him the following resolution, with a request that he would accept the same, and execute the wish of the Board as therein expressed.

"*Resolved*, That Dr. BAIRD be requested to represent the AMERICAN AND FOREIGN CHRISTIAN UNION at the meeting of the Evangelical Alliance in Berlin, and to extend to it our Christian salutations."

The anticipated meeting took place. It was held under more favorable auspices than any former meeting of the kind. The attendance was unusually large. The patronage, which it enjoyed, of the King of Prussia—the occasional attendance of himself and of others of the royal family upon its sessions—the high social and official position of various members of the body—the business that engaged the attention of the meeting—and the learning and character of all who composed it, imparted to it great dignity, and render the results it reached worthy of great respect.

Dr. Baird accepted the resolution of the Board and carried out their request. Since his return he has kindly furnished us the following report, which we subjoin, and from which our readers may derive information, both new and satisfactory, in regard to the origin of the Alliance and its real design.

Here it is:

"NEW-YORK, Oct. 15th, 1857.

"REV. DR. FAIRCHILD.

"REV. AND DEAR SIR:—I avail myself of the earliest moment of leisure to submit to the Board of the AMERICAN AND FOREIGN

CHRISTIAN UNION the following report relating to my recent visit to Europe:

"The Board, at its last meeting before my departure for Europe, very kindly requested me to represent the Society at the Berlin Conference of the Evangelical Alliance—a request which I had great pleasure in complying with. Accordingly, on the first day of the regular sessions of that body, I laid before it the resolutions of the Board and the letter of the Recording Secretary, Dr. J. W. CORSON, which accompanied them. Those resolutions will appear in due time in the volume of Transactions which it is the purpose of the Evangelical Alliance of North Germany—the body which convoked the assembly in question—to publish in the course of a few months.

"The late Evangelical Alliance Conference at Berlin was the fourth meeting of that nature which has been held in our day. The first was held at London in 1846, the second in the same city in the year 1851, and the third at Paris in 1856. Of the series it was by far the largest, and, I may add, so far as we can judge, by far the most important.

"The idea of holding such meetings originated (under God) in this country, and in the mind of one of the Directors* of the AMERICAN AND FOREIGN CHRISTIAN UNION. At the request of the author of the scheme, the proposition was communicated, by the then Secretary of the Society for Foreign Correspondence, to the Rev. Dr. Merle d'Aubigné, who was requested to bring the subject before the brethren in Switzerland. This he did at an assembly of 200 Protestant ministers at St. Gall, in the summer of 1844. At their request that distinguished man went over to Great Britain, and brought the subject before the General Assembly of the Free Church of Scotland, as well as other brethren, both in England and Scotland. In the meanwhile, the Rev. Dr. Patton had called the attention of the Rev. John Angell James, of Birmingham, in England, and requested him to agitate the subject in that country. The result of this double movement was the holding of a series of meetings of English, Scotch, and Irish brethren of the several evangelical bodies in those countries, that prepared the way for the first General or Œcumenical Assembly, or Conference, already named—that which met in August, 1846, in the city of London.

"The great *objects* which it was proposed to accomplish by such an Evangelical Alliance, or Alliance of Evangelical Protestants, were fourfold:

"1. The manifestation of the *essential unity* of all evangelical Protestants—of all Protestants who hold the great system of doctrines which the Reformers of the sixteenth century maintained, and for the maintenance of which, and protestation against the opposite errors, they obtained the name of *Protestants*. This Unity is well set forth in the nine articles of the 'Doctrinal Basis,' or Creed, which was adopted at the outset.

"2. The opportunity of cultivating the spirit of fraternal affection and mutual respect, which it was confidently believed would be developed and strengthened by mutual acquaintance, conference, and prayer.

"3. The bringing together of a vast amount of statistical and other information relating to the state of the Protestant churches, the Protestant nations, the Papal nations, and the progress of the Gospel in the heathen and Mohammedan countries, as well as among descendants of 'faithful Abraham.'

"4. The consideration of the perils to which Protestantism may be exposed in any part of the world, and of the best means of meeting and overcoming those dangers.

"Such were, substantially, the views of what might be accomplished by such an Alliance among evangelical Protestants—that were entertained by those whose thoughts were earliest turned to the subject. That the movement was of the Lord we must believe, because of its own intrinsic nature, and of the effects which have already flowed from it.

"Every year since this movement began, the principle of Christian Union, the principle of the Evangelical Alliance, has been gaining ground in the Protestant world.

* *The Rev. Leonard Bacon, D. D.*

At the first great meeting, (that of 1846,) the number of British Christians was large, as might be expected, inasmuch as it was held in the capital of the British realm. The number of brethren from foreign lands scarcely exceeded one hundred, more than half of whom were from the United States. The movement was then mainly among the Anglo-Saxon or English-speaking races. But little was done at that meeting beyond settling the doctrinal basis and the general principles which should guide the movement.

"But at the second meeting (that of London in 1851) there were more than two hundred foreign brethren present, four-fifths of whom were from the continent of Europe. At that meeting, several days were mainly spent in the hearing of reports from the various parts of the Protestant world, missions among the Jews, infidelity, the importance of the observance of the Lord's day, etc., etc. These reports form an octavo volume of more than 600 pages, and of great value.

"The third meeting (that of Paris in 1855,) was largely attended by brethren from almost all the Protestant countries of the continent, as well as by a considerable number of English and American brethren. At that meeting, too, very full reports (since published in a volume) were read from many, if not most, of the Protestant countries, as well as from the churches in Mohammedan countries, and the good work of grace going forward among them. Nor was the Papal world overlooked. At that meeting, too, an influence began to be exerted in behalf of religious liberty which has proved eminently beneficial. The earnest but reasonable exertions of the great Christian governments, including our own, were invoked in behalf of the Christians in Turkey. Nor was this done in vain. It is believed that the large measure of religious toleration—amounting even to a very full measure of religious liberty—which now exists in Turkey, especially in the capital and its immediate vicinity, is greatly owing to that influence. Nor was the influence of that meeting, and of the measures which it *adopted, without* effect in France, in Sweden, and in some portions of Germany.

"At the recent meeting in Berlin, besides the daily discussion in the public assemblies of some very important subjects—one of which was religious liberty, of special importance in Germany at this moment—many very important matters came before a large Committee on 'the Religious Interests of Protestant Christendom,' which met for hours every day for their consideration. Some of these matters were very difficult to manage. I cannot but hope that great good will result from the action of that Committee in all cases. I will just refer to some of these subjects, to show how *practical* these great meetings are becoming in their operations.

"They were the *Persecutions of the Baptists in Sweden and in Hanover*, and some other parts of *Germany*; the *Difficulties between the German and Danish Christians in Sleswic*; the *Difficulties in Piedmont*; the *Jewish Mission in Poland*; the *Bible Case in Russia*; and the *Dispersed Protestants in Papal countries*. The action of the Committee, enforced by the action of the Conference in all these cases, I think, will be salutary. Certainly, no man that knows what has been the action of the three last of these great meetings, can with truth assert that there is nothing *practical* in their proceedings. Far otherwise has been the case.

"The meeting was largely attended, and the number of distinguished and truly able men who were members of it was very great. No religious assembly, I apprehend, has been held in modern times in which there were so many men of position, both in Church and State. Many of them took an active part in the proceedings; but by far the greater number, from the nature of the case, could not. There were registered the names of 876 brethren from Prussia, 103 from the rest of Germany, 1 from Spain, 12 from France, 11 from Switzerland, 2 from Italy, 11 from Holland, 4 from Belgium, 11 from Denmark, 2 from Sweden, 166 from England, 12 from Russia, 7 from Austria, 2 from Turkey, and 2 from Greece—in all 1,222 from Europe. There were 3 from Asia, 3 from Africa, 3 from Australia,

and 23 from America—making a total of 1,254. But it is believed that the entire number was not much less than 1,400.

"The attendance of the King at several of the sessions, as well as of the Queen and other members of the royal family, of the English ambassador, the American ambassador, and such men as Chevalier Bunsen, Bethman-Holweg, the Earl of Roden, Sir Edward Buxton, Sir Colling Eardley, and of many other laymen of influence, greatly contributed to make the meeting eminently respectable, even in the eyes of the enemies of evangelical religion. Nor can its influence (with God's blessing) fail to be both extensive and happy.

"There were many very interesting incidents in the course of the meeting, and some of them very touching in their nature. The visit of the entire Conference to the King at Potsdam, (18 miles distant from Berlin,) and their reception there, was in the highest degree interesting. Deeply interesting, too, was the celebration of the Lord's supper on the Sabbath morning and on the last night of the meeting, at the close of the proceedings of the Conference. These scenes can never be forgotten by those who witnessed them. Earth has hitherto presented but few like them.

"When and where the next meeting will be held cannot be affirmed, because the subject has not been agitated; most likely in Europe, where these meetings are most needed, but possibly in this city, and after the lapse of four or five years.

"In my late tour in Europe, I visited England, France, Switzerland, Germany, Holland, Denmark, Sweden, and Russia. The cities of London, Paris, Berlin, Copenhagen, Stockholm, and St. Petersburg were those in which I spent the most time, although I passed several days at other places, among which I may name Havre, Geneva, Lausanne, Berne, and Hamburg.

"At Paris and Geneva, I saw many of the friends of evangelical religion, and members of the Societies which are prosecuting the work of making *known* the Gospel in France, Switzerland, and Italy. From them I heard much that was highly encouraging. The Evangelical Societies of France and Geneva, and the Central Protestant Society of France, (which are all aided, from time to time, by the AMERICAN AND FOREIGN CHRISTIAN UNION,) are greatly cheered by the success with which they meet. Their evangelists and colporteurs, as well as their ordained missionaries, encounter much opposition in some places; but these are the exceptions, for in most places they are not hindered by the local government. The Savior has set before these Societies an 'open door,' and as long as he pleases, 'no man can shut it.' How wonderful the progress of the truth in France since I first saw that country in 1836! How wonderful, also, the progress of the Gospel in the kingdom of Sardinia!

"There is a blessed resuscitation of the truth going on in the Protestant churches of Switzerland, Germany, Holland, and Denmark. And as to Sweden, the work of God is making great progress, both within and without the national church; and no man is doing more good in that country than Mr. Rosenius, who has long been in the service of the AMERICAN AND FOREIGN CHRISTIAN UNION. In some parts of Sweden, shameful instances of persecution still occur; but there is a strong hope entertained that the Diet, which is now in session, will pass an act by which a large measure of toleration will be secured.

"With much respect, I am yours very truly,

"R. BAIRD."

FOREIGN FIELD.

CHILI.

Our readers, we are sure, will be happy to learn, as they may from the *following communication*, that the writer, the Rev. DAVID TRUMBULL, who is stationed at Valparaiso, and who for some time labored under the patronage of the Society in that city, continues to

occupy his post advantageously to the cause of evangelical religion—that public newspaper discussions respecting religious liberty, and some of the fundamental doctrines of the Gospel, can now be carried on there through the Romish press—and that at least the Rev. Mr. Caird's celebrated sermon on "Religion in Common Life," is obtaining considerable circulation among the Spanish people.

The letter referred to as received at our office from Mr. Trumbull, and about to be published in January following, appeared in the number of the Magazine for that month.

We add merely that a singular fatality attends our Magazine when committed to the mail for Valparaiso and some other offices in South America. Should this number happen to reach Mr. Trumbull, we hereby assure him that his copy has been mailed to his address *regularly, and the postage paid in advance;* also that we have inquired repeatedly at the post-office concerning it, and thus sought to have it forwarded to its destination. We know not what more we can do, unless we seek out some shipmasters or others who may chance to be going to that port, and avail ourselves of their courtesy and kindness, and send by them. We will, however, make one more effort to use the mails for the conveyance of the Magazine to that town.

"VALPARAISO, Aug. 13th, 1857.

"REV. DR. MCCLURE.

"MY DEAR SIR:—I am looking every mail to hear from you in answer to a letter written you in March last about labor needed here in Spanish. The tone of your last letter was such as to encourage me that the UNION would do something in this direction. I am not without hope that discussion may spring up here through the press, that will lead to the presentation of the Gospel.

"The periodical of the church in this land says many bitter things of Protestants and their doctrines. I hope to write a note to the *Independent* this mail, that will give an idea of these publications, and I refer you to it. To some of these publications I have prepared short replies in Spanish: one has been published already, another will appear in a day or two, I trust.

"I wish I might hear from you more frequently, and know if, and what, the Society are disposed to do here.

"The sermon of Rev. Mr. Caird before the Queen in Scotland, on 'Religion in Common Life,' has been translated. Three thousand copies (3000) are now in the press: it will be ready in a day or two—is promised to-morrow.

"The articles I have prepared will probably elicit replies, and these should be answered. I have written on the subject of 'Religious Freedom;' and, again, on 'Justification by Faith.' All this will involve expense. I must pay for insertion: ten dollars a column is the current price, though I hope to obtain it for less—using the best daily journal in this city. Will the AMERICAN AND FOREIGN CHRISTIAN UNION aid me in this?

"I may add, to your surprise possibly, that I have not seen a number of the Magazine for two years past. You spoke of receiving a letter from me that would appear in the January number, and would send it to me: it has not come. But as other papers and periodicals come promptly, I presume there has been some oversight about sending. The postage should be pre-paid in your post-office.

"My last letter from you is dated in December, 1856, I think. Will you not write at once on getting this?

"Yours truly,

"DAVID TRUMBULL."

IRELAND.

The Committee to whom the operations of the Board in Ireland are entrusted are encouraged in their labors. The missionaries employed, though subjected to trials, and at times in *perilous* positions, have been protected, and suc-

cessful in their efforts to a gratifying extent. By their means multitudes have heard the Word of God, which the priests seek to dishonor and keep away from the people. Many have abandoned the superstitious usages of Rome and now live as Protestants, and not a few have been truly converted to Christ and joined themselves to his people.

The mission is well organized and conducted, and the fruits already produced give evidence that the Divine approbation rests upon it.

Such a branch of our system of operation many of the patrons and friends of the Society have long desired to see, and we cannot doubt that they will rejoice in its establishment and also come to its support.

Vast numbers of the friends of Protestant truth among us are natives of Ireland, or are the children of those who were so; and while they desire the evangelization of all lands, cannot fail to remember the "Fatherland" with feelings of special regard. May we not, therefore, expect their special support in this branch of our service? We shall be disappointed if we do not receive it, even in this day of commercial perplexity. And now, indeed, is the time when such support is needed. Let it be forthcoming, and its value, from the circumstances of its bestowment, will be, morally at least, greatly enhanced.

The following brief letter from the Rev. Dr. HEATHER will doubtless be read with pleasure. It was not written for publication, but as it shows the state of the mission and its growing interest, we submit it to our readers.

"DUBLIN, Oct 14th, 1857.

"REV DR. FAIRCHILD.

"MY DEAR FRIEND:—You would have heard from me by the last mail, but that I have been ill. I am only now convalescent.

"*Enclosed you will* find journals from our Agents, by which your 'Board of Directors' will learn 'how they do.' In my next you shall have other journals, which came to hand by this morning's post, but which were too late to pass through our meeting of Committee yesterday.

"I recently paid an official visit to one or two of the districts, to ascertain on the spot the state of our work, and I am happy to inform you it was *highly satisfactory*. My expectations were considerably surpassed. The reading of my notes, taken while there, imparted much joy and thankfulness to the members of our Committee at their meeting yesterday. We have reason for believing that numbers of persons, both Protestant and Romanist, in truly destitute and long-neglected districts, have been awakened to anxious inquiry regarding the nature and attainableness of the Christian religion; that some of these have been 'brought from darkness to light,' and 'from the power of sin and Satan unto God; and that the Bible, religious Tracts, and family worship have been introduced into families and localities for the *first time* with telling effect.

"In No. 1 of the enclosed papers (I can unhesitatingly endorse its *truthfulness*) you will see that one of our Agents, during *five months*, visited 1,190 families and conducted 141 meetings, at which above 3,100 persons attended. All this, with wayside and field conversations, Tract distribution, etc. over a district of country of great moral and spiritual destitution, is a great work. To *you* it must be gratifying that *that* Agent was supplied through the piety and benevolence of the AMERICAN AND FOREIGN CHRISTIAN UNION. Taking population and the social and religious condition of the people into account, the above constitutes a fair sample of the nature and amount of labor or work performed by each of our agents in this country.

"The existence and efforts of our Agents in their several districts are producing a growing inquiry and interest regarding your UNION amongst all classes. This has induced our Committee to print a second edition of our Rules, for extensive circulation; and I am directed by our Committee

to ask the 'Board of Directors' to forward to me a copy of each of its publications, with its Rules, Constitution, and Annual Report, in order that we may be in a position to give ample information in everything concerning it, and thereby extend and consolidate its interests in this country.

"Be so good as to hand to Mr. Anson G. Phelps, your Treasurer, the enclosed, which is an acknowledgment from Robert Queale, Esq., our Treasurer, and myself, for £100 (bill of exchange) sent for the use of the 'Irish Branch of the American and Foreign Christian Union.' and also to thank the Board for that timely supply, as we had not on hand what would pay the Agents, on the first of December, their two months' salary.

"In former letters I wished the Board to consider the propriety of forwarding supplies of American tracts for distribution here by our Agents, so that the work might bear a deeper American stamp. I will thank you to remind the Board of this, as we have to obtain supplies from London.

"I trust, by this time, our mutual friend, Dr. McClure, is perfectly restored and in full health, at work again. Will you convey to him, to Dr. Robinson, and the Board of Directors, my cordial regards.

"The Committee desire me to present their best wishes to you and the Board, and will you accept the same from me especially? Yours most truly,

"D. D. HEATHER."

The following extracts from the journals of some of the missionaries will show the state of Papal society in Ireland, and the kind of labor performed. A missionary, writing from Washingbay, says:—

"I came here on Monday, the 10th inst., and took my lodgings with Mr. H. C——, and I may add that he is the only man in this part of the country that dare lodge a Scripture-reader.

"I did not move out, the evening I came here, as it rained the most of the way as I *was coming, so that* I was very wet.

"*I read the* first Psalm this evening in Mr. C.'s family, and endeavored to show the happiness of the 'godly' and the unhappiness of the 'ungodly,' with a few practical remarks bearing upon ourselves.

"Tuesday, the 11th inst., I visited two Roman Catholic families, and read with them the first chapter of the Gospel by St. Luke. I drew their attention to the experience of the Virgin Mary, where (in the 47th verse) she says, 'and my spirit hath rejoiced in God my Savior.' I pressed them to come to the same Savior, and also, as she did, to rejoice in him.

"I next met with a Roman Catholic man, and had a long conversation with him about his soul. I explained the word 'catholic' to him, as used in the 1st chapter of 1st Corinthians and 2d verse. He told me he had a Douay Bible, and when he would go home he would examine it.

"Wednesday, the 12th inst., I read in the family where I lodge, the 3d chapter of Matthew. I hope the Lord will make me instrumental of some good in this family. I also visited two persons of the name of ——, and read to them the 3d chapter of the Gospel of St. John. Also a Roman Catholic family of the name of ——, and read to them the 1st chapter of 1st Corinthians. They seemed thankful for my visit. The next two families I visited were Romanists. One man treated me very rudely, ordered me to begone, and asked me, 'Do you think that God ever told a lie? for,' said he, 'God says, Out of the Catholic church there is no salvation.'

"I drew out of my pocket the Douay Testament, and asked him to get me the passage he referred to; and said that if he could succeed in finding it, he would make a convert of me. I told him there was no such passage in God's book. He ordered me away again, and I departed, praying God to bless him.

"I could hear his wife scolding him. She said I had done nothing to offend him. God grant him to see the truth as it is in Jesus!

"I next read in a blacksmith's house the 3d chapter of Matthew. There were five Romanists present. I also read the same chapter to another family. I have now traveled through part of the parishes of Clonoe Ballyclog, and Arboe.

"Thursday, 13th, I called on the Rev. Mr. M——, a Presbyterian minister, who received me very kindly, and said if you would send him a testimonial in my favor, he would recommend me to all his people.

"I called on the Rev. Mr. McN——, curate of ——, who promised to give me all the help he could. He has a Reader, but his Reader does not call upon or labor with any but members of the church. Mr. McN. would be glad to see a Report of the American Mission Society.

"Mr. McN. informs me that there are nineteen townlands along the Longh shore, densely crowded by a Romanist population, headed by a most violent priest, so that a man's life is in danger if he goes among them.

"I visited a widow of the name of Mc K——. Her three daughters were present. I read the 4th chapter of Matthew with them. I visited also three other Roman Catholic families, but it was with reluctance that they heard me.

"Friday, the 14th, I read in seven Protestant families, for the Romanists would not listen to me. I called in a Romanist's house, and the woman asked me if I charged anything for reading. I told her I did not. She then called others in to hear me; but after a little they changed their mind and would not hear me, so I departed.

"I read with an old lady of the name of W——. Oh that God may enable her to believe with the heart unto righteousness! She advised me to be very cautious in moving among the Papists, for she said the priest had been talking with her through the day, and added, 'Sir, you are placed over a troublesome people.' The priest is but newly appointed to the parish of Arboe.

"I have not got a lodging in Arboe, so I have to return to the Washing-bay every evening, which makes my walks very laborious."

From another missionary we add the following. He has labored in Clanroot, *Moledry, Newton*-Hamilton, Castleblaney, *and other places.* He says:—

"Permit me to present you with a very brief outline of my labors at this station during the last five months.

"In this time I have visited 1,190 families, read the Scriptures, and prayed where I could find it at all convenient.

"I have held 141 meetings for prayer and exhortation. Above 3,100 persons attended those meetings.

"I have good reason to believe that many souls have been deeply convinced of sin, and not a few found peace with God by faith in Christ.

"In traveling through this country, I find that the missionary's success consists chiefly in bringing the truth lovingly before the people in their houses and at their firesides. In this way I have had opportunities of enforcing the truth on the minds of many who were not in the habit of attending any place of worship."

BELGIUM.

The Gospel is making encouraging progress in Belgium, as is delightfully apparent from the following communications, which we have recently received from the Evangelical Society at Brussels. The brethren who labor in that kingdom have indeed a great force arrayed against them, and are subjected to severe trials; but few, however, who labor in any department of modern missionary effort, have, in immediate visible RESULTS, so much to confirm their faith, strengthen their hopes, and sustain their zeal as they. God seems to be with them, vindicating his word and making it successful. In the hands of evangelists, pastors, teachers, and colporteurs, it overcomes the superstitions of Rome, and brings souls to the saving knowledge of Christ. And now is the time for those who love that word to be active in sustaining the movement there. We think none can read the following report, and fail to see the importance of sustaining it. The writer says:—

"We have now to present to you a very succinct summary of the general report about to be printed. We shall speak to you successively of evangelization, of colportage, and of our schools.

"EVANGELIZATION.

"At BRUSSELS, the two churches under the pastoral charge of the Rev. Mr. Anet and of the Rev. Mr. Panchaud continue to grow and strengthen under the eye of God. The reports of the pastors evidence a cheering progress in the spiritual life of the members of their flocks, in the number of admissions to the Lord's supper, and in the increase of hearers of the word.

"A wide door has been opened, during the past winter, by the public lectures given by Mr. Filhol, Mr. Panchaud, and Mr. Durand, of Liége, in reply to the calumnies of the Abbé Combalot. The eagerness with which these lectures were followed it is next to impossible to describe. One cannot estimate at less than one thousand the auditory which on each occasion thronged around the pulpit. Never, perhaps, since the time of the Reformation has such testimony been borne in the midst of this altogether Catholic population, nor listened to with more avidity. The number of religious works and of controversial tracts sold and distributed on this occasion was enormous. May God cause his blessing to rest on the seed sown by his servants in the feeble measure of their strength—that blessing which cometh from himself, and can alone bring about the conversion of souls!

"The PROVINCE OF LIEGE continues to present a highly encouraging aspect.

"At Liége itself, the arrival of our brother, Mr. Durand, has given a new impulse to the work. A delightful proof of the progress of the Gospel in the year that has passed, is the admission to the Lord's supper of 34 new members, of whom four only are Protestants by birth. The Abbé Combalot, also, has furnished our brother with a good opportunity to defend the Reformation and Protestantism. So great was the concourse of hearers to listen to the lecture which he delivered on that subject, that he was obliged to repeat it three times, in order to satisfy the eagerness of those who were unable to find room the first or second time.

"The CHURCH OF LIZE-SERAING is becoming firmly established under the ministrations of the pastor, Mr. Cacheux. The number of admissions during the past year has been 10. No better proof can be given of the progress of the Gospel in this locality, than the addition made to the number of the resident Catholic clergy. Before the Gospel was carried thither, Seraing had only one parish and three priests. Now it is divided into three parishes, and there are seven priests to officiate in them, and most especially to oppose the progress of heresy. Fulminating preachings, flatteries, threats, lies—all are put in requisition against our friends, who are not the less firm, leaning as they do upon the power of God, who makes use of the weak to confound the mighty, that all the glory may be given to his name.

"At NESSONVAUX, out of a population of 9,000 souls, there are 300 who have abandoned the superstitions of Rome, to quench their thirst at the living waters of the word of God. The number of communicants is 80; that of admission during this year was 14. Christmas-day was doubly a festival day for our friends. That day witnessed the opening of the first edifice which evangelical Christianity has ever possessed in this valley since the darkness of error invaded it. The chapel, situated at the entrance of the village, is quite a simple building. The only part of the edifice which attracts notice is the front, all of hewn stone, bearing on the pediment a sculpture representing a Bible open, with this motto on the page: 'Thy Word is Truth.' What is very remarkable is, that this appropriate decoration is the work of a Roman Catholic, who desired to make a present of it—a precious indication of the state of mind around them, a striking encouragement given to stimulate their zeal.

"At SPRIMONT, we have had no admissions. Our evangelist, Mr. Ledoux, sows laboriously in an ungrateful and rebellious soil. The population is hostile to the Gos-

pel, but the members of the church give proof of sincere attachment to it. The meetings for worship are diligently attended; and if there are no conquests, it is at least a consolation for our brother that he has no losses to deplore.

"But it is chiefly in the PROVINCE OF HAINAULT that the Gospel has produced the most wonderful fruits. CHARLEROI, where Messrs. Poinsot and Hoyois labor; and JUMET, where Mr. Jaccard labors, and the *environs* of these two localities, are certainly the theatre of the finest religious movement in Belgium. There, in a country where a few years ago were found at most but four or five Protestants, indifferent or infidel, is now a population detached from Rome of more than one thousand souls, with two churches, comprising about 200 communicants, and schools attended by about 800 children, two-thirds of whom belong to Roman Catholic parents.

"Of late, the development of the work has been such that we have been obliged to give an assistant to Mr. Poinsot, who found himself overwhelmed by the wants needing to be satisfied.

"The following fact may give you an idea of the religious change wrought in that country:

"Ten years ago, Mr. Poinsot wished to commence preaching in a district of the neighborhood having a population of nearly 10,000 souls; but it could not be continued, on account of the violent opposition it met with. When the pastor repaired thither, he was insulted on the road; the most blasphemous imprecations were uttered against him. At the hour of preaching, a charivari was organized, and six hundred persons came to make their frightful music before the house. At another time he was attacked, and would have been beaten, if he had not been protected by some members of his church. Now, that entire locality seems to be perfectly open to the preaching of the Gospel.

"The colporteur writes to me that he might be busily occupied there for the whole year. One brother alone has placed there 150 New Testaments and about 90 Bibles. As often as he holds a meeting in a house, it is crowded with hearers, and a great number are kept outside. Already many souls are awakened, and some are under the cross for the word of God. This movement is not confined to this locality alone: it manifests itself with more or less intensity through the entire district; and what is not the least gratifying is, that the brethren, by their zeal in the circulation of tracts and books, and by speaking of the Gospel in their workshops, have largely contributed to this result. It often happens that in the colliery, 1,500 or 2,000 feet beneath the ground, fifty or sixty workmen surround one of these friends to listen to his explanations of the Gospel.

"HAINAULT includes three other stations of less importance. GOZEE, two leagues from Leers-Fosteau, where Mr. Dupont has had to establish himself, in consequence of the impossibility of residing longer in the latter place; WASMES, where our brother, Mr. Lefèvre, exercises as schoolmaster and evangelist, a ministry humble and blessed; and lastly, SAINTIGNIES, under the direction of an evangelist, Mr. Wacquier.

"We have also commenced a work in LUXEMBOURG; but as it is in its infancy, we content ourselves with alluding to it here.

"This is what it has been given us to do for the evangelization of the French part of our country.

"FLEMISH EVANGELIZATION

"Comprises four stations—two recent ones, at Brussels and Antwerp, and two more ancient, at Weert St. George and Ghent.

"The Flemish station at BRUSSELS has for its pastor Mr. Van Selde. On the 10th December, 1855, after having employed five months in visiting Catholic families, he opened a service in 'la Rue des Douze Apôtres.' Since that time, our brother has been enabled to assemble an auditory of seventy or ninety persons, and a flock of forty communicants. He thinks that the greater part of these members are truly converted, and he hopes concerning the rest that their profession is sincere.

"The station at ANTWERP is of still more

recent date. It was on the 26th October last that our brother Mr. Zigeler commenced his ministry in that city of 100,000 souls, now so benighted, and whose part was so glorious at the epoch of the Reformation. All the journals have pointed out with indignation the scene of disorder by means of which a furious populace, excited by the priests, sought to interrupt our worship.

"Thanks be to God! these shameful outrages, energetically repressed by the civil authorities, have but served to give more publicity to our work, and to attract new hearers. Our only regret is that we have not yet been able to find a room large enough to hold all who gather round our evangelist. Already a certain number of Catholics, detached from the errors of their church, are receiving religious instruction.

"WEERT, the most ancient of all our Flemish stations, is a little locality situated near Louvain, in a country placed almost entirely under clerical influence. This work has been, up to the present time, somewhat restricted; but we have reason to hope that it will become more extended under the direction of its new evangelist, Mr. Hacksteen.

"But of all our Flemish labors, the most important, up to this time, is unquestionably the station at GHENT. How can we fail to recognize the merciful intentions of God towards this great and beautiful city, when we consider the abundant blessing which has rested on the ministry of our brother, the Rev. Mr. Vanschelven?

"It was in the month of July, 1855, that the spacious place of worship in which he now preaches was opened. On the 12th of August, in the same year, he there administered the Lord's supper, for the first time, to twelve Roman Catholics; and now, after the labor of two years, he has the joy of numbering a flock of 80 communicants, and an habitual congregation of 200 persons; while often such has been the desire to hear him, that the place of worship, capable of holding 600 persons, was insufficient for the hearers.

"The activity of our friend Mr. Vanschelven is not confined to the city of Ghent. Bruges, Audenarde, Marin, Hoorbeck have been frequently visited by him. He has lately been to visit two churches at Roubaix, (near Lille,) in France, where more than 10,000 workmen are employed in the manufactures of that city. Mr. Renoux, the pastor, readily opened his church to him, and he was enabled to preach to about sixty attentive and serious hearers.

"The adversary against whom we fight is called by the Scriptures 'the strong man, well armed.' It is not without resistance that he will allow his prey to be rescued from him; and in more than one encounter, he has made our friends to feel his power by cruel persecutions without, and by great sorrows in the interior of the flock. But the seed has been sown in the ground; by the blessing of God it is already become a great tree; and by the blessing of God we confidently hope that it will continue to strike its roots deeper and deeper into the soil, and to bear blessed fruit for the salvation of many souls.

"We will finish with a few words respecting colportage and our schools.

"COLPORTAGE.

"The number of our colporteurs has been the same as that of the last year. We have employed five, of whom three for the provinces of the French tongue, and two for the Flemish country.

"If we had had a greater number of them at our disposal, it would have been easy for us to set them to work, so generally disposed are the minds of the people to procure our books, and to inquire after religious truth.

"There are parts of the country where the amount of our sales has quadrupled in a year; and what is not the least gratifying, is that the movement has made itself felt in all classes of society. The citizen, the lawyer, the officer have given admission to our colporteur, as well as the husbandman or the simple workman. There is not a single one of their reports which does not state facts of the like kind to those which we here transcribe.

"'I greatly rejoice, in traversing the country, to see what is to be seen at this mo-

ment. The Gospel is making its way everywhere. There is a great deal to do, to say, and even to sell, which is the reason why one cannot get over the ground very fast. I spoke to you of —— in my last report. I went there again on the 8th. I was very well received. I sold nine New Testaments at fifty cents, besides a New Testament of Napoleon Roussel's, and a gilt-edged pocket Bible to a barrister. At the Hotel des Etrangers, several gentlemen who were met there asked me many questions respecting the Bible, the church, and our pastors. This serious conversation lasted more than two hours; and when we separated they said: 'Do not forget us, for we have need of being enlightened, and we do not want any more of these Jesuits.'

"'I went to ——, where I had been very often without being able to dispose of a single Tract. I there sold one Bible, five New Testaments, two copies of the History of the Inquisition, and of the Reformation in Belgium, several of the Letters of Mr. Anet and Mr. Panchaud, three Catechisms and Familiar Instructions, and many other pamphlets. I had many religious conversations; and what is strange, is that they are the most distinguished persons of the place who interrogate you, and who most frequently put questions to you to know the principal things in the Scriptures.

"Another colporteur writes to us: 'The work of colportage in the city of —— is become a vast field of labor for the advancement of the kingdom of God. I entered into the shops, the taverns, the barracks, and even into the houses of debauch: I had the privilege of speaking with many people without hearing a single improper word, and in all these places I disposed of books and pamphlets. In one of the streets of the city, as I was on my way to carry a New Testament to a boatman, a gentleman approached me and said: "My friend, I am glad that you are come here to spread the Gospel. Blessed be God that the world begins to know the pure truth, for we are still enveloped with vails, as in the days of the Inquisition." Then he quitted me, after having shaken hands and bought many *Tracts.*

"'On the Square of —— a captain asked to buy some Tracts. He purchased a large collection of all sorts of pamphlets, and said to me: "It is to distribute among the soldiers of my company.

"'At the beginning, the people were distrustful of my books, thinking that they were books of the Romish church; but when they saw that I was selling Protestant books, they were eager to buy them. I have great subjects for rejoicing, but it is not possible for me to tell you all.'

"We will not multiply these citations. What we have said is more than sufficient to show you how much reason we have to be grateful to God for the blessing he has been pleased to bestow upon this branch of our labors.

"SCHOOLS.

"It is especially to a work of this kind that we may apply that word of Scripture, 'Cast thy bread upon the waters, for thou shalt find it after many days.' It is for the future that the teacher works, still more than with a view to the present. Nevertheless, there is a result which we can already indicate as obtained, in the greater number of the children who attend our schools; that is, the knowledge they are receiving of the truths of salvation, and, in consequence, their aversion to the errors and superstitious practices of the church of Rome. Very often they make their first communion in their church solely because they are absolutely forced to it by their parents: sometimes, even, rather than submit to a ceremony repugnant to their consciences, they prefer to undergo the punishment imposed on them, and to go to work in a coal-pit.

"But what rejoices us still more, is to see these young hearts brought to Jesus by the power of the Word of God.

"'I can cite to you,' writes one of our teachers, 'a child of seven years of age, whose heart, won over to the Gospel, has shown evident fruits of the Spirit of God. He was attacked by the croup. The moment before he died, he took off the cloth which covered his head, joined his hands, and prayed, saying, "Oh, good Savior, who diedst for me, give me thine Holy Spirit, to make me good! Farewell, father! farewell,

mother! till we meet again." He then died in the arms of Christ.

"'I may further instance a young girl who attended my school for three years. She afforded me much joy and encouragement. She listened to the Word of God with delight; the grace of the Holy Spirit was seen imprinted on her countenance. Her parents, who are Roman Catholics, seeing that she refused to go to mass, withdrew her from my school. But she resisted all solicitations: she made such touching prayers in the midst of her family, that sometimes her father and mother could not help shedding tears. Lately her family united to compel her to go to mass; but she said to them: "If you are in a bad way, and are resolved to stay in it, that is your concern; but God has taught me the good way, and I will follow it. Next to God it is my father and mother that I love best; but to abandon my Savior and his grace—never! All that you can do is unavailing."

"'She is now nearly seventeen years old. Her sentiments are still the same: she comes to the worship on Sunday, and listens to the word of God always with the same delight.'

"The number of children that have attended our schools up to this time is 5,000; that of our pupils at present is 800.

"CONCLUSION.

"In brief, gentlemen, our Christian missionary church, which is but of yesterday, numbers at this moment 16 churches and stations, 13 ministers of the Gospel, evangelists, and colporteurs, 11 teachers and 800 children in its schools, about *a thousand communicants*, and 5,000 hearers who are regularly attached to its worship. This very year the number of admissions to the Lord's supper has been nearly *two hundred*.

"Once more; have we not herein a powerful motive to gratitude towards God—an admirable encouragement to our zeal and to our faith?"

HOME FIELD.

A VOICE FROM CALIFORNIA.

The writer of the following letter, the Rev. M. A. WILLIAMS, will doubtless be recognized by many of our readers as the excellent brother who labored for the Board among the Spanish inhabitants of Valparaiso, in South America, but was compelled by ill health to withdraw to California. He has traveled and explored much of that portion of our republic, and is now in the mountainous regions of the northwest part of the State. We are happy to hear from him. The following letter forms a strong appeal for missionary labor on the Pacific coast, and shows the proper spirit with which the work of evangelization among Romanists should be done. By kindness and love the missionary, like our blessed Redeemer, should always seek to influence those to whom he is sent.

Mr. Williams, writing from Yreka, California, under date of July 19th, says:

"The last mail brought me a package of the AMERICAN AND FOREIGN CHRISTIAN UNION, and glad was I to see them again in this 'dry and thirsty land,' where there is almost no spiritual water. During the three months which I have been here, not one religious periodical of any kind has greeted my eyes until the arrival of your valuable Magazines. For some reason, those which ought to come, have not. When I was in South America, I used to think yours especially was intercepted, so that I had seldom the pleasure of seeing them. I trust they will now come regularly.

"The June number contains the Annual Report, eighth anniversary, speeches, etc.,

all of which I have read with much interest, and have circulated for the edification of others. I should think you had your hands full, and likely to have them yet fuller. Well, it is a great work in which you are engaged, and we wish you God-speed.

"My health is quite reinstated again, and I have put on my harness and am trying to do service for Christ in this barren, ungodly land.

"But you ask, Where are you? where is Yreka? Well, like the ancient Petræ, it is a nest among the rocks, in the northern part of California, about thirty miles from the Oregon line, and sixty or seventy from the Pacific coast, in straight lines. It is a dreadfully mountainous region, interspersed, however, with some pleasant vallies of considerable fertility in places—but only in places—for generally barrenness reigns in all the land.

"But the hills and mountains contain golden sands, and some three thousand people, chiefly men, are burrowing like so many 'coons' for the sparry ore. They live in log cabins usually, do their own cooking, washing, etc. as a matter of course; all *staying*, not *living*, intending to leave when they have made their fortune. A vast many, however, intend to leave soon as they get money enough to defray expenses, heartily sick and tired of delving after phantoms and mere visions of shining treasure.

"The extraordinary success of the few, feeds the hopes of the many; and thus they labor until the whole region is *ridged, furrowed*, pitted, and horribly disfigured.

"Yreka contains about two thousand inhabitants, and, as yet, may be considered the centre of the mining district of Northern California; is the county seat of Siskeyon County; and if you could be here on the Sabbath, you would think there was much business done. The miners take the Sabbath to come in, get their picks sharpened, shovels mended, and do their trafficking at the stores. There is a lamentable desecration of the Lord's Day, and it makes the heart of a good man bleed to consider the temporal or spiritual judgments, or *both, which await them* and their children.

"Brother Baker, of the Methodist Episcopal church, and I, have been preaching latterly upon the sanctification of the Sabbath, hoping to induce a better spirit. Sabbath evening, a week ago, we had a union meeting, when I opened the subject. Yesterday I preached again on it, in the courthouse, by request, and at night brother Baker, in the Methodist church, followed with another discourse. We hope God will induce the people to move in a reformation.

"The great evil is 'the love of money,' a determination to get rich at all hazards in a short time; and therefore they cannot afford to lose the Sabbath, as '*that is their best day*,' according to a common saying among them.

"This whole country is entirely cut off during winter, by mountains of snow, from the external world, and can be reached in summer only by pack trains. They hope to have a better path through the mountains soon, and that next winter they will not be imprisoned by snowy barriers. When I came here in April last, part of the way was through snow from three feet to five feet deep, in passing from the sources of the Sacramento to those of the Klamath. Yreka is in Shasta Valley, which is watered by the river Shasta, and is one of the branches of the Klamath.

"At the solicitation of Drs. Anderson, Scott, and Happersett, I consented to visit some of the neglected portions of California, to see what were the spiritual wants of the people. This is the way I happened to penetrate these mountain fastnesses. I have been, since my arrival, preaching here and in these regions wherever I can find people. Many who were professing Christians in the Atlantic States of various denominations, have either given up all pretensions to piety, or, if they still regard themselves as church members, they are such supporters of theatres, balls, and public amusements, that their walk is conformed entirely to people of the world.

"Last fourth of July (a great amphitheatre having been prepared) the people were entertained with a 'bull and bear fight.' It is said, when the animals were

turned loose in the arena they refused to fight; then they were drawn together with *lassos* and compelled to fight.

"Last Wednesday a criminal was publicly executed for the crime of murder; and from witnessing this solemn scene, many went from the gallows to the same amphitheatre, to witness a she-bear and large bull-dog tear each other in pieces. But *they would not fight*, neither could they be forced to it, though large bets were involved and great efforts made to see the sport. I suppose the next step towards barbarism will be old Roman gladiatorial exhibitions, and men will imbrue their hands in each others' blood.

"The Indians have been and still are very hostile through all this section of the country, and horrid barbarities have been committed upon the whites. To avenge these, various expeditions have been made, when the whites fought the Indians on Indian principles, killing the men promiscuously, letting the grown women, however, escape, and carrying captive the children and secretly selling them to the highest bidder, to defray the expenses of the expedition.

"A few words now about that class of people for whom the AMERICAN AND FOREIGN CHRISTIAN UNION is laboring especially.

"Some time since a small Roman chapel was erected here, and for a short time a priest resided in the place. He left, however, and latterly there has been none.

"I have made the acquaintance of several Roman Catholic families, and found them very agreeable. Cultivating their acquaintance, they have been induced to come and hear me preach frequently; besides, with some I have had much personal conversation upon the importance of a change of heart, faith in the Lord Jesus as the only mediator between God and man, and doctrines of the Scriptures, etc.

"While we are manfully to oppose the system of Romanism, yet it is of great importance to make a distinction between 'the system,' and 'the people,' who embrace often ignorantly its errors. Kindness to the people may be the means of withdrawing them from the falsity of the system.

"Now I believe you have about all the news from this part of the world which you will not be likely to see in the public prints. I will probably be in this part of California for some time yet. Pray for us."

TEXAS—SPANISH MISSION.

Miss RANKIN whose seminary is at Brownsville, Texas, and in whose labors, as teacher and Bible and Tract distributor, among the Mexican population of that town our readers have been greatly interested, we are happy to say, has recovered her health so far as to prosecute her duties with more comfort than at the date of her last letter. Her school has not been suspended, as the following letter shows, and the prospect is now favorable for its continuance. It was never more prosperous or useful than at present. Under date of October 5th Miss Rankin wrote:—

"I am happy to inform you of a great improvement in my health since I last wrote to you. The change of the season has produced a decided change for the better, and I am in hope of continued health during the cool weather.

"Although I have suffered greatly during the past summer, there has been no suspension of my labors; but with the assistance of my sister, (who proves to be a valuable auxiliary,) I have kept 'every wheel in motion.' Such is the hazard of suspending my school, even for a month, that I have made very strenuous exertions to continue it.

"At the time I last wrote to you, I was nearly sinking under the influence of 'chills and fever,' continued through four or five months, and the constant use of quinine for breaking up the disease, which were working sad effects upon me. . . . .

"I am fully persuaded that it will be my duty to leave here, so as to escape the effects of another summer, and am truly glad of your advice in the matter. My sister's

health has remained unusually good, and her experience of the peculiarities of this situation is such, that I should feel it perfectly safe to commit the school, and all the other labors of the station, to her hands for the time.

"We have our usual number of scholars, a good proportion of which are Mexican children. Although it requires the patience of a martyr to bear with the waywardness of uncultivated youth, yet there is much satisfaction in the labors attending their instruction. The clearing away of the noxious weeds from the youthful mind and heart, and planting in that soil the seeds of truth, which may in due time spring up and bear precious fruit, buoys up the spirit with cheerful hope.

"I was much impressed recently, on reading an article from the *London Record*, in which is the following paragraph:

"'Give me the children of Protestants, and I will teach them what they will never forget.' So said a Roman Catholic priest one day in reference to his own proselyting measures: and there is much truth in the statement. It is a notable fact, that the rising generation will be just what we make them, and everything depends on the groundwork—education. Let the moral and religious training of the child be wrong, and the consequence will most probably be, that the *man* will not be the right sort of a man.'

"These sentiments struck me as being peculiarly important and applicable, in the case of the education of the Mexican children which Providence has placed under my instruction. If properly instructed, may we not reasonably hope for happy results, that this first effort in behalf of benighted Mexico may be crowned with God's special blessing? I trust we shall not permit 'the children of darkness to be wiser in their generation, than the children of light,' but that we shall faithfully perform our duty, and be successful in the effort to mould the hearts of these interesting youth in accordance with the principles of revealed truth. . . . . .

"I have been much encouraged during the last few months, by an increasing demand for Bibles and Tracts. The desire is *manifested by Mexicans* in such a manner as induces me to believe that the truth is what they are seeking after.

"Not long since a very respectable and intelligent-looking young man called on me for a Bible. To my questions he told me that he was a teacher of a school some few miles from ———, and that having seen a Bible in English from which he had learned something of its teachings, he desired one in Spanish, which he could more readily understand and more readily explain to his scholars. I told him the Bibles which I had were Protestant Bibles. He replied he knew that, and although he was a Roman Catholic, there were many things in that religion which he did not believe, and he wished to examine both Protestantism and Roman Catholicism, and judge for himself. I accordingly let him have a Bible for himself, and *six Testaments for his scholars*. In two or three weeks he sent me a very well written note, expressing his thankfulness for the books which he had received, and an urgent request that I would send him *half a dozen more Bibles*, or portions of it, as several of his acquaintances had expressed an earnest desire for one. So much apparent truth and candor were manifested in his statements, that I felt an unusual degree of confidence in furnishing him with what he desired. Yet such is the extreme deceitfulness of Mexican character in general, that I scarcely know, in giving Bibles, what use the applicants may make of them. But although I have had my fears, I have never known of one being destroyed, and I have taken particular pains to ascertain.

"In my observations during the last year, I have found the Bibles and Testaments in their houses which I gave them the previous year, and which, in many instances, appear to have been much read.

"Many of the Testaments have been used in a Mexican school, taught in town. Whether it is a pecuniary consideration, or the excellence of the book, which induces the teacher to use it as a general reading-book, I cannot say. But let the case be as it may, I cannot but hope that its effects will be eventually seen for much good. God can speak through his own Word to

the most darkened conscience, and wherever it goes we may venture to hope.

"Although we have hitherto had but little to depend upon, in regard to Mexican evangelization, except the command and promise of God, yet I believe we may be encouraged to hope that 'the morning is breaking,' that those principles are becoming disseminated, and commending themselves to the consciences of their long-neglected people, which shall gradually undermine the reigning superstitions, and ultimately prepare the way for the triumph of truth.

"The greatest achievements in the kingdom of Christ have been gained only by patient and persevering toil. The period in which 'a nation is born at once,' has not yet arrived, and although at present we may be obliged to make our advances inch by inch, and step by step, we must not fail nor be discouraged.

"We doubt not Mexico will be converted to the true faith, and to accomplish it, God has his own infinitely wise plan. Let us only look to him with unwavering faith, and submit ourselves and our services to his direction. Whether we are called to sow or to reap, whether to build the temple or only to furnish the materials to our successors, his glory will be secured, and the great end will be obtained.

"P. S.—We have instructed twenty indigent Mexican girls, thus far. Some part of the time we have had more than that number, and shall probably retain them until the close of the year."

GERMAN MISSION IN SAVANNAH.

The Rev. Mr. Epping, who has labored among the Germans in Savannah with encouraging success, writes:—

"The hopeful and joyful sentiments which I was permitted to express in my annual report, and the promising state of affairs which I then laid before you, did not *fail to be realized* in our successful operations during the following summer months. By God's great mercy, the interest awakened among our German people, as well as the sympathy of our American fellow-Christians, has been constantly on the increase.

"Never before has the attendance on our regular Sabbath service been so large as it was during the hottest part of last summer. This has only fallen off in a small degree, when by my absence our exercises had been interrupted for a few Sundays, and sickness kept away quite a number of those who live outside of the city on the fertile but rather sickly garden lands, which are principally cultivated by my countrymen.

"This farming and gardening population has lately much increased in numbers, and I am happy to say, also, in respectability, and offers now quite a new and promising field for our operations. Several of these families, (most all of them are Romanists,) who live from one to three miles from our place of worship, have shown great interest, and have been among the most regular attendants at worship. Before this season is over, I trust we will have from this quarter quite a numerous accession to our membership.

"Our Sunday-school, which had during the late hot and sickly times been rather thinly attended, is now being most hopefully revived. Additional assistance by some zealous and able young preachers enables us to do more good than before.

"Our church building is enclosed, and the inside work is progressing. Although our supplies of funds have lately been rather backward, still we keep pushing on, and really our trust and hope in God has never yet been in vain: he has not forsaken us. With his gracious help we hope to praise and honor him under our own vine and our own fig-tree, before the end of this year.

"The Ladies' Auxiliary Society has met regularly, and though their numbers are never great during the summer, yet their interest has never abated, and those kind friends who have staid here through the season, have indeed been a help and a comfort to your missionary in the most arduous

and trying portions of his labors. They are faithful to the spirit that has united them, and stand by me as untiring and zealous as ever.

"I mentioned above that I have been absent for a few weeks during September. In Augusta, our nearest sister city in this State, there are between 600 and 700 Germans, more than half of them Romanists. I had been there before: I knew that an attempt had been made to gather them into a congregation by an American Lutheran missionary, but owing to his not understanding the German language, he had to retire from the field, so that now they are destitute again. The use of the Christian church was most readily granted to me, and I preached in the same on the afternoon of Sunday, Sept. 6th. The attendance was much larger than I expected—there were more than two hundred Germans present. They manifested great interest, and in visiting them I found a great desire to have regular preaching in their own mother tongue. They have something of an organization, and, I am sure, would gladly receive a German missionary. A man of good education, a faithful, prudent, persevering young man, would, with some help, soon be able to raise a good congregation.

"I also went to a German settlement called Walhalla, in Pickens District, South Carolina. They have preaching there in the English and German languages alternately. But I am sorry to say that their affairs do not look as promising as they might. There seems to be very little done for the Catholics among them, though they might very easily be brought to hear the pure Gospel expounded to them. May God soon in his mercy awaken a spirit among them, and for them, that will prosper them in their spiritual interests as they are prospering in their temporal affairs!

"May the great and merciful God, who has been with us, and smiled upon us far beyond our worthiness, continue his mercy upon the work of the UNION, and our feeble endeavors for the good of immortal souls, and his shall be all the praise, world without end. Amen!"

LABORS AMONG FRENCH ROMANISTS.

HOW THE PEOPLE VIEW THE SOCIETY.

The Rev. J. B. C. BEAUBIEN is encouraged in his work. Romanists and American Protestants share in his labors. As a missionary he visits the French in their settlements in the northern part of the State of Vermont, and occasionally he visits ecclesiastical bodies and Protestant churches, and addresses them on the subject of the Society and its work. We rejoice in his restored health, (he was in feeble health for some time,) and in the success that attends his labors.

The estimation in which the Society is held by the people is deserved, and we are encouraged in our efforts to carry out its design, by the expressions of cordial approbation which we are receiving from various parts of our land.

We hope, by our continued efforts, to merit more and more the sympathy, and confidence, and aid, of the good people of the land, and that our ability to do a larger work for the welfare of the nation and of the world, may be increased. Mr. Beaubien, in a late report, says:—

"During the past month I have spent two Sabbaths as agent of the Society in different places, and in Protestant congregations. . . . . .

"I have also attended the Washington County Conference of Churches, where I spoke in behalf of the Society, and requested them to appoint a secretary for the Society for that county. The Rev. C. C. Parker, of Waterbury, where I preach occasionally to the French, was appointed.

"I attended also the Vermont F. M. B. Yearly Meeting, where I spoke of the missionary work in presence of hundreds of people. A number of French being present at that meeting, I spent some time with them conversing on religious subjects. At these meetings I have been invited to visit

as agent of the AMERICAN AND FOREIGN CHRISTIAN UNION, not less than *ten* different churches.

"I have held *five* public meetings among the French, conversed on religious subjects with 42 individuals, and visited 24 families. Besides lecturing to the churches above mentioned, I have addressed a mixed congregation at Sheldon, Vermont.

"If I may be allowed to sum up what I have done during the month just closed, I may say that—

"1st. I have addressed hundreds of Americans who knew nothing of the missionary work in Vermont, and of the doings of the Society in general.

"2d. I have conversed with a number of ministers on the same subject, and have been invited by them to visit their churches.

"3d. I have come in contact with a large number of French I had never seen before, and to whom I presented Christ.

"4th. During my visit at the Washington County Conference of Ministers, which met at Montpelier, on being invited to address the Sunday-school scholars in the evening, I accepted. My subject was, Roman Catholic Sunday-schools, their teachers and teachings. And,

"Lastly, I have presented *two* of those who in my field have of late become pious, to an American church, in presence of a large assembly.

"As I said in one of my late reports, I have yet to see the first American opposed to my work or to the Society. The churches, wherever I go, and elsewhere, constantly invite me to preach to their foreign population, and offer to co-operate with me. Individuals offer to buy all the Bibles I may in time be able to distribute in their respective towns, and the inquiry among many is, How can *we* approach the Roman Catholic mind? Tell us how to approach your countrymen, and we will try to benefit them.

"I hope the day is approaching when Americans will cease leaving the evangelization of their foreign population wholly to so few laborers. Let all unite in that great work, and before many years the strong 'MAN OF SIN' will in this country become weak indeed."

INTERESTING MEETING IN MASSACHUSETTS.

The meeting in behalf of the benevolent Societies of Hampden County, Massachusetts, took place this year in the town of Chicopee. It was unusually spirited and numerously attended. The happiest feelings prevailed, and it cannot be doubted that good in various ways will flow from it to the cause of the world's evangelization. The Rev. Mr. Hovey, one of the Society's District Secretaries, who was present, has sent us the following note respecting the place allowed in its deliberations to the AMERICAN AND FOREIGN CHRISTIAN UNION, and the feelings and remarks of some of the pastors and others *in* regard to it and its work. Under date of October 15th Mr. Hovey wrote:

"Yesterday and the day before I was at Chicopee, and I was very cordially welcomed as the representative of the AMERICAN AND FOREIGN CHRISTIAN UNION. The attendance was large, and I do not recollect ever to have attended a more interesting meeting of the kind.

"Wednesday morning, from nine to ten o'clock, was assigned to our Society. The first thing was to call for the Treasurer's report. This was soon disposed of, for it was short. The Corresponding Secretary's report was then read by Brother Seeley, and was in fact a pretty fair speech in behalf of our Society. Then came Rev. Mr. Murphy's speech. It was full of argument, persuasion, and eloquence. It was really noble.

"By this time only twenty minutes remained. I used up about twelve of them, and then called on Brother Buckingham, of Springfield, to '*free his mind.*' He spoke of the Society's operations abroad, especially in Rome and Paris. Said, *in his opinion* no other single enterprise in the world equaled in importance that of Paris; and he called upon all present to sustain, at whatever sacrifice, the Society which was doing works of such inconceivable importance.

"The time was now all gone, and more too, but I was compelled to add a few facts. The Rev. Mr. Parsons, of Springfield, then begged for a moment, which he occupied eloquently. Instantly on his ceasing, an old man, a deacon from the church in Ludlow, begged to be heard, and was heard.

"On the whole, I never saw an hour better or more effectually '*used up*.'

"Most of the brethren will preach to their own people on the subject, though I shall hope to be ready to preach for any who prefer it. January is the month for most of them."

BOOK NOTICES.

THE TRUE WOMAN, OR LIFE AND HAPPINESS AT HOME AND ABROAD. By Jesse T. Peck, D. D., Author of "The Central Idea of Christianity." New-York: Published by Carlton and Porter, 200 Mulberry-street.

This is a beautiful 12mo. volume of 400 pages. It is written in an easy and agreeable style, and leaves no doubt upon the mind of the reader of the thought which the writer designs to convey. The portrait which Dr. Peck presents of "the true woman," is in marked contrast with what he has denominated "the woman of accident," "unregenerate," "artificial," "useless," and "Lady" "by profession." It is in happy conformity to the type brought to view in the Sacred Scriptures; and if copied in practical life, must show its superiority to patterns which, for the best interests of those concerned, have, at least in some circles, had too large and too long a "run."

We are glad, for the welfare of humanity as well as of evangelical religion, to welcome such productions to the accumulating pile of American literature, and will cheerfully do our part in giving publicity to their existence and merits. Let parents and guardians obtain and read such works, and follow their directions, and coming generations will feel their beneficial influence. The author has done a good service in giving the book to the public.

We have also received from Messrs. Sheldon, Blakeman & Co., Publishers of this city, the following books, viz:

THE ROMAN CATHOLIC ELEMENT IN AMERICAN HISTORY. By Justin D. Fulton, of St. Louis, Mo.

This is a 12mo volume of 392 pages, very neatly got up, and contains information of deep interest and importance to all American citizens. *Unless* the reader has given more attention to Romanism and its patrons than has been common to Americans, this volume will be read with surprise because of its developments of the struggles of the Papacy, often encouraged and aided by unscrupulous political demagogues for the control of this country—and as often disappointed by a benignant Providence, which has preserved its Protestantism and freedom, and given it a prosperity that no Papal nation ever realized. There are a few things in the book which we could wish were somewhat modified, and future editions may afford opportunity for it; but, as a whole, it has much worth, and should be widely circulated and extensively read. Parents, guardians, teachers, pastors—all who are to influence the present or coming generation, and who desire their welfare and the prosperity of evangelical religion, need to study and fully comprehend the nature and tactics of Rome. Let books on the subject, then, be multiplied, and planted at every fireside in the land.

SERMONS OF THE REV. C. H. SPURGEON, of London. First, Second, and Third Series. 12mo, pp. 382, 382, 448.

The First and Second Series have already had a very extensive sale. The Third Volume or Series is just published. We have looked over the volumes, to see if we could find anything in the Sermons themselves that would account, in part at least, for the wonderful success and popularity of the preacher.

The Sermons, in style and manner, are plain and simple, adapted to the understanding of the ignorant and uneducated. They are, at the same time, direct—aimed pointedly at the heart and conscience, presenting the great doctrine of "Christ and him crucified," as "the all-important, all-absorbing theme." We hail with great pleasure their publication.

LIFE PICTURES FROM A PASTOR'S NOTE-BOOK, by Robert Turnbull, author of "Christ in History," the "Genius of Scotland," &c.

The character and design of the book will be learned from the following sentence in the Preface:—

"The object of the following 'Life Pictures,' including narratives, conversations, letters, and so forth, is to bring out, in concrete form, the true idea of the inner or divine life. It is designed especially for inquiring minds, haunted, perhaps, by the prevalent scepticism, or by other forms of doubt."

We have not as yet found time to read all these sketches, but we have read some of them, and they are exceedingly beautiful, sketched by a master-hand, and eminently calculated to do good."

NOTES ON THE PRINCIPLES AND PRACTICES OF BAPTIST CHURCHES. By Francis Wayland. 12mo, pp. 336.

The substance of this volume was first published in a series of consecutive numbers in the *Examiner*, a Baptist religious newspaper of this city. In his "Preface" to the book, the author says that his "main object" is "to present a popular view of the distinctive belief of the Baptist denomination, and to urge upon his brethren a practice in harmony with their profession."

Dr. Wayland has executed what he undertook with his characteristic ability. His style is generally clear and easy, his language select and appropriate. He has touched upon a great variety of subjects, and brought together a large amount of information, which to his denomination, especially to the younger members, must be of great value, and will doubtless go far to secure throughout the body uniformity in theological, ecclesiastical, and missionary matters. The work is rather designed for his denomination than for the general reader, and those of other communions might demur to some things found on its pages. But there is much in it that every evangelical Christian can read with pleasure and decided profit.

THE LIFE AND LABORS OF THE REV. T. H. GALLAUDET, LL. D., by Rev. Heman Humphrey, D. D. Robert Carter & Brothers, Publishers, No. 550 Broadway.

It is seldom that we have taken up a book and read it with more interest than the one above-named. The book is admirably written, and gives us an accurate history of a great and good man. Mr. Gallaudet was a philanthropist. He not only sympathized deeply with that unfortunate class, "*the deaf* and the dumb," but he carried out his sympathy into action, by labors abundant for their temporal and spiritual good. We can most cheerfully commend this volume to our readers, assuring them that in its perusal they will not only derive pleasure but profit.

☞ Notice of other books received will appear in the next number.

CLOSE OF THE EIGHTH VOLUME.

We have now reached the close of the Eighth Volume of this Magazine: the present number completes it. We have endeavored to make it a useful and acceptable visitor to the families within whose circles it has been invited to come; and we are happy in the assurance given us from various parts of the country—north, south, east, and west—from persons occupying different ecclesiastical, social, civil, and political positions, that we have not labored in vain.

With the next number we shall begin a new volume, and shall spare no pains to make it as acceptable as its predecessors.

For the promptness with which our *patrons have* uniformly made their payments, we extend to them our acknowledgments, and we doubt not that in future, notwithstanding the "hard times," they will place us in circumstances to justify a similar expression at the close of the next volume.

There are some, however, who are "in arrears," and as our terms contemplate payments IN ADVANCE, we shall forward their bills in the present number. We trust that even this will be acceptable, and that the "stringency" of the times in monetary affairs will but *ensure extra efforts to remit to us all dues*, that the good work of the Society may not be embarrassed.

And while we are highly gratified with our subscription-list, which at its present numbers opens a wide field of

usefulness, still we must confess that we desire to see it much enlarged.

The Protestant and evangelical element in this nation, though somewhat more aroused in regard to labors to reform and save the corrupted parts of Christendom, and to check the movements of the "Man of Sin" in the United States and vicinity, than it was fifteen or twenty years ago, is still comparatively inactive. Vigorous efforts should therefore be made to rouse and bring its energies, to bear upon these corruptions, and to bring forward the cause of evangelical religion. One of the best means to effect this is the diffusion of light upon the subject, by which the duty and privilege of Christians, philanthropists, and patriots shall be seen: and if each person who now receives the Magazine will procure one new subscriber for it for the year to come, we shall receive an accession that will greatly encourage us in our labors, and much will be done to secure, ultimately, the aid that the cause needs.

The time for making an effort to obtain NEW subscribers is now favorable Several weeks must elapse before the new volume will be commenced. Let us hope for such an effort on the part of our patrons, and we will endeavor to make the Magazine, in matter and form, worthy of their patronage.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF OCTOBER TO THE 1st OF NOVEMBER, 1857.

NEW-HAMPSHIRE.

Concord.	1st Church,	$18 75
"	A. Fletcher, $1; Rev. Dr. Stone, $1; Mr. Chandler, $1,	3 00
Rindge.	Cong. Ch., Dea. J. B. Breed, $5 for L. M.; Jas. Ramsdel, $5 for L. M.; Mrs. J. Converse, $5 for L. M.; Addison Bancroft, $5 for L. M.; others, $17 81,	37 81

VERMONT.

Springfield.	Cong. Church, which constitutes Amasa Woodson a L. M.,	37 22
Brattleboro.	2d Cong. Ch. and Society,	72 25
Franklin.	Free-Will Bapt. Ch.,	11 30
Milton.	1st Cong. Church,	6 40
Orange Co.	Conference of Churches,	9 14
Jericho Centre.	Cong. Church,	17 00

MASSACHUSETTS.

Sheffield.	Rev. Jas. Bradford, in full for L. M.,	10 00
Amherst.	Faculty and Students of Amherst College,	28 60
"	A Legacy by Mrs. Elizabeth Haven, by Rev. Prof. Haven,	20 00
Royalston.	Daniel Foster, $4; Dea. Seth Holman, $1,	5 00
Byfield.	Cong. Church,	6 25
Dedham.	1st Cong. Church,	36 75
South Dedham.	Cong. Ch., in full to constitute Rev. Moses M. Colburn a L. M.,	6 15
South Reading.	Cong. Church,	11 81
Lawrence.	Lawrence-st. Church,	22 11
Marblehead.	A Friend,	10 00
Holliston.	Cong. Church,	45 59
Harvard.	Mrs. Jemima Barnard,	5 00
Worcester.	Ichabod Washburn, Esq,	100 00
Hadley.	3d Ch., per C. F. Hitchcock.	16 82
Shrewsbury.	Cong. Ch., per Leander Maynard,	25 00
Charlemont.	Cong. Church,	7 00
Montgomery.	*Mrs. P. Moore,*	5 00
North Amherst.	*Cong. Church,*	19 42
North Adams.	Cong. Church,	$8 95
"	Meth. Church,	3 53
Great Barrington.	Meth. Church,	2 33
Housatonicville.	Cong. Church,	6 64

CONNECTICUT.

Stonington.	Individuals,	49 60
Waterbury.	1st Society, per A. Townsend,	12 86
New-Haven.	Cong. Society, per A. Townsend,	45 25
Warren.	Cong. Ch., per F. B. Taylor,	6 00
Norwich Town.	Individuals,	16 50
Wethersfield.	Cong. Ch., Mrs. Hannah Stanton, $5 for L. M.; Thos. N. Griswold, $5 for L. M.; others, $38,	48 00

NEW-YORK.

Troy.	1st Bapt. Church,	5 89
"	Individuals,	51 00
West Troy.	Individuals,	17 00
Waterford.	Individuals,	11 50
Brockport.	Lydia Gifford,	5 00
New-York City.	R. Watrous, $5 for the Paris chapel, $5 for Home,	10 00
"	4th Av. Presb. Ch., Rev. Dr. Parker,	52 56
"	Jos. McKie, $3 for Home, $5 for the Waldensian Table,	8 00
"	A. S. Marvin, Esq.,	50 00
"	Miss Ellet,	20 00
Schuylersville.	A member of the Ref. Dutch Ch., per S. T. Searle,	3 00
Amsterdam.	1st Presb. Church,	20 46
Smithtown Branch.	M. E. Ch., to make Rev. Daniel Jones a L. M.,	43 04
Williamsburgh.	M. P. Ch., to make in part Rev. Mr. Smith a L. M.,	10 34
Bokrolyn.	Primitive Meth. Church,	4 17
"	1st Ref. Dutch Ch., Rev. Mr. Van Giesen's,	75 10
East Norwich.	M. E. Ch, to constitute Rev. Albert Vernon and Rev. Lorenzo D. Rushmore L. M's.,	60 00
Hornellsville.	Presb. Church,	7 11
"	Bapt. Church, in part,	4 57

Nunda. Presb. Church, $10 23
" Bapt. Church, 3 26
" Judge E. H. Gilbert, 1 00
Prattsburgh. Cong. Ch., in part, 16 52
" S. Jackson, for L. M. of his wife, 5 00
" Bapt. Church, 1 06
Farmer. Ref. Dutch Church, 5 00
Oswego. M. L. C. 2 00
Rodman. In part, 8 00
Guilford, 15 42
Bainbridge and Nineveh Churches. 4 00
Maine, 5 90
Lisle. In part, 2 01
Whitney's Point. Add. for Rev. S. N. Robinson's L. M., 80 71
Augusta, 15 00
Chittenango. Add. for Sab. School, 5 75
Hoosick Falls. Add. for Sab. School, 4 00
N. Granville, 6 44
Middle Granville. Add. for Rev. A. B. Swift's L. M., 6 10
Malone. Cong. Church, 28 83

NEW-JERSEY.

Newark. South Park Presb. Church, Rev. Dr. Wilson, 81 34
Parsippany. Presb. Ch., in part, 16 97
Hackettstown. Presb. Ch., in part, 39 21
Danville. A few Friends, 1 10
Pluckemin. Bedminster Ref. D. Ch., 40 00
Hoboken. Ref. D. Ch., Rev. Mr. Parker, 18 60

PENNSYLVANIA.

Belle Valley. A Friend, through Rev. D. H. Sanford, 5 00
Philadelphia. 1st Assoc. Ref. Ch., Arch-st., 12 43
Germantown. Market Square Church, 20 00
Erie. 1st Presb. Ch., $25; Sab. School, $5, to make the Sab. School a L. M., 30 00

MARYLAND.

Baltimore. A Friend, 1 00

VIRGINIA.

Alexandria. 2d Presb. Ch., in part, through E. F. Whitmar, 28 50
Triadelphia. Mary Brown, 4 00

KENTUCKY.

Danville. Bapt. Church, 7 75
" 1st Presb. Church. 18 00
" 2d Presb. Church, which makes Geo. W. Welch, Esq., a L. M., 30 50
Owensboro'. 14 50

MISSOURI.

St. Louis. 1st Presb. Ch., Dr. Hale, 10 00
Hannibal. N. S. Ch., in part, 12 15
" Meth. Church, 70

ILLINOIS.

Woodburn. Mrs. Gordon, 1 00
Oakwood. Mrs. Safford, 2 00
Quincy. Dr. A. Nichols, 5 00
Moline. Cong. Church, 15 75
Griggsville. Add., which makes Rev. N. P. Coltrine a L. M., 23 00
Shawneetown. Bapt. Church, 1 50
" Presb. Church, 2 50

INDIANA.

New-Albany. 2d Presb. Church, Mrs. Phebe Brooks, $20 00
Monroe. Presb. Church, add., 20
North Madison. Meth. Epis. Church, add., 05
Hanover. Presb. Church, in part, 15 00
Rockport 9 25
Fredericksburg. 5 00
Galena. Euphema Ray, 25
Martinsburg. Jos. Longhmiller, 1 00
New-Providence. Wm. Borden, 50
Greenville. Individuals, 3 00
Ladoga. Sab. Collection, $4 88; Sab. School, 50 cts.; Lutheran Church, $2 23; others $1 79, 9 40
Mishawaka. Estate of Wm. Thrall, 4 00
Lawrenceport 4 50
" Hanover Assoc. Church, 17 95
" Wirt Bapt. Church, 4 15
Franklin. Hopewell O. S. Presb. Church, 5 00

OHIO.

Greenfield. 1st Presb. Ch., to constitute Rev. Jno. Wiseman a L. M., 52 00
" Bapt. Church, 8 63
Piqgah. Presb. Church, 11 88
Newark. 2d Presb. Ch., in part, 15 36
" Welch M. E. Ch., in part, 5 29
" Welch Cong. Ch., in part, 4 10
Painesville. Hon. R. Hitchcock, 1 00
Ellsworth. United Presb. and Cong. Ch., in part, to make its Sab. School a L. M., 12 12
Canfield. Union Collection, 3 04
Berea. Rev. Mr. Clisbee. 50
Edinburgh. Rev. Wm. T. Torrey, L. M., in part, 5 00
Perryville. Presb. Ch., in part, to make the pastor, Rev. Wm. Hughes, a L. M., 5 90
Loudonville. Union Collection, add. for Rev. Wm. Hughes' L. M., 2 10
Collamer. Free Cong. Church, 8 31
" J. M. Aldrich, 5 00
" Presb. Church, 5 02
" Morris Page, for L. M., 5 00
East Cleveland. Add., 1 00

MICHIGAN.

Sharon. Church Collection, 4 00
Manchester. " " 9 24
Jackson. " " 41 35
Brooklyn. " " 8 49
Napoleon. " " 1 43
Chelsea. " " 2 50
Dexter. " " 2 96

IOWA.

Dubuque. O. S. and Bapt. Union Meeting, 20 30
" Cong. Church, 18 00
Davenport. Cong. Church, to make Rev. G. F. Magoun a L. M., 55 65
" O. S. Church, 16 00
Lyons. Cong. Church, Evening Lecture, 2 25
Muscatine. Cong. Church, 21 30
" O. S. Church, 13 60
Burlington. Cong. Church, 21 00
" O. S. Church, 2 35

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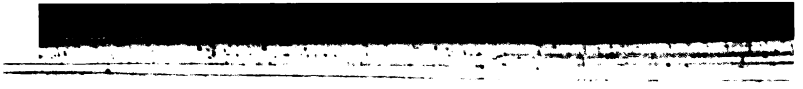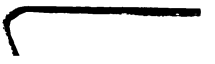
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